JAIN RĀMA KATHĀ
OR
PADMA PURĀṆA
(Padmacarita)

Volume I

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PREFACE

The story of the *Rāmāyana* has been dominating the Indian religious scene from the time immemorial Though the sage Vālmīki is considered to be the pioneer of the *Rāmāyana* work, but there is a school of thought, which believes that the seeds of the *Rāmāyana* story could be traced from the Vedic and the post-Vedic literature as well Indeed the story of the *Rāmāyana* is conspicuous by its absence in the Vedic literature, but never the less some of the performers of the *Rāmāyana* are found in the Vedas

1. The Vedic Background

(i) Ikṣvāku

As for example, the word Iksvāku' has been mentioned in the *Rgveda* (10 604) once In this case the name alone is found mentioned, which is indicative of the fact that he was a ruler (यस्येक्ष्वाकुरुप व्रते रेवान/मराध्येयधते।।) This means that he is the one by whose grace the glory of illustrious Iksvāku race increased In the *Atharvaveda* (19 39 9) the word Iksvāku also appeares Indeed the many words used in the Vedas are of indicative type which were commented upon by various scholars appropriately Iksvāku indeed is the dynasty in which lord Rāma was born Since Iksvāku was a great emperor and as such his name appeared in he Vedas

(ii) Daśaratha

Rāma was born in the Iksvāku dynasty In another hymn of the *Rgveda*, the name of Daśaratha too is found mentioned—

चत्वारिद् दशरथस्य शोण. सहस्रस्याग्रे श्रेणि नयन्ति।

—*Rgveda*, 1 126 4

(Forty horses of Daśaratha lead a contingent of a thousand horses)

(iii) Rāma

Indeed there is a mention of the name of king Daśaratha, in the above Vedic hymn, which is found further developed in the *Rāmāyana*, as is considered to be so in the commentary of the Vedas Another hymn of the *Rgveda* (10 93 14) speaks of Rāma as follows—

प्र तद् दु:शीमे पृथवाने वेने प्र रामे वोचमसुरे मघवस्तु।
येयुक्त्वाय पञ्चशतास्मयु पथा विश्राव्येषाम्।।

(I have sung the Sūkta for the *yajamānas* like the Vena and Rāma)

Rāma mentioned in this hymn, is the one as mentioned in the *Rāmāyana* In fact the king Vena belonged to the solar dynasty and as such Rāma also should be of the same race Rāma according to *Rāmāyana* performed several *yajñas*, but here he has been mentioned as an *asura* This does not mean that he was a demon because usually when the word *asura* is used as an adjective, it stands for a valorous person Besides the above, Rāma has been adequately discussed in the Upanisads like *Praśnopanisad, Rāmatāpinīupanisad, Rāmarahasyaupanisad* and others In the *Praśnopanisad*, there is a mention of Hiranyanābha Kauśalyā which happens to be the substitute of Rāma according to verse 13 of sarga 75 of the *Vālmīki Rāmāyana* The *Rāmapūrvottara-tāpinī Upanisad* deals with certain episodes of the *Rāmāyana as well*

(iv) Janaka

Janaka, the king of Mithilā is also is an important personality of the *Rāmāyana* and in the *Śatapatha Brāhmana*, he is said to have given a thousand cows to Yājñavalkya—

याज्ञवल्कयौ वर ददौ सहोवाच कामप्रश्न एव मे।
त्वयियाज्ञवल्क्यासदिति ततो ब्रह्मा जनक आस।।

—*Śatapatha Brāhmana*, 11 6 2 10

The sage Yājñavalkya was well-versed in the *Brahmavidyā* Janaka therefore begged of putting him a question In due course of time when the sage Yājñavalkya again visited the place of Janaka, the king then put him a new questions on Brahman As a result of this, Janaka too became well-versed with Brahman like Yājñavalkya himself Indeed the knowledge of Brahman possessed by the sage Yājñavalkya was supreme and one could hardly compete him After gaining the supreme knowledge of the Brahman, Janaka could realise the relevant secrets Even Sāyana has testified that Janaka could know Brahman well after achieving the relevant knowledge from Yājñavalkya

ततो याज्ञवन्क्यवरप्रदानान्तर स. जनक: ब्रह्मिष्टो वभूव।।

The name of king Janaka has been mentioned in the *Visnu Purāna* (4 5 30), *Vāyu Purāna* (89 15), *Brahmānda Purāna* (3 64 15) and *Padma Purāna*, Pātāla Khanda (57 5) as Sīradhvaja Apparently Sīradhvaja and

Janaka the father of Sītā and the one who is related to the conversation between Janaka and Yājñavalkya, happens to be one and the same person He was well known to the sages like Vasistha, Viśvāmitra and several others He indeed was the father of Sītā and the father-in-law of Rāma Thus the Vedic Janaka was the same as Janaka of the *Rāmāyana*

(v) Kaikeya

In the *Śatapatha Brāhmana* (10 6 1 2) and *Chāndogya Upanisad* (5 11 4), there is a mention of Aśvapati king Kaikeya, who happened to be father of Kaikeyī, the second queen of king Daśaratha

(vi) Sītā

In the Vedic literature Sītā has been conceived also as the goddess of crops and she is adored as such in other subsequent texts as well The other Sītā is found mentioned in the *Taittirīya Brāhmana*, wherein Sītā is conceived as Sāvitrī, the daughter of Sūrya and related to the king Soma Besides Sītā has also been variously mentioned in the post-Vedic literature But her personality does not fit in well with that of Sītā of *Rāmāyana* On the other hand, one comes across Sītā in the *Rgveda* (1 140 4), *Atharvaveda* (11 3 12), *Kathaka Samhitā* of the *Yajurveda* (20 3), *Kāpisthala Samhitā* (32 5 6), *Maitrāyanī Samhitā* (3 2 4-5), *Taittirīya Samhitā* (5 2 5 5), *Śatapatha Brāhmana* (138 2 6-7) and several other texts, whose birth is related to the one drawn by plough There is a modified form of Sītā in the *Taittirīya Brāhmana*, according to which the king Prajāpati had created the king Soma and the three Vedas The king Soma grabbed all the three Vedas Sītā-Sāvitrī intended to marry the king Soma, who himself was attracted towards Śraddhā—the sister of Sītā Sītā then went to her father and apprised him of the situation Her father then gave her a sanctified paint to be applied over her face when meeting the king Soma She did so accordingly and when she approached Soma, he felt attracted towards Sītā and asked her to join him But she said to him that she would do so in case he did not accept any one else, besides his and also gave away whatever was held by him in his hand

According to a school of thought, there was no correlation between Sītā of the *Taittirīya Brāhmana* and that of the *Rāmāyana* but the episode of Anusūyā applying the divine paste on the body of Sītā appears to have been influenced with the episode of the *Taittirīya Brāhmana*—

अङ्गरागेदिव्येन लिप्ताङ्गी जनकात्मजे।
शोभयिष्यसि भर्तारं यथा श्रीविष्णुमव्ययम्।।

—*Vālmīki Rāmāyana*, 1 118 20

The same divine paste has also been found mentioned in the *Adhyātma Rāmāyana* (2 9 89) as under—

अङ्गरागश्च सीतायै ददौ दिव्यं शुभानना।
नत्यक्षतेऽङ्गरागेण शोभा त्वा कमलानने।।

Goswāmī Tulasīdāsa was possibly aware of the episode of the application of the divine paste to Sītā, but he did not mention about the same, though he did point of draping Sītā in divine garments by Anusūyā

There is a school of thought according to which, both Balarāma and Paraśurāma were quite popular in the *Mahābhārata* and the *Rāmāyana*, therefore in order to distinguish between Rāma of Ayodhyā and others, his name was adorned with and adjective of Dāśarathī (or son of Daśaratha) In subsequent times he was known by the name of Rāmabhadra or Rāmacandra By the time of the composing of *Uttararāmacarita* and *Padma Purāna*, the name of Rāmacandra became quite popular Now there would be a question as to how Dāśarathī Rāma gained the association of *Candra* In order to solve this problem Dr Waber has quoted the example of the story of Sāvitrī But it would be more appropriate to trace out the cause for the same in the *Vālmīki Rāmāyana* He in fact equated the beauty of Rāma with the moon in the epic at several places as would be evident from the following examples—

(i) राम चन्द्रमिवोदितम्। (2 44 22)

(ii) राम मुख पूर्णचन्दमिवोदितम्। (6 33 32)

(iii) रामः पूर्ण चन्द्रानन·। (2 1 44)

(iv) रामः सोमवत प्रियदर्शन.। (1 1 18)

(v) रामः लोक कान्त· शशि यथा। (5 34 28)

(vi) रामवदनमुदित पूर्ण चन्द्रकान्तम्। (6 114 35)

There is therefore enough of evidence of the association of Candra with Rāma in the *Vālmīki Rāmāyana* itself and no other evidence is needed Of course the word Rāmacandra has been used in the *Vālmīki Rāmāyana* (6 102 32) only once—

रामचन्द्रमसं दृष्ट्वा ग्रस्त रावणराहुणा।।

In case the epithet of Rāmacandra had been used in the beginning

for Rāma, then it could be claimed that, he because of his pleasing personality and other virtues, was the lord of the moon In that case, the episode of Sītā-Sāvitrī and the king Soma could have been treated as the seed of the story of Rāma and the divine paste of the *Rāmāyana* and that of the *Taittirīya Brāhmana* would have been the dewdrops in which the moon reflects Similarly the origin of Sītā and the goddess of the agriculture would have been one Even Waber has taken it to be an imagination It may be recalled that Rāma happened to belong to the solar race and was in no way connected with the lunar race

It may be recalled that the 2nd to 7th *Mandalas* of the *Rgveda* are considered to be the earliest ones in which the words about agriculture have been used but once Of course in the tenth *Mandala* the words relating to the agriculture have been freely used This is the only stage in which the divinity besides the other aspects has been established for Sītā The only difference between Sītā—the goddess of Agriculture and Sītā—Sāvitrī happened to be that firstly she has been bestowed with divinity and secondly in subsequent stages the personalities have been merged Though initially only two *rcās* are dedicated to them but she is also invoked in the collection of fire, and *Pitrimedha* occasions, besides the agricultural rites Two other types of prayers are met with for her in the *Grhyasūtras*

The Sūktas of the *Rgveda* usually dedicated to a single god, but the Sūktas in which Sītā is invoked, several other deities related to agriculture are also invoked There is a possibility that all these prayers formed part of some independent hymns which were transferred to the fourth *Mandala* after the composition of a *Mandala* Ksetrapati happens to be the first *Devatā* of the initial three metres and Sun is the *Devatā* of the fourth one, and is different form the *Devatā* of the next metre Sunasirā happens to be the *Devatā* of the fifth and the sixth metres Sītā happens to be the goddess of seventh and eighth metres The entire Sūkta is translated as follows—

"We achieve the nourishing cereals from Ksetrapati (who bestows welfare), for our horses and the cows Let the same Ksetrapati provide us with the cereals, O virtuous lady, be attentive to us O goddess Sītā, we adore you in order to receive the best of riches and fruits Let Indra accept Sītā, Let Pusan and Sūrya regulate the same Let Sītā filled with water bestow us the good crop and riches "

On the other hand a prayer is mentioned in the name of Sītā in the Vedic literature i e , सीरो युञ्जन्ति॥ (*Atharvaveda,* 1 17 1) There are three other hymns relating to Sītā in this connection

इन्द्रः सीतांनिगृह्णातु तां पूषा भिरक्षतु।
सा नः प्रयस्वती दुहा मुत्तरामुत्तरा समाम्।।

—*Atharvaveda*, 3 17 4

(Indra May accept Sītā, let Sūrya protect her and the same Sītā should bestow enough of produce during the rains)

सीते वन्दामहे त्वार्वाची सुभगे भव।
यथा नः सुमना असो यथा नः सुफला भवः।।

—*Rgveda*, 4 57 8

(O Sītā, we adore you, O virtuous one, you be attentive towards us and bestow beautiful fruits in abundance)

घृतेन सीता मधुना समक्ता विश्वैश्वरे नुमता मरुद्भिः।
सा नः सीते पयासभ्याव वृतस्वोर्जस्वती घृतवत्पिन्वमाना।।

—*Rgveda*, 4 57 9

(Sītā having enough of honey and *ghee* may please Viśvedevas and Maruts O Sītā, you remain with us having enough of *ghee* and milk)

In the *Kaṭhaka Grhya Sūtra*, while concluding the *go-yajña* the *mantra* सीरा यञ्जनित is used There the oblation of *ghee* and honey has been prescribed

In the *Pāraskara Grhyasūtra*, Sītā has been elaborately discussed wherein a number of ceremonies have been ascribed to the adoration of Sītā Thus the names of Iksvāku, Daśaratha and Rāma have been mentioned in the *Rgveda* as great monarchs who could be correlated with one another Besides Sītā too has been mentioned in *Rgveda* once, who could be connected with Sītā of *Rāmāyana*, since one thing is common with them, that is, their association with agriculture or irrigation While in the *Rgveda*, Sītā is the goddess of agriculture, in the *Rāmāyana*, she was discovered by Janaka while ploughing the field In the *Atharvaveda* too she has been adored variously in connection with the agriculture and its produce

It is not that the main characters of the *Rāmāyana* could be found in the Vedic literature, but on the other hand, almost all the seers and the sages who had an active role in the *Rāmāyana* were present in the Vedic literature as would be evident from the following—

	Vedic Seers	Reference
(1)	Agastya	*Ṛgveda*, VII, 33 10
(2)	Atri	*Ibid*, Fifth Mandala
(3)	Bhāradvāja	*Aitareya Brāhmana*, 7 21, *Kauśītakī Brāhmana*, 13 4
(4)	Gautama	*Śatapatha Brāhmana*, 4 1 5 1
(5)	Nārada	*Atharvaveda*, 20 1 13, *Atharvaveda*, 5 19 9
(6)	Rsyaśṛnga	*Jaiminīya Upanisad Brāhmana*, 3 48 1
(7)	Bhārgava	*Rgveda*, 6 13 3
(8)	Vasiṣtha	*Ibid*, Seventh Mandala
(9)	Viśvāmitra	*Ibid*, 3 35 5
(10)	Vibhāndaka Kaśyapa	*Vimśa Brāhmana*
(11)	Ahalyā	*Śatapatha Brāhmana*, 3 4 18
(12)	Pārāśara	*Rgveda*, 1 65 73, 9 97 31-44
(13)	Lopāmudrā	*Rgveda*, 1 179 1-2, *Yajurveda*, 17 11, 36 20
(14)	Garga	*Yajurveda*, 20 50
(15)	Kaśyapa	*Atharvaveda*, 12 4
(16)	Angirā	*Rgveda*, 10 62 6
(17)	Kauśika	*Atharvaveda*, 6 35, 6 117-2
(18)	Jamadagni	*Ibid*, 6 8-9

The countries like Kaikeya and Kośala are also found mentioned in the Vedic literature besides the royal personages like—

(i)	Daśaratha	*Rgveda*, 1 126 4
(ii)	Rāma	*Ibid*, 1 93 14
(iii)	Iksvāku	*Ibid*, 1 126 4
(iv)	Janaka	*Taittirīya Brāhmana*, 3 10 9, *Śatapatha Brāhmana*, 9 3 1 2
(v)	Laksmana	*Atharvaveda*, 4 141.2
(vi)	Raghu	*Rgveda*, 5 45 9
(vii)	Bhārata	*Ibid*, 3 9 22, 24, 33
(viii)	Hanumān	*Ibid*, 10 79 1
(ix)	Sītā	The presence of Sītā in the Vedic literature has been discussed already
(x)	Mahākapi/Vrsākapi	There is a mention of the word Vrsākapi in the *Rgveda*, who happened to be a friend of Indra The monkey fell out with Indra for some reasons and there was a reproachment

subsequently which ended the rift The scholars have taken him to be the fore-runner of Hanumān who was described as Mahākapi in the *Brahma Purāna* and other later literature

In addition to the above, Kabandha is also found in the Rgveda (5 85 3) Of course Rāvana was the prominent figure in the *Rāmāyana* and his name besides the name of Kumbhakarna, Meghanāda and Vibhīṣana have not been found in the Vedic literature But none the less Nīlakantha has interpreted certain hymns of the Vedas to refer to the demons like Rāvana and others. As for example—

(a) The hymn 8 33 16 of the *Rgveda* has been interpreted by Nīlakantha to be the scene of Sūrpanakhā's approaching Rāma and Laksmana, when the former tells her that Lakṣmana moved independently.

(b) The hymn 10 14 2 of the *Rgveda* highlights the prayer of the gods for the killing of the demon Khara

(c) The hymn 10 807, displays the killing of Mārīca

(d) In the hymn 10 34 12, Sītā warns Rāvana about the destruction of his race in case he tried to forcibly take her away

It is not that since none of the episodes of *Rāmāyana* could be traced in the Vedas, in spite of the presence of some of its characters in the Vedic literature, the association of the *Rāmāyana* with the Vedas could be unfounded This could not be the case because in the Indian religious thought several of the Vedic deities were subsequently adopted in the Brahmānīcal pantheon in one form or the other, a few examples in this connection are recorded here—

(i) Visnu is present in the Vedic literature, though he does not enjoy the eminence attributed by other contemporary Vedic gods like Indra, Puṣan, Agni, Varuna, Aśvanīs, Indra and Brhaspati Still he was described to be an all pervading god, who according to the *Śatapatha Brāhmana* could measure the earth with three steps The Vedic Visnu did not possess four arms nor the attributes which were associated with him in the subsequent literature His personality was developed in the Brāhmana and the Upaniṣad period when he assumed the position of a great lord of the universe having four arms During the earlier stage he was known as the holder of *gadā* and was also called *Gadādhara* An

inscribed image of Viṣṇu dating back to the 1st century B.C was recovered from Satna in Madhya Pradesh where he was shown standing holding the huge *gadā* in his four hands The Purānas, however, testify that he acquired *cakra* from Śiva, after adoring him and the conch was possessed by him after killing of the demon named *śamkha*, who had returned to the mid-ocean after stealing all the Vedas from Brahmā The fourth attribute is the lotus, but nothing authentic is known about the association of lotus with Viṣṇu Perhaps it denotes the emergence of Brahmā, seated over a lotus flower from the navel of Viṣṇu This therefore goes on to testify that the Vedic Viṣṇu was adopted in the subsequent times, with certain alterations and raising him to the high pedestal of reverence

(ii) Brahmā as such was also known in the Vedic literature as Prajāpati who was responsible for the creation of the Universe He also as Prajāpati did not possess four arms or four or five heads during the Vedic period It is only in the Purānas that he was endowed with four arms holding the Vedas and also the four or five heads for the reciting of the Vedas

(iii) The Purānas also portray that initially, Brahmā too was quite a powerful god, who enjoyed the exclusive powers for the creation of the world, but in due course of time, there had developed a conflict between Brahmā and Viṣṇu, in which Brahmā had to face humiliation There are two main causes for such a humiliation Firstly, once, Brahmā and Viṣṇu developed a controversy about their superiority as the Creator of the universe While Brahmā considered it to be his sole perogative, Viṣṇu claimed it to himself In the meantime a huge burning column appeared and both of them were asked by Śiva to measure its ends and whosoever could come with the truth earlier, he was to be declared as the supreme god Brahmā in the form of a swan flew upwards while Visnu pierced through the earth as a boar to ascertain its end but declared clearly that he had not been successful in his mission On the other hand Brahmā returned (also disappointed) but still he claimed success in his mission and produced a *ketakī* flower as a witness, for his having accomplished the task, which he had failed to do Śiva then, who had known about the

truth, told Brahmā, that he would have no following or cult of his own

In the second episode, it is said that Brahmā created Sāvitrī out of his body and looking at her he was overpowered with lust He kept on gazing at her She felt uncomfortable at this and when she moved aside Brahmā created another head for himself when she moved on other sides he created more heads When she flew above, he created another head at the top of the four heads The sons of Brahmā took objection to the conduct of their father, who reported the matter to Śiva, and he severed one of the five heads of Brahmā Since then Brahmā came to possess four heads and four hands

After the severing of the head of Brahmā, it stuck to the arm of Śiva, who was overpowered by *Brahmahatyā*, which was removed after he took a bath at the Kapālamocana Tīrtha at Vārānasī

(iv) The name of Śiva appears only once in the Vedic literature, though he was present there in the terrific form of Rudra In the subsequent period he was adopted in the Hindu religious thought as Śiva, the lord of the wild beasts and was married to Satī and after her he married Pārvatī, who enjoys the reverence till date

In due course of time, the Vedic gods like Indra, Puṣan and others were relegated to the background or totally forgotten and their place was occupied by the new gods and goddesses

With the above examples an effort has been made to bring home the fact that the Vedic literature had been the store house of the religious thought of the majority of the people of India and it would be no surprise in case the theme of the *Rāmāyana* story was developed on the basis of the characters found in the Vedic literature

(2) Vālmīki and Composition of the Rāmāyaṇa

In the above background, the question of the composition of *Rāmāyana* has to be considered

(i) (a) *Vālmīki Rāmāyana*

According to the *Vālmīki Rāmāyana*, in his earlier life Vālmīki, happened to be a robber who lived on robbing others At the instance of Nārada and Brahmā, he was turned into a sage after his performing *tapas*

and he composed the *Rāmāyana* with the blessings of Nārada and Brahmā In this connection, it may be stated that the association of the Vedas and the *Rāmāyana* is established in an indirect manner As for example, the brief of the story of Rāma was provided to Vālmīki by Nārada who happened to be the son of Brahmā—the possessor of the knowledge of the Vedas Naturally, Brahmā would never ask his son to initiate Vālmīki in any poetic work which would be against the teachings of the Vedas In the Bālakānda of the *Vālmīki Rāmāyana*, Nārada provides the brief of the story of Rāma, when he questioned Nārada as under—

कोन्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान्।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढ़व्रत:।।
चरित्रेण च को युक्त: सर्वभूतेषु को हित:।
विद्वान् क: क: स्मर्थश्च कश्चैक प्रियदर्शन:।।
आत्मवान् को जितक्रोधो द्युतिमान कोऽनुसूयक:।
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे।।

—*Vālmīki Rāmāyana*, 1 1 2-4

(O sage, who is the one possessing immense prowess in the world, besides the virtues, devoted to *dharma*, who feels indebted, and is of the firm opinion? Who possesses the noble conduct, looks to the well-beings of all the creatures, quite intelligent, quite competent, and has the pleasing look? Who is the one who controls his mind, has overcome the anger, is illustrious, and the one who does not denounce others? Who is the one when angered in the battlefield, even the gods get afraid of him?)

At the above desire of Vālmīki, Nārada narrated to him the brief of the story of Rāma After this, Vālmīki kept on wandering in the forest aimlessly, when one day he witnessed a scene in which a hunter shot an arrow at one of the two crane birds which were engaged in lovesport in the forest, killing one of them The she-bird cried aloud, which moved the heart of the sage Vālmīki to such an extent that a curse emerged out of his mouth—

मा निशाद प्रतिष्ठां त्वमगम: शाश्वती: समा:।
यत् क्रौञ्च मिथुनादेकमवधी: काम मोहितम्।।

—*Vālmīki Rāmāyana*, 1 2 15

(O hunter, you would never achieve peace because you have killed one of the two birds engaged in lovesport without any reason whatsoever)

As to the antiquity of Vālmīki, there is a school of thought, which feels that the name of Vālmīki appears in the Vedas as *Vabhrīs* which means white ants These *Vabhrīs* had eaten up the cord of the bow of Viṣṇu as a result of which he was deprived of his head This story is described in the *Devī Bhāgavata Purāna* These *Vabhrīs* when raise the mound of clay, it is called *Vālmīki* These *Vabhrīs* had created a mound over Vālmīki who was engaged in performing the *tapas* Because of his emergence from the *Vabhrīs* or *Vālmīkis*, he was known as Vālmīki This aspect has been highlighted by Nīlakantha in his *Mantra Rāmāyana*

Vālmīki was apparently contemporary of Rāma firstly because according to the southern recension of the *Vālmīki Rāmāyana* (7 16 18-20) Vālmīki had informed Rāma himself that he had been the tenth son of Praceta having performed *tapas* for long He further testified that he had never committed a crime by action, thought, or behaviour—

प्रचेतसोऽह दशमः पुत्रो राघवनन्दनः।
न स्मराम्यनृतं वाक्यमिमौ तु तव पुत्रकौ।।
बहुवर्षसहस्त्रानि तपश्चर्या मया कृता।
मनसा कर्मणा वाचा भूतपूर्व न किल्विषम्।।

(b) Mahābhārata

In the Drona-parvan (118 48) and Śānti-parvan (200 4) of the epic, the name of Vālmīki appears Besides that sage Bhārgava is also mentioned in the Śānti-parvan (57 40) and in the Anuśāsana-parvan (18 8-10), Vālmīki is found mentioned, who is supposed to be immensely glorious At several other places in the *Mahābhārata* also, Vālmīki is found mentioned as for example—

(i) Ādi-parvan (50 14)

(ii) Sabhā-parvan (7 14)

(iii) Vana-parvan (83 102)

(iv) Udyog-parvan (81 27)

In spite of this, it would be difficult to say whether Vālmīki mentioned at several places in the *Mahābhārata* is the same as Vālmīki of the *Rāmāyana*, though there is every possibility of his being the composer of the *Rāmāyana* and the *guru* of Bhāradvāja

(ii) *Raṅganātha Rāmāyana* (Telugu—12th Century A.D.)

Ranganātha Rāmāyana is the work of twelfth century A D, composed in Telugu According to this text, once the sage Vālmīki questioned the

sage Nārada, as to "Who is a great *tapasvī*, the beautiful one, quite disciplined, the best of the sages and also adorable by all the ascetics? Who is the glorious one in the world? Who is the one having a peaceful mind? Who is he noblest of all? Who is the illustrious one Who is aware of all the regulations? Who possesses all the knowledge? Who is beyond repression? Who is the best? Who has controlled all the senses? Who is invincible? Who is free from jealousy? Who is the all competent one? Who has taken the vow? Who is the broad minded one? Who has a good conduct? Who has a noble mind and by whose anger, even the gods get terrified? Has such a person disappeared after taking birth on earth? Has he been born now? Or is he to be born in future?"

On hearing this, Nārada, who was well aware of the happenings of the world, thought in his mind for a moment and said, "Lord Viṣṇu has incarnated on earth presently as Rāma, the son of Daśaratha He is the soul eternal, the treasure of strength, the ocean of compassion, and always victorious He is the protector of all and is the unprecedented one He has a beautiful body and lips like the *bimba* fruit He has a vast chest, broad eyes, big shoulders and his arms fall upto the knees He is well-versed in the scriptures besides the Vedas, the science of archery, and is full of wisdom He possesses the lustre of Sun, is as deep as the ocean and has the patience like the mountain Meru He has tolerance like the earth and has riches comparable with those of Kubera All the virtues are enshrined in him and he has incarnated on earth for the welfare of the people He provides ecstasy to Kauśalyā and he maintains the three worlds being an illustrious one "

Thereafter, Nārada provided the brief of the story of Rāma to Vālmīki On hearing the words of Nārada, the sage Vālmīki was delighted and thereafter he composed *Rāmāyana* but the episode of the killing of the bird by a hunter, is conspicuous by its absence in this epic

(iii) *Adhyātma Rāmāyana* (Sanskrit—13th Century A.D.)

In the *Adhyātma Rāmāyana* (2 6 64, 87), a thirteenth century work, Vālmīki is said to have himself declared that he, in earlier times had been keeping the company of the Kirātas, though he had been a Brāhmaṇa by birth, but all his actions were those of the Śūdras He married a Śūdra woman and produced several sons from her and while living with the robbers he became a robber Once he came across some illustrious sages in the forest, who were shining like the fire He rushed towards them in order to grab their clothes They asked him, "What do you want?" Vālmīki said, "I have a large family comprising of the sons and wife I kill the people in the forest and grab their belongings in order to maintain the family "

अह पुरा किरातेषु किरातैः सह वर्धितः।
जन्ममात्र द्विजत्वं मे शूद्राचार रतः सदा।।
शूद्रायां बहवः पुत्रा उत्पन्ना मेऽजितात्मनः।
ततश्चौरैश्च संगम्य चोरोऽहमभव पुरा।।

—*Adhyātma Rāmāyana* (2.6 64, 87)

Then they said to him, "You go to your family and ask all the people, whether they would contribute towards the sins committed by you in maintaining them " He then went to his family and asked them, whether they would contribute about the sins committed by him? All of them replied that would accept the riches brought by Vālmīki but would not accept the participation in the sins committed by him He was surprised at this and took refuge with the sages All of them took pity on him and thought that he should be saved somehow They said to him, "Get up, your encounter with the sages has been fruitful " Then they asked him, "You better recite the *marā mantra* till our return "

इत्युक्त्वा राम ते नाम व्यव्यहताक्षर पूर्वकम्।
एकाग्र मनसा चैव मरेति जप सर्वदा।।

Thus advising him, the sages left the place Vālmīki on the other hand concentrated his mind in the reciting of the *marā mantra* detaching himself from all other worldly affairs Thereafter long time passed and he continued performing *tapas* and the ant-hill was formed over his body After several *yugas* the sages returned again and desired him to come out of the ant-hill After this, the sages declared that he had become Vālmīki since it happened to be his second birth Thus the fugitive became a saint with the influence of the reciting of the name of Rāma

Not only this, the *Vālmīki Rāmāyana* (7 96.17-18) also describes Vālmīki as the tenth son of Praceta, who later fell in bad company and was turned as a sinful person—

सुतौ तवैव दुर्धषौ तथ्यमेतत् ब्रवीमि ते।
प्रचेतसोऽहं दशमः पुत्रः रघुकुलोद्वह:।।

(iv) *Mādhava Kandalī Rāmāyana* (Asssamese—14th Century A.D.)

The *Mādhava Kandalī Rāmāyana*, a fourteenth century work in Assamese, also refers to the episode of Vālmīki's pronouncing a curse over a hunter who killed one of the two *krauñca* birds engaged in lovesport But in this case, Vālmīki had already achieved profound veneration from the people and had gone to the river bank for taking his

bath When he was taking his bath, he noticed the killing of a bird by the hunter and he pronounced a curse on him as is contained in the *Vālmīki Rāmāyaṇa* All other details are on pattern of the epic of Vālmīki

(v) *Ānanda Rāmāyaṇa* (Sanskrit—14th Century A.D.)

Ānanda Rāmāyaṇa, which is believed to be a fourteenth century work contains the story of Vālmīki, in which the details of his three earlier births have been given In the first birth, he happened to be a Brāhmana named Stambha In the second birth he was born as a hunter and in the third birth he is said to be the son of Krnu and becomes Vālmīki after performing *tapas* According to the story of the *Ānanda Rāmāyana,* there was a Brāhmana named Stambha of the Śrīvatsa *gotra* who was quite a sinful person Since he was attracted to a whore, he discarded all his daily prayers and acted like a Śūdra Once he entertained a Brāhmana as a guest, as a result of which he was redeemed Stambha breathed out his last uttering the name of the whore, as a result of which he had to be born as a hunter The same whore also was reborn as a Bhīlinī and became his wife Once the same hunter robbed a Brāhmana of everything over the bank of Pampā river, whose name was Śamkha Subsequently realising that the Brāhmana was badly suffering because of the heat over the rocky land, he returned the shoes of the Brāhmana The Brāhmana then blessed the hunter and also informed him that he had entertained a Brāhmana as a guest in his earlier birth Brāhmana then made a forecast that, "In future a sage name Krnu would perform *tapas* and his semen would flow from his eyes which would be consumed by a female serpent and you would be born out of the said serpent You would be brought up by the Kirātas Since you have returned my shoes today, because of the merit of the same you would meet seven sages and with their blessings you would become Vālmīki and compose the *Rāmāyaṇa* " Subsequently, it so happened as per the forecast of the Brāhmana

(vi) *Tattvasamgrāha Rāmāyana* (Sanskrit—15th Century A.D.)

In the *Tattvasamgraha Rāmāyana* (a fifteenth century work), Viṣnu and Bhaskara blessed him to compose *Rāmāyana,* while the rest of the details are as found in the *Adhyatma Rāmāyana* The *Ānanda Rāmāyana* on the other hand brings out that a Brāhmana of Śrīvatsa *gotra* fell in bad company and became a sinful person indulging in evil ways and even visited whores Once he met with a Brāhmana, who became the cause of his turning from the evil ways He became a hunter in several births He snatched away all the belonging of Śamkha over the bank of the river Pampā All other details resemble those brought out in the *Skanda Purāna.*

(vii) *Mahābhārata of Sāraladāsa* (15th Century A.D.)

Sāraladāsa's Mahābhārata is a work of fifteenth century According to this, Brahmā once went to a place named Manimekhalā located over the bank of the Gaṅgā. He entered the river water for taking a bath and when he was about to come out of the water after taking his bath, his semen was ejected after looking at seven divine damsels who were taking their bath in the river He then threw away a part of the semen over the Meru mountain, by which a sage named Meruśūla was born The remaining semen was thrown over the sand on the river bank and Vālmīki was born out of it In Oriya, sand is called *bāli* Possibly the word *Bāli* contributed to the adopting of the name of Vālmīki In this case, Vālmīki is said to have been born out of the semen of Brahmā

(viii) *Kṛttivāsa Rāmāyana* (Bengali—15th Century A.D.)

In the *Kṛttivāsa Rāmāyana* (a work of fifteenth century) the story of Vālmīki has been discussed in sufficient details according to which, Vālmīki was earlier known as Ratnākara who was a robber and earned his livelihood by robbing others of their belongings Once while roaming about in the forest, he came across Brahmā and Nārada He also intended to kill Brahmā, who said to him, "In case you want to kill me, then do at a place having no insects and is free from smell and passions You kill me with a single stroke of *gadā*, but while doing so, be sure, that no insect is killed O fool, you tell me who would share your sins committed by the robbing of the people?" Ratnākara said, "Myself, my wife, my father and mother, these four people share the food, I earn from my profession They would also share my sins " On hearing this Brahmā laughed and said, "Why should they share your sins? These sins are committed by you and why should others share the sin for the same? You go to your people and ask them and after your return, you may kill me I shall wait for you seated under a tree " With a confused mind Ratnākara said, "Truthfully, he my absence you will escape " Then Brahmā said, "Truthfully, I shall not run away You go and ask your wife, son and parents " The robber then left for home but because of his disturbed mind, he repeatedly looked back towards the place where the sage was seated, in order to be sure that he would not run away

Ratnākara first went to his father and asked him whether he would share the sins committed by him for feeding him Cyavan, his father replied, "How can I share of your misdeeds It is your duty to maintain your parents " He got the similar replies from his mother, wife and son Ratnākara was horrified at the situation He then moved to the ascetics with a heavy heart who were waiting under a tree He fell at their feet

and begged for their mercy, informing them that none from his family members was prepared to share his sins The ascetics then asked him to go to the stream and have a purifying bath. With the mere sight of Ratnākara, the water of the stream dried up and he could not take a bath He then returned to Brahmā to inform him that he could not take a bath, because there was no water in the river which had dried up at his mere sight Then Brahmā took some sanctified water out of his *kamandalu* and sprinkled it over Ratnākara which purified the latter Brahmā then advised him to recite *marā-mantra* regularly as a result of which Rāma would reside in his heart

Ratnākara then started performing *tapas* which was continued for long and all his limbs were eaten away by white-ants He became a skeleton because the entire flesh on his body was consumed by the white-ants Thus Ratnākara was lodged in an ant-hill over which the grass shrubs and bushes started growing But he kept on reciting the name of Rāma After several years Brahmā again visited Ratnākara who bowed in reverence to him and gave him the name of Vālmīki He also advised Vālmīki to compose *Rāmāyana*, the brief of which was provided to him by Nārada

(ix) *Śrī Rāmavijaya* (Marathi—16th Century A D.)

Śrī Rāmavijaya a Marathi work of the sixteenth century A.D also testifies that Vālmīki was born of a Brāhmana but was turned as a robber whose name was a terror in the region and was known by the name of Valha He always kept on waiting for the people whom he could rob Once per chance Nārada passed by that way with other sages Valha asked Nārada to hand over all his belongings to him Nārada said, "You have grown pretty old and you have committed enough of sins You just think who would share sins with you?" Nārada also advised him appropriately Then he went to his people and asked them whether anyone of them would share his sins But no one came forward Valha was disappointed and returned to Nārada and took refuge with him for his rescue Nārada then asked him to recite *marā-mantra* He performed severe *tapas* and his body was covered by an ant-hill, shrubs and grass After many years Nārada again arrived there and found Vālmīki engaged in *tapas* He rescued the sage and inspired him to compose *Rāmāyana*, the brief of which was provided by Nārada to Valha, who was then known by the name of Vālmīki

(x) *Rāmarasikāvalī*—Hindi (Modern work, 18th Century A.D.)

In the *Rāmarasikāvalī* by Raghurāja Singh, comparatively a modern

work, it is stated that the semen of a great sage fell after an *apsarā* disturbed his *tapas* Urvaśī kept the semen in an earthen vase as a result of which Vasiṣtha and Kumbaja were born But a part of the semen fell over the grass, from which an infant was born and was adopted by a *Kirāta* woman—

रेत शेष रह गयो कुश माही ताते एक शिशु भयो तहाँ ही।
ताहि किराततिनि ले घर आई अपनी विद्या सकल पढ़ाई॥

Besides the above, there are several other texts which deal with the story of the birth of Vālmīki in Sanskrit and regional languages, which have not been mentioned to avoid escalation of the topic

(4) Profile in the Purāṇas

Besides the various *Rāmāyana* texts, Vālmīki also appeared often in the Purānas and the briefs of the details furnished by these texts are highlighted here under—

(i) *Viṣṇu Purāna* (3rd Century A.D.)

According to this Purāna, Rksa of Bhrgu-*vamśa* became Vyāsa who was subsequently called Vālmīki

(ii) *Mārkandeya Purāna* (4th Century A D)

According to this Purāna, the sage Prachetus had appeared as Vālmīki on earth—

उवाच प्रणतो वाक्य वाल्मीकि च तपोधनम्।
प्राचेतस महाभाग श्रीरामस्य कथा शुभाम्॥
कथयस्व महाबुद्धे रामस्य परमात्मनः।

(iii) *Vāyu Purāna* (4th Century A D.)

On the other hand, Rksa has been mentioned in the context of *Maheśvarāvatāra-yoga* and also that he would become Vyāsa in the twenty-fourth Dvāpara In the *Kūrma Purāna*, Vālmīki is found mentioned as the twenty-third Vyāsa after Trnabindu

(iv) *Matsya Purāna* (5th Century A.D.) and *Padma Purāna* (11th Century A.D.)

In these Purānas, in the contexts of the Ikṣvāku kings, the *Rāmakathā*'s brief has been brought out and while doing so the name of Vālmīki, the best of the Bhārgavas has also been mentioned

(v) *Viṣnudharmottara* (6th Century A.D.)

This Purāna is believed to have been composed in the early Gupta period, in which Vālmīki has been described as the incarnation of Viṣnu It is recorded therein that at the end of *Tretāyuga*, Viṣnu would incarnate on earth in the form of Vālmīki and would compose *Rāmāyana*—

> त्रेतायुगे चतुर्विंशे भृगुवशेद्‌भवेन तु।
> वाल्मीकिना तु रचित स्वयमेव चरितं शुभम्।।
>
> —*Visnudharmottara*, 74 38

In the third *Khanda* of the same Purāna, the adoration of Vālmīki has been prescribed variously, while in the *Pratimālaksanam*, the iconographic details of the image of Vālmīki have been furnished as under—

> गौरस्त कार्यो वाल्मीकिर्जरामण्डल दुर्दशः।
> तपस्य भिरतः शान्तो न कृशो न च पीकरः।।
>
> —*Ibid* , 3 85 64

It may be recalled here that in a Vālmīki temple in Indo-China, there is an inscription which testifies Vālmīki to be an incarnation of Viṣnu as follows—

> यस्य शोकात् समुत्पन्नं श्लोक ब्रह्माभिपूजतः ,(ति)।
> विष्णोः पुसः पुराणस्य मानुषस्यात्मरूपिणः।।

(vi) *Skanda Purāna* (8th Century A.D.)

(a) In the Vaiṣnava Khanda, Vaikhānasa Māhātmya of this Purāna, a hunter, captured a Brāhmana named Śamkha and removed all his belongings including the *kundalas* and shoes Thereafter he released him With the scorching heat, the feet of Śamkha started burning as a result of which the hunter felt pity and returned him his shoes At this, the Brāhmana pronounced a blessing on the hunter Śamkha also advised him to recite the name of Rāma and granted him a boon that he would be known as Vālmīki and compose *Rāmāyana* on earth and become quite famous At the bank of the lake nearby, a Brāhmana named Krnu was performing *tapas* Because of excess of *tapas* a white-ant mound was formed over his body known to the people as Vālmīki His semen was ejected because of his thinking of a women, which was consumed by a wicked woman Vālmīki was born out of her

(b) According to the second story contained in the Avantī Khaṇḍa of this Purāna, there was a Brāhmana named Sumati of the race of Bhṛgu Agni Sharma was born of his wife named Kauśikī He, neglecting the Vedic studies, fell in bad company of robbers Once he had an encounter with the seven-ascetics who were on their way to pilgrimage He attempted to snatch away their belongings including *chatras* and the shoes They said to him, "We are on our way to pilgrimage Why are you committing the sin " He replied, "I maintain my wife and the family by doing this " They said, "You better go and ask your family people, whether, they would share the sins earned by you by moving on evil path?" Accordingly he went to his people and enquired of them whether, they would share for the sins committed by him But all of them declined This reply shocked Agni Sharma who returned to the sages getting disappointing and took refuge with them At the advice of the sages he started performing severe *tapas* reciting the *mahā-mantra* and a mound of white-ants was formed over him While on their return journey, the sages passed by the ant-hill and heard the sound of the reciting of *mantras* When they removed the debris, they found Agni Sharma there He then went to Kuśasthalī and adored Maheśvara He ultimately achieved success and composed *Rāmāyana*

(c) The third story is contained in the Nagara Khanda of the *Skanda Purāna*, according to which the best of the sages met with the robber at Mukhar, as a result of which, he achieved success by the grace of the sages After composing *Rāmāyana* he came to be known by the name of Vālmīki In earlier times Lohajanga—a Brāhmana belonging to the Māndavya race lived at Chamatkārapura He was turned as a robber by the moves of destiny After an encounter with the sages, he developed detachment The sage Pulha bestowed him with a *mantra*, by which he achieved success

(d) The fourth story is contained in the Prabhāsa Khanda of this Purāna, according to which Śiva, when questioned by Pārvatī, told her that a son named Vaiśākha was born to a Brāhmana named Samimukha He had no other desire except serving his parents He used to live by robbing others Once he had an encounter with seven *ṛṣis* who were on their way to pilgrimage In this case he had a talk with Angirā At the advice of the sage, when the robber asked his parents to share his sins, they replied

that, "During your childhood we brought you up and now when we are old, it is for you to maintain us You will have to reap the harvest of your sins " With this, the robber developed a detachment The *ṛṣi* then gave him a *mantra* for reciting He then started performing *tapas* and sat in meditation After a thousand years he was found to have been covered with an ant-hill He was taken out of it and some medicines were applied over his body With the boon pronounced by the sages, he became a great sage and composed *Rāmāyana*

(vii) *Brahmavaivarta Purāna* (15th Century A.D.)

According to this Purāna, Brahmā gave the Brāhmana the name of Vālmīki because his body was covered with the ant-hill—

अथाब्रवीन्महातेजा ब्रह्मा लोक पितामहः।
वल्मीकप्रभवो यस्मात्तस्याद् वाल्मीकिरित्यसौ।।

(Since he lived in the ant-hill like the womb of the mother, he came to be known as Vālmīki)

(3) Development of the *Rāmāyaṇa* Theme

According to the *Vālmīki Rāmāyana*, the epic was composed by the sage, during the life time of Rāma himself and was recited by Lava and Kuśa in the court of Rāma under the auspicious of the sage Vālmīki It was for the first time that such a sacred and poetic excellence was composed With its composition, evidently there had been an upheaval in the contemporary society and the epic appealed to the masses to a considerable extent In the foregoing account, an attempt has been made to point to the idea of the Vedic origin of the story of *Rāmāyana* and possibly different episodes of the same were quite popular with different sections of the society in the entire length and breadth of the country Perhaps Vālmīki had to travel throughout the length and breadth of the country in order to collect all the available fragments of the story with the masses, but evidently he could not collect or accommodate all of them in his epic Ultimately the sage composed the literary excellence and became the pioneer of the Indian poetry Though it may not be possible to produce any conclusive evidence in this regard, but this much is sure that, before the composition of the work by the sage some sort of story was popular with the contemporary society, a brief of which was provided by Nārada to Vālmīki

After, however, composition of the *Vālmīki Rāmāyaṇa*, it became more and more popular with the masses. The popularity of the epic in the

contemporary society can be judged from the fact that several versions of the same appeared during the subsequent period not only in Sanskrit but also in the regional languages The difficulty with the epic of Vālmīki had been that it could be recited by a person well-versed in the Sanskrit and the audience in general was not quite conversant with the language The people therefore had to depend on a speaker for the listening of the discourse on the epic The theme gained such a great appeal with the masses that even the Sanskrit poets of classical works and the Purānas could not help including the theme in one form or the other even in their non-religious works The *Bhatti-kāvya, Raghuvamśa* of Kālidāsa, *Pratimānāṭaka*, and *Abhisekanātaka* by Bhāsa could be cited in this connection as examples The *Visnu Purāna, Brahmānda Purāna, Harivamśa Purāna, Vāyu Purāna, Narasimha Purāna, Matsya Purāna, Kūrma Purāna* and others contain the events relating to the *Rāmāyaṇa* in one form or the others

(4) The Epic of Vālmīki and Rāmopākhyāna of the Mahābhārata

(a) *Vālmīki Rāmāyana*

The epic of Vālmīki is indeed the foremost of the *Rāmāyana* works and was followed by the *Mahābhārata* by Vyāsa The presence of the Rāmopākhyāna in the epic of Vyāsa has its own importance, because it is in this epic that the story of Rāma is found reproduced quite briefly There could therefore be four possibilities of the appearing of the story of Rāma in the *Mahābhārata* This is that Rāmopākhyāna could be the basis of the *Rāmāyana*, secondly that Rāmopākhyāna is based on such a *Rāmāyana* which could be the earlier form of this epic, thirdly Rāmopākhyāna is the brief of the *Rāmāyana* of Vālmīki and fourthly, both the *Rāmāyaṇa* and the Rāmopākhyāna have been derived from an other main source

The first opinion is that of Ludwing and Hopkins According to them the difference between the two narrations, goes on to establish that Rāmopākhyāna is not the brief of the *Rāmāyana* In this connection Yacobi feels that the composer of *Rāmāyana* did not depend on the manuscript of the *Rāmāyana* but he remembered by heart the popular commentary in the *Rāmāyana* the country

The third opinion is that while narrating the story briefly some differences are sure to crop up Several of the scholars support the opinion of Dr Yacobi. Sukantha, who edited *Mahābhārata* points to eighty-six stages in which the words common in the *Rāmāyana* and Rāmopākhyāna have been used Besides this, the events relating to

Indrajit and the story of the crow, and other such events cannot be understood without the *Rāmāyana* Therefore the narration in the Rāmopākhyāna cannot be treated as an independent one The *Rāmāyaṇa* as well as the sage Vālmīki has been found frequently mentioned in the *Mahābhārata* whereas not a single character of the *Mahābhārata* appears in the *Rāmāyana* Therefore there should be no hesitation to consider the *Rāmāyana* as the source of Rāmopākhyāna

In the Rāmopākhyāna, the birth of Rāma and his brothers has been found mentioned, while the performing of the *Putreṣṭi-yajña* by Daśaratha is quite conspicuous by its absence The sages, the gods and the earth, getting terrified from Rāvana approach Brahmā for their rescue, who reveals the secret of the incarnation of Visnu in the form of Rāma At the command of Brahmā, the gods appear on earth in the form of bears and monkeys in order to assist Rāma There is the mention of the marriage of all the four brothers, but the name of other princesses except Sītā do not appear In the second Kānda, there is no mention of Guha There is a mention of Kaikeyī getting a boon from Daśaratha and Mantharā has been described to be the incarnation of Dundubhī, a Gandharva woman The story of the Aranyakānda, runs parallel to that of the *Rāmāyana*, but there is no mention of Virādha, Sutīkṣna, Agastya, Ayomukhī and Śabarī

In the Kiṣkindhā-kanda of Rāmopākhyāna, we find the episode of friendship between Sugrīva and Rāma, killing of Bāli, sending of monkeys in search of Sītā in the eastern, northern and western directions There is no mention of the measuring of the strength of Rāma before his friendship with Sugrīva, and there is only one fight between Sugrīva and Bāli In the Sundara-kānda of the Rāmopākhyāna, the details about Hanumān's journey to Lankā, meeting Sītā there and other details have been found narrated by Hanumān himself to Rāma In the *Rāmāyana*, Sītā had spoken to Hanumān about Avindhya as follows—

अविन्ध्यो नाम मेधावी विद्वान् राक्षस पुङ्गवः।
धृतिमाञ्छीलवान् वृद्धो रावणस्य सुसम्मतः।।
रामात् क्षयमनुप्राप्तं रक्षसा प्रत्य चोदयत्।
न च तस्य सदुष्टात्मा शृणोति वचनं हितम्।।

—*Vālmīki Rāmāyana*, 5.36 12-13

(Avindhya is full of wisdom, quite noble, and the best among the demons. He has declared that the demons would be destroyed at the hands of Rāma But the wicked Rāvana has not listened to his words)

In the Rāmopākhyāna, Trijaṭā had conveyed the message of Avindhya to Sītā that Rāma and Sugrīva had become friends and that Rāma was arriving in Lankā shortly

अविन्ध्यो नाम मेधावी वृद्धो राक्षस राक्षस पुंगवः।
स रामस्य हितान्वेषी................ .. ..॥

—*Mahābhārata*, 3 270 56

It was actually Avindhya who prevented Rāvana from killing Sītā, after learning about the death of Meghanāda

There is some change in the Yuddha-kānda as well The presence of the head of Rāma in the court of Rāvana and the battle between Rāvana and Sugrīva are not to be found in the Rāmopākhyāna, while the ocean appears in the dream of Rāma to suggest the remedy for crossing the sea and there is no mention of the use of force by Rāma for the purpose The seize of Lankā and other details are not found in Rāmopākhyāna, but according to this, Kumbhakarna was killed by Laksmana The episode of the killing of the fake Sītā twice by Indrajit is also absent in the *Rāmāyana*, whereas in Rāmopākhyāna it is described only once, in this too Vibhīṣana cures them all with the use of his divine knowledge and also gives Rāma, the sanctified water sent by Kubera With the washing of the eyes with the sanctified water, Rāma gains the proficiency of seeing even the invisible things The bringing of the mountain with medicinal plants by Hanumān for curing Laksmana is absent in the Rāmopākhyāna There is also no mention in it of Lakṣmana having been hurt with *śakti*, but Rāvana creates several illusory demons in the form of Rāma and Lakṣmana, who are killed by Rāma Subsequently Rāvana is destroyed by Rāma using *Brahmāstra*, in such a way that even his ashes disappear न च भस्मादृश्यत् (*Mahābhārata*, 3 290 33)

In the *Rāmopākhyāna* there is no mention of fire ordeal of Sītā, though in the Uttara-kānda, Rāma's return to Ayodhyā and his crowning have been brought out

There is a belief that Vālmīki composed the *Rāmāyana* with a hundred crores of verses The popular *Vālmīki Rāmāyana* with twenty four thousand verses is only a part of the same Several of the events of the *Rāmāyana* have been included in glimpses of Rāmopākhyāna

Since the Rāmopākhyāna of the *Mahābhārata* is just a brief of the story of the *Rāmāyana* of Vālmīki, therefore it is quite natural that some portions of the main text could have been omitted But still it has been

mentioned therein that Rāma with the help of monkeys, building a bridge over the ocean, rescued Sītā, after Lankā having been burnt by him with the shooting of his arrows—

> प्रत्याजहार ता रामः सुग्रीव बलमाश्रितः।
> वद्धवा सेतुं समुद्रस्य दग्धवा लङ्कांशितैः शिरैः।।

—*Mahābhārata*, 3.274 3

The divinity of Sītā has been well projected in the Rāmopākhyāna, as would be evident from the following—

> विदेहराजोजनकः सीता तस्यात्मजा विभो।
> या चकार स्वय त्वष्टा रामस्य महिषीं प्रियाम्।।

—*Ibid* , 3 274 9

In this verse Sītā is said to have been created by Tvastā, because of her being extra ordinarily beautiful On the other hand Rāvana has also been claimed to be the great grand son of Brahmā and the brother of Kubera Vaiśrāvana was born from the wife of Pulatsya known by the name of Gow Vaiśrāvana started adoring Brahmā, leaving aside his father, therefore Viśravā was born out of Pulatsya as the second son On the other hand, Brahmā getting pleased with Vaiśrāvana, bestowed on him the lordship of riches, the position of Lokapāla and also blessed him to be eternal

Vaiśrāvana therefore looked down upon Viśravā and also became jealous of him Therefore in order to please Vaiśrāvana, Kubera gave away the hand-maids named Puṣpatkatā, Rākā and Mohinī in order to serve him All of them engaged themselves in the service of the sage Viśravā was pleased with them and illustrious sons like the Lokapālas were born to each one of them Rāvana and Kumbhakarna were born of Puspotkatā, Vibhīsana from Mālinī, while Khara and Sūrpanakhā were born of Rākā Of all these Vibhīṣana happened to be the most beautiful and religious one Rāvana was immensely brave, while Kumbhakarna was most valorous one, master in illusion and the best in the battlefield Khara on the other hand was a great archer Sūrpanakhā had a terrific form and could observed *brahmacarya*-vow All of them lived at the Gandhamādana mountain with their father Observing the glory and riches of Kubera, all of them performed great *tapas* and achieved boons from Brahmā

Rāvana performed severe *tapas* offering his head, as a result of which, Brahmā was pleased and told him, "You ask for a boon " Rāvana

then said that he should be infallible from Gandharvas, the gods, demons, Yakṣas, Rākṣasas, Snakes, Kinnaras and the goblins " Brahmā then told him, "You will be infallible from any one except the humans and the monkeys " Vibhīṣana begged to be bestowed with noble wisdom " As a result of this, Vibhīsana achieved the boon of being eternal even without asking for it

Rāvana then attacked Vaiśrāvana and grabbed Lankā as well as the Puspaka plane Vaiśrāvana then pronounced a curse on Rāvana, "You would not be able to use the plane as your vehicle On the other hand, it would become the vehicle of your killer "

शशाप तं वैश्रवणो न त्वामेतद् वहिष्यति।
यस्तु तवां समरे हन्ता तमेवैतद वहिष्यति।।

—*Ibid*, 3 375 34

Some scholars consider the mention of Puṣpaka plane as an interpolation On the ground that in case Rāvana had possessed the Puṣpaka plane, he would have kidnapped Sītā by the same But evidently Rāvana could not do so because of the curse of Vaiśrāvana, as mentioned above In the next Chapter No 276, all the gods go to Brahmā, to express their grievances, but he told them that, "Rāvana has become invincible because of his boons It is lord Visnu alone who would incarnate on earth in order to kill Rāvana "

तदर्थमवतीर्णोऽसौ मन्नियोगाचतुर्भुजः।
विष्णुप्रहरता श्रेष्ठः सतत्कर्म करिष्यति।।

—*Ibid*, 3 276 5

At the same time, Indra also commanded the gods that all of them should take to the forms of the sages and the monkeys and producing the valorous warriors should help Viṣnu. Thereafter, the gods produced monkeys who carried the mountains, rocks and the trees, who were like gods in strength and intelligence and the prowess of ten thousand elephants each (*Ibid*, 3 276 6-16) The Gandharva woman named Dundubhī, incarnated as Mantharā

The Chapter 266 of the Rāmopākhyāna deals with the birth of Rāma, Laksmana, Bharata and Śatrughna in the house of Daśaratha Besides the qualities of Rāma are also highlighted who had been well-versed in the Vedas and the post-Vedic literature. Then preparations were made for the crowning of Rāma, who walked like the elephant, had beautiful arms, red eyes, and looked divine He was well aware of all the

dharmas, was comparable to Brhaspati in intelligence and was like Indra in strength. He possessed all the knowledge, had controlled all the senses and could win over the hearts of enemies even He was the destroyer of the wicked people and helped the noble people Daśaratha was quite happy to have such a son of Kauśalyā He commanded Rāma to be established as a crown prince in the Pusya constellation in consultation with Vasiṣtha and other sages Mantharā, however, instigated Kaikeyī, against the designs of the king and the queen asked him for the encashment of a boon granted by him to Kaikeyī earlier Accordingly, she desired that with the material brought for the crowning of Rāma, Bharata should be crowned, exiling Rāma at the same time On knowing about the situation, valorous Rāma, proceeded to the forest, in order to uphold the words of the king Lakṣmana and Sītā accompanied him After the departure of Rāma to the forest, the king met with his end, Kaikeyī then summoned Bharata from his maternal grand parents home and asked him to rule the country

On hearing this, Bharata denounced his mother, explaining his position before the courtiers With the intention to get Bharata back to Ayodhyā, Rāma made the grieved Kauśalyā, Kaikeyī and Sumitrā to mount the chariots, and himself accompanied with Vasiṣṭha and Vāmadeva, besides hundreds of Brāhmanas and others, went to Rāma in the forest at Citrakūta and prayed to him to return to Ayodhyā Rāma made Bharata to return with sweet words quite lovingly In this context the episode of Guha is not mentioned Because of the brief, even performance of Sumantra has been omitted in this connection There is also no mention of proceeding of Rāma and Laksmana for the protection of the *yajña* of Viśvāmitra in the forest, then proceeding to the city of Janaka, breaking of the bow, and the marriage of Sītā In spite of the same, it should not be presumed that these events did not take place which have apparently not been included due to summarising of the story

Rāma again entered the deep forest feeling concerned over the frequent visits of the people from Ayodhyā and met the sage Śarabhanga in his *āśrama* Ultimately they reached the bank of Godāvarī and started dwelling at Pañcavatī where he developed enmity with Khara due to the conduct of Sūrpanakhā Rāma then killed fourteen thousand demons for his protection With the killing of Khara and Dūṣana, they sanctified the forest With these killings Dandakāranya was turned into Dharmāranya The deformed Sūrpanakhā then returned to Lankā with a deformed face Overwhelmed with grief she fell down at the feet of her brother. Rāvana who got up from his seat in anger, took her in a secluded place and asked

her, "Who has deformed you insulting me? Who intends to have his body pierced with the sharp trident? Who is sleeping carelessly after burning fire over his head? Who intends to touch the terrific serpent with his foot? Who intends to extract the fangs of the lion?" When he was thus speaking the flame of anger started emerging out of his eyes Sūrpanakhā then apprised Rāvana about the strength of Rāma and also about the killing of Khara, Dūṣana and the fourteen thousand demon soldiers

In Chapter-278, Mārīca welcomes Rāvana and on coming to know about the reason of his arrival in his hermitage, he tries to convince Rāvana saying, "I am well aware of the prowess of Rāma Who can face the force of the arrows of Rāma ? Whosoever has advised you to do so is indeed a wicked person This is the path of destruction for you " On the other hand, Rāvana, getting enraged told him plainly "In case you disobey my command, your death at my hands is certain " Mārīca then thought, "In case of death, it would be better to die at the hands of Hari, then at the hands of Rāvana " Thereafter Mārīca, becoming the golden deer arrived before Sītā On the other hand, Rāvana appeared in the *āśrama* of Rāma in the form of an ascetic With the moves of Destiny, Sītā asked Rāma to follow the deer Rāma took up the bow and leaving Sītā to the care of Lakṣmana followed the golden deer in order to capture it

The deer sometime appeared in the open and sometimes concealed itself in the bushes and thus went far away followed by Rāma Ultimately Rāma found it to be a demon and shot an arrow towards him With the shooting of the arrow, the deer fell down on the ground, and imitating the sound of Rāma he cried for Sītā and Lakṣmana before it was dead Hearing the words of Rāma, Sītā rushed towards that direction Then Laksmana tried to convince her that no one can harm Rāma and that she would meet her husband soon

In spite of these words of Laksmana, Sītā kept on crying and even doubted the intentions of Lakṣmana She spoke harsh words to him as a result of which Laksmana moved towards that direction

In the meantime Rāvana arrived in the hermitage of Rāma in the form of an ascetic with the sole purpose of kidnapping her Finding an ascetic there, Sītā who was deeply religious, offered fruits and roots to him Disregarding them, Rāvana said, "I am Rāvana, the king of demons My beautiful Lankāpuri is located beyond the ocean You would be graced there as my wife " Shutting her ears Sītā said, "Even if the sky falls with the constellations, even if the earth is broken to pieces, or the fire might become cool, but I can not disown Rāma How can a cow-elephant follow a pig leaving the king of elephants " Thus speaking Sītā entered

the hermitage Rāvana rushed after the denouncing her with harsh words, he caught hold of her by the hair and left the place A vulture named Jatāyu found Sītā crying uttering the name of Rāma and looked at her. In the Chapter 278, it is stated that Jatāyu was the son of Aruna and a friend of Daśaratha Finding Sītā the daughter-in-law of Daśaratha in the lap of Rāvana, Jatāyu said to Rāvana, "Leave aside Sītā, the daughter of Mithilā You cannot carry her till I am alive " It would, therefore, be evident that Jatāyu knew Sītā quite well and considered her to be his daughter-in-law of Daśaratha

Wherever Sītā found a river or hermitages of the sages, she dropped her ornaments She then found a few monkeys seated over a mountain peak She dropped her divine garments there Ultimately Rāvana carried Sītā to Lankā

On the other hand finding Laksmana there, Rāma said, "How have you left Sītā alone in the forest infested with demons O Laksmana, Vaidehī cannot remain alive " Reaching their hermitage, they found Jatāyu having a mountain like body Taking him to be a demon Rāma took out his bow and arrow He said, "O noble person, I am the friend of your father and am the king of vultures " Listening to his words, Rāma looked at Jatāyu, who narrated to Rāma about the kidnapping of Sītā and his encounter with Rāvana to protect Sītā He further informed Rāma that he had been wounded while trying to protect Sītā He then indicated to Rāma that Rāvana had carried Sītā through the sky way and then met with his end, Rāma then cremated Jatāyu, who happened to be the friend of Daśaratha

While moving forward, they met with Kabandha, who caught hold of Laksmana, who felt enraged Rāma, however, assured him and asked him to cut off the right arm, while he himself cut off his left arm Ultimately Lakṣmana killed Kabandha who fell down on the ground A divine personality, illumining like the sun emerged out of his body and stood in the space When Rāma questioned him about his identity, he said, "I am a Gandharva named Viśvabandhu and was turned into a demon because of a curse from a Brāhmana I have been relieved of the said curse by your grace Rāvana, the demon king of Lankā has taken away Sītā You go to Sugrīva who lives near Pampā He would help you Sugrīva lives at Ṛṣyamūka mountain with his four courtiers You would get back Sītā with his cooperation Sugrīva, the king of the monkeys is well aware of the dwelling place of Rāvana " After saying this, Viśvavasu disappeared

In Chapter 280, Rāma laments having been reminded of his beloved,

over the bank of the river Pampā Lakṣmana, consoled him Thereafter Rāma offering oblation to manes, drinking the water of Pampā river marched towards Ṛṣyamūka mountain and spotted the five monkeys there. Sugrīva finding the Ayodhyā princes approaching the mountain, deputed Hanumān to know about their identity Hanumān talked to them and then carried them to Sugrīva Rāma, thereafter, made friendship with Sugrīva Sugrīva then showed Rāma the divine garment of Sītā, which was dropped by her when she was being carried by Rāvana. Rāma felt immensely grieved looking at them Rāma then crowned Sugrīva as the king of all the monkeys on earth and promised to kill Bāli Sugrīva on his part, assured Rāma for the recovery of Sītā Thus, having been mutually assured, all of them moved towards Kiskindhā

Reaching Kiskindhā, Sugrīva thundered, which could not be tolerated by Bāli Tārā, the wife of Bāli cautioned him that the way Sugrīva was thundering, there appears to be someone at his back " Bāli said, "You are well aware of the language of the *bhūtas* Jut think over and tell me from whom Sugrīva has sought protection?" Tārā thought for a moment and said, "O lord of the monkeys, you listen to me The great Rāma has made friends with Sugrīva They have also resolved to treat each other's friend as the friend and the enemy as the enemy, Saumitra, the brother of Rāma is invincible, quite illustrious and is well-versed in establishing the task. Mainda, Dvivida, Hanumān and Jāmbavān are with them All of them are quite valorous and noble " Bāli did not listen to the noble words of Tārā He thought that Tārā was so speaking because she felt attracted towards Sugrīva

Bāli then said to Sugrīva, "I have spared you several times thinking you to belonging to the same race Why do you desire to meet with your death?" Sugrīva said, "When you have already usurped my kingdom and my wife then what is the use of my living on earth " Thereafter both the brothers started fighting Using trees and the rocks as the weapons Both of them fell down on earth while fighting and then again got up after sometime Both of them started injuring each other with nails, teeth and fists When they were so fighting, no one could distinguish them. In order to distinguish between the two, Hanumān put a garland of flowers around the neck of Sugrīva Thus with this distinguishing sign, Rāma drew a terrific arrow from his bow and shot it at Bāli He was terrified with the shooting of the arrow by Rāma and getting injured he looked at both Rāma and Laksmana (Here there is no mention of Rāma's concealing himself) Denouncing Rāma, he fell down on earth After the killing of Bāli, Sugrīva achieved the kingship of Kiṣkindhā as well as

Tārā Rāma spent four months of the rainy season at the Mālyavān mountain

On the other hand Rāvana after carrying Sītā lodged her in his pleasure pleasure garden, known as Aśokavāṭikā, well guarded by the demonesses, who had two eyes, three eyes, an eye in the forehead, having long tongue, three breasts, three locks of hair, single eye, flame like eyes, and terrific forms All of them tortured Sītā throughout the day and night keeping themselves awake They always declared that, "They would eat her up bit by bit and Sītā could never remain alive disregarding their lord " Sītā said, "O demonesses, you better eat me up My life, without the lotus-eyed Rāma is of no purpose In the absence of my beloved, I shall remain without food and starve myself I shall never touch a person except Rāma, my husband " On hearing the words of Sītā all the demonesses rushed to Rāvana to convey to him the feelings of Sītā At the same time, a demoness named Trijatā spoke to Sītā, reassuring her, "O Sītā, you become fearless listening to my words There is an old demon Avindhya, who is your well-wisher He has told me that your husband with Laksmana is doing well He has made friends with Sugrīva, who resembles Indra in prowess and is making efforts for your security Don't be afraid of Rāvana any more Rāvana is infested with a curse by Nalakūbara that in case he touched a woman against her wish, then he would get destroyed Your husband is arriving soon with Laksmana I have witnessed several dreams which are indicative of the destruction of Rāksasas In a dream, I have found Rāvana with a clean shaven head, applying oil over his body, mounted over the chariot driven by monkeys and was dancing over the same Similarly Kumbhakarna and other demons, with their heads shaven, clad in red garments were moving towards the southern direction

Vibhīsana on the other hand, adorned with white diadem, with a garland of white flowers hanging around his neck, with his body perfumed, was standing over a white mountain, with his four courtiers similarly adorned with garland of white flowers The earth has been covered with the arrows shot by Rāma The glory of your husband has been spread over the earth Lakṣmana, on the other hand, riding a mound of bones is consuming honey and *pāyasam* I have found you escaping from the clutches of a tiger, getting drenched with blood and moving towards the north O Vaidehī, you would soon meet your husband and feel delighted " On hearing the words of Trijatā, Sītā felt sure of meeting her husband The demonesses on reaching there found Sītā seated over a rock with Trijatā

According to the Chapter 280, Rāvana then went to the grief-stricken Sītā, who was clad in dirty garments and was crying seated over a rock. Rāvana—the lustful one, found the chaste Sītā there Rāvana, who was invincible by the gods, Dānavas, Gandharvas, Kinnaras and others, was helpless before the chaste Sītā He appeared as the incarnation of the spring season, but in spite of his becoming adorned with all the ornaments, he could not become the *Kalpavṛkṣa* or the wish fulfilling tree He looked horrible like the *caitya*-tree He arrived before Sītā, as the Saturn arrives before Rohinī. Addressing Sītā, Rāvana said to her, "O slander waisted one, you have shown enough of respect for your husband O beautiful one, You accept me clad in the best of costumes and the adorned with the best of ornaments I already have fourteen thousand daughters of gods, Gandharvas and the Daityas as my wives I have fourteen crores of *Piśācas* and fourteen crores of man-eating demons The number of Yakṣas is three times more They are all like Kubera my brother The Gandharva damsels and the *apsarās* always sing in praise for me In case you become my wife like Mandodarī, then the pain and suffering of your exile would be over " On hearing these words , Vaidehī turned her face and placing a straw in front of her, she kept on crying shedding tears which would bring misfortune for the demon race Drenching her breasts with her tears, she said, "O lord of the demons, the unfortunate person like me has heard a number of uncharitable words from your mouth I am the chaste wife of Rāma I am beyond your reach in all respects O virtuous one, detract your mind from me How are you going to gain with the speaking of harsh words by me? You are the son of Viśravā, who is like Brahmā himself You yourself are like the Lokapālas You claim that you are the brother of Kubera and a friend of Śiva In that case don't you feel ashamed with this type of your behaviour " Thus speaking, Sītā started crying covering her face with her garments

Thus having been wounded with the harsh words of Sītā, Rāvana said, "O Sītā, in spite of the fact that my limbs are infested with passion, still, I will not touch a lady without passion " Thus speaking Rāvana disappeared from the scene

In Chapter 282 of the Rāmopākhyāna, Rāma spending his time of the rainy season with Lakṣmana, dwelling over the Mālyavān mountain looked at the clear sky filled with constellations and stars with the moon The wind blowing carrying the fragrance of the lotus flowers, reminded Rāma of Sītā Realising that Sītā had been made captive in Lankā, his mind was upset He then said to Laksmana, "O brother, you go and find out if Sugrīva has become ungrateful, intoxicated with the royal pleasures

presently enjoyed by him? What is he doing? It appears that he has forgotten his promise In case he is making no efforts for my sake, then you go and bring him to me quickly Getting enraged he moved without obstruction and Sugrīva welcomed him coming forward After he was duly adored, he conveyed the message of Rāma to Sugrīva Sugrīva, the king of monkeys together with Tārā spoke with humility, "I am not at all an ungrateful person. I have already despatched the humble monkeys in search of Sītā in all the directions These monkeys are to return within five nights " Hearing this, Laksmana, shedding away the anger, praised Sugrīva Then Laksmana accompanied with Sugrīva went to Rāma and apprised him of the factual position Thereafter all the monkeys returned from all the three directions and informed Sugrīva, "We have travelled though the oceans, forests, mountains and every bit of the earth, but could not find Sītā " In spite of that Rāma kept up his patience in the hope of the return of the group of monkeys from the south After two months the monkeys came to report to Sugrīva "The orchard-Madhuban, which Bāli had preserved with great efforts, has been destroyed by Hanumān and other monkeys in utter disregard of the royal order and are enjoying there " Angada, Hanumān and other monkeys had gone to the southern direction for the search of Sītā From the disorderly behaviour of the monkeys, Sugrīva realised that those monkeys must have been successful in their mission The intelligent Sugrīva then communicated the news to Rāma who also thought similarly In the meantime, all the monkeys, after taking some rest, arrived before Rāma Observing their movements and their faces, Rāma felt convinced that they had searched out Sītā

On their arrival all the monkeys bowed in reverence to Rāma, Laksmana and Sugrīva On being questioned by Rāma, Hanumān said, "I am going to disclose a charming news to you I had an audience with Jānakī All of us had been tired after searching for Sītā in the caves, mountains and the forest The prescribed time for return had already lapsed Then we spotted a vast cave which was spread in an area of several *yojanas* There was pitch darkness in the cave We entered it and crossing a long distance we came across light and thereafter spotted a divine palace A female ascetic named Prabhāvatī was performing *tapas* there We consumed the divine fruits offered by her to us and regained our strength Then we travelled by the path indicated by her passing through the wild forests and high mountains Then we reached the ocean and reaching there we were disappointed Then we observed the fast on to death then we discussed about Jatāyu In the meantime, we had an encounter with a huge bird like Garuda who said to us, "Who are you?

You are talking about my dear brother Jaṭāyu I am known as Sampāti and am his elder brother Once we had been flying in the sky in competition My wings were burnt out with the heat of the sun, since we were flying towards the sun But Jaṭāyu was saved because of the shade provided to him with my feathers " Thereafter we narrated the episode of the abduction of Sītā and the killing of Jaṭāyu Sampāti was taken aback on hearing the news of the death of his brother and he wanted to listen to the entire account, in detail We narrated to him the entire story He then said, "I am well aware of Rāvana and Lankā which is lodged over the peak of the Trikūṭa mountain in the mid-ocean You will surely find Jānakī there " On hearing this, I crossed the hundred *yojana* wide ocean and while doing so, I also killed a demoness and found Sītā in the palace of Rāvana, the chaste Sītā, who had been observing fast and was anxious to meet her husband Reaching before Sītā, I said to her that "I am Hanumān, the son of the wind-god and the messenger of Rāma Crossing the ocean, I have arrived here Rāma and Laksmana are both quite well Rāma shall arrive here with a huge monkey army Believe me I am a monkey and not a demon "

प्रत्यय कुरु मे देवि वानरोऽस्मि न राक्षसः।

Sītā spoke out after thinking for a while, "As per the information I had from Avindhya, You happen to be Hanumān He had conveyed the news to me through Trijatā Sītā has given me a gem for identification which was worn by her In order to convince you further, she narrated the story of the crow Jayanta, while at Citrakūta Thereafter, I destroyed the entire orchard After having been captured, I burnt the entire Lankā completely Thereafter, I crossed the ocean again and have arrived here "

The Chapter 283, highlights the gathering together of crores of monkeys including Gaja, Gavaya, Gavākṣa, Gandhamādana, Panasa, Jāmbavān and several other valorous monkeys, who accompanied Rāma Organizing the army formations, Rāma with Lakṣmana and Sugrīva marched towards Lankā Hanumān was leading the army, while Laksmana was moving at the end Nala, Nīla, Angada, Dvivida, Mainda, carrying trees and stones, reached the seashore The monkey army camped at the seashore Now the question of the crossing of the ocean came up Someone suggested to cross it, someone wanted the boats to be arranged Ultimately Rāma decided to perform a *vrata*, to demand passage from the ocean Getting no response, Rāma then thought of drying up of the ocean with the shooting of his arrow The ocean then appeared before Rāma in his dream and said to him, "I do not intend to become an obstruction in your way But in case, I provide you the

passage at the threat of the shooting of the arrow, then in that case all others will also do so In your army, there is a monkey chief named Nala, who is the son of Tvaṣṭā whichever rock, wood, straw or anything else is thrown by him in the ocean, the same will be held up by me" At the command of Rāma, Nala built a ten *yojana* long wide and a hundred *yojana* bridge. With the bridge built by Nala, the entire army of Rāma crossed the ocean Prior to that Vibhīṣana had taken refuge with Rāma Rāma welcomed Vibhīṣana Sugrīva developed a doubt that Vibhīsana could be a spy of Rāvana But Rāma, because of the truthful conduct of Vibhīsana, declared him as the king of Lankā and took him as his courtier As per the advice of Vibhīsana, Rāma camped in the garden in the outskirts of Lankā, with his army Two spies of Rāvana named Śuka and Sārana arrived in the army camp of Rāma They were caught and were released after taking them throughout the army camp

The Chapter 284 of the Rāmopākhyāna, brings out the fact that Lankā of Rāvana had vast doors equipped with mechanical devices and was protected by the armed warriors pretty well Angada fearlessly entered in the city of Lankā and informed Rāvana, with whose permission he moved through the demons fearlessly He looked there like the sun overshadowed by the clouds Angada then spoke to Rāvana who was surrounded his courtiers He said to Rāvana, "Rāma, the king of Kośala, has said that the king who indulges in evil ways, his country and the city are destroyed with his evil actions You have kidnapped Sītā and have tortured the sages intoxicated with your pride You have kidnapped the crying damsels The result of the same is before you I shall surely kill you In case you have the courage enough, you fight with me, you witness the strength of my bow You return Jānakī gracefully, otherwise I shall rid the earth of all the demons " On hearing this, the king was filled with anger With an indication from him, four demons tried to capture Angada from all the four sides Angada then took a leap and reached the roof of the palace withdemons with him Angada then released all the four demons, who fell on the ground and were killed Angada then returned to Rāma and conveyed the news to him Rāma then got the boundary wall protecting Lankā to be broken by the monkeys, who could move with the force of the wind He then surrounded Lankā at the advice of Vibhīṣana and commanded several monkeys to fight Rāma then started destroying Lankā The demons also became attentive in the battlefield The demons were destroyed with the arrows of Rāma and Laksmana Thereafter the war was suspended at the command of Rāma

According to the Chapter 284, when the monkeys started entering

the army camp, the demon warriors including Rāvana, Jambha, Khara and others attacked the monkeys All of them became invisible and started killing the monkeys, but Vibhīṣana made their efforts fruitless with his force When the demons became visible they were attacked by the monkeys and were killed At that point of time, Rāvana arrived in the battlefield with his army He organised the army formations according to *Śukranīti* and surrounded the monkeys Rāghava then organised the army formations according to the *Bārhaspatya-nīti* Thereafter a fierce battle was fought between Rāma and Rāvana The terrific demons encountered the huge monkeys, which frightened the entire universe

Prahasta then attacked Vibhīṣana who invoking *Śataghantāvali-śakti* killed Prahasta A fierce battle was fought between Hanumān and Dhūmrāksa in which the latter was killed Rāvana then woke up the great Kumbhakarna He also with the intention of fighting a fierce battle marched forward and had an encounter with Lakṣmana The monkeys attacked him holding rocks and several other equipments He started eating monkeys smilingly Then Sugrīva attacked Kumbhakarna fearlessly Kumbhakarna thundered aloud and carrying Sugrīva, he marched towards Lankā Laksmana then followed him and broke his *kavaca* (coat of arms) with sharp arrows, with the result that he started bleeding profusely Then leaving Sugrīva he rushed towards Laksmana Kumbhakarna then rushed holding a slab in his hand challenged him at the same tune Lakṣmana then cut off his hands and feet With the severing of his two arms, he appeared with four arms (स बभूव चतुर्भुज:) He then carried the rocks with his four hands Laksmana at once cut off his four arms Ultimately he was killed at the hands of Lakṣmana, like the tree which is burnt with the fall of *vajra* Pramathi then stopped the army from fleeing A fierce battle was fought between him and Pramathi Thereafter Hanumān killed Vajraveda who was like the mountain peak and Nīla killed Pramathi Thereafter several demons fought with monkeys in the battlefield

In the Chapter 288 of the Rāmopākhyāna, Rāvana while encouraging Indrajit to prepare for the battle said to him, "You have increased my glory by defeating Lakṣmana Using the visible or invisible arrows you better destroy the enemy Prahasta, Kumbhakarna and others have not taken revenge for the killing of Khara You must take the revenge " Thereafter Indrajit, mounting a chariot reached in the battlefield and challenged Lakṣmana Laksmana came forward terrifying the demons A fierce battle was fought between them Indrajit, the son of Rāvana, could not face the arrows of Laksmana, Indrajit then started an attack on Laksmana with the *tomaras,* which were destroyed by Lakṣmana

with his arrows Angada then attacked Indrajit quite forcefully, Indrajit on the other hand intended to kill him using the terrific *prāsa*, but Lakṣmaṇa destroyed it in the mid way He then attacked Angada with a club Angada attacked him with the trunk of a huge *Sāla* tree, which killed the horses and charioteer of Indrajit, who disappeared at that moment When the magician Indrajit so disappeared, Rāma himself arrived there to take over the command of the army Indrajit, with arrows received by him through boons badly injured Rāma Both Rāma and Lakṣmana kept on fighting invisible Indrajit He wounded both Rāma and Lakṣmana with thousands of arrows The monkeys entered the sky in search of Indrajit, who attacked them also with force

According to Chapter 289, Indrajit injured Rāma and Lakṣmana lying in the battlefield with the arrow's acquired by him with boons Both the brothers stood captured like a bird in a cage The monkey chiefs like Dvivida, Mainda, Suṣena, Kumuda, Angada, Hanumān, Nala, Nīla and others kept on guarding them In the meantime Vibhīsana arrived and invoking the *Prajñāstra* freed them Sugrīva, on the other hand, with the use of *Visalya* medicine, cured them completely Both Rāma and Laksmana, became ready once again in a moment Thereafter Vibhīṣana, with folded hands informed Rāma that at the instance of Kubera, a Guhyaka has arrived here with a pitcher filled with sanctified water from Sveta Parvata According to Kubera, with the application of the water over the eyes, even the invisible things become visible To whomsoever, this water would be given by you, he would also be able to see the invisible things Both Rāma and Laksmana washed their eyes with the sanctified water, together with Sugrīva, Hanumān, Angada, Jāmbavān and other prominent monkeys All of them were then bestowed with the power of seeing the invisible things On the other hand, Indrajit informing his father Rāvana, about his performance in the battle, again returned to the spot Observing his return, Lakṣmana came forward at the advice of Vibhīsana to fight with him Intoxicated with the hope of victory, Indrajit did not perform the proper rites Lakṣmana on the other hand started shooting terrific arrows at him A surprising battle was fought by both of them Getting wounded with the arrows of Lakṣmana, Indrajit shot five serpent arrows Laksmana then cut off one of the hands of Indrajit, holding the bow, with the shooting of an arrow With the second arrow, he cut off the other hand of Indrajit holding the arrow With the third arrow, Laksmana cut off the head of Indrajit wearing the crown The charioteer of the chariot of Indrajit was also killed The horses then drove away the chariot to Lankā without the charioteer Finding his son dead, Rāvana was extremely disturbed In the Chapter-290, it has

been brought out that after the death of Indrajit, Rāvana himself arrived in the battlefield All the monkey warriors collectively attacked Rāvana, as a result of this, he resorted to illusion Then thousands of demons started emerging from his body He attacked the monkeys in the form of thousands of Rāmas and Lakṣmanas Rāma then destroyed the illusion with the advice of Lakṣmana In the meantime Mātali arrived there with the divine chariot in which the divine horses were yoked, and prayed to Rāma to start the battle mounted over the chariot Rāma thought for a moment whether the chariot was also the illusion of Rāvana, but Vibhīṣana assured him that it was quite a genuine one and not the illusion

Rāma then mounted over the chariot and in anger attacked Rāvana All the creatures were panic stricken The big drums were beaten in the heaven There was no comparison of the battle between the two Rāvana then shot a spear over Rāma which was like *Brahmadanda*, which was destroyed by Rāma Rāvana was frightened with this action of Rāma Rāvana then shot several arrows and other weapons Feeling panicky with illusion of Rāvana, the monkeys started fleeing Rāma then took a divine arrow called *Hemupankha* and sanctified it with *Brahmāstra* With shooting of that arrow, Rāvana with his chariot and charioteer was in flames All the people saw that the *Brahmāstra* was reducing everything to ashes

With the killing of Rāvana, all the gods and the sages felt delighted and started singing praises of Rāma, showering their blessings on him at the same time They showered flowers over Rāma Then Vibhīsana and Avindhya brought Sītā to Rāma and said to him, "O valorous on, you please accept your chaste wife " Rāma then looking at grief-stricken, lean and thin Sītā wearing dirty clothes said to her, "O Vaidehī, you can go, you are of no use to me now I have killed Rāvana so that you might not have to live in the house of a demon, even after getting a husband like me " In the Rāmopākhyāna, there is the mention of purity of Sītā, and her chastity is testified by Vāyu, Agni and others But he initially refuses to accept her—

कथ ह्यस्मद्विधो जातु जानन् धर्मविनिश्चयम्।
परहस्तगतां नारीं मुहूर्त्तमपि धारयेत्॥१२॥
सुवृत्तामसुवृत्ता वाप्यह त्वामद्य मैथिलि।
नोत्सेये परिभोगाय श्वावलीढं हविर्यथा॥१३॥
ततः सा सहसा बाला तच्छ्रुत्वा दारुण वचः।
पपात देवी व्यथिता निक्रत्ता कदली यथा॥१४॥

योऽप्यस्या हर्षसंभूतो मुखरागस्तदाऽभवत्।
क्षणेन स पुनर्नष्टो निःश्वास इव दर्पणे॥१५॥
ततस्ते हरयः सर्वे तच्छ्रुत्वा रामभाषितम्।
गतासुकल्पा निश्चेष्टा बभूवुः सहलक्ष्मणाः॥१६॥

Listening to the above words of Rāma, Lakṣmana and all the monkeys present there became motionless as if dead At the same time a divine plane landed from the sky Brahmā—the noble soul emerged out of it and approached Rāma—

ततो देवो विशुद्धात्मा विमानेन चतुर्मुखः।
पद्मयोनिर्जगत्स्रष्टा दर्शयामास राघवम्॥१७॥
शक्रश्चाग्निश्च वायुश्च यमो वरुण एव च।
यक्षाधिपश्च भगवांस्तथा सप्तर्षयोऽमलाः॥१८॥
राजा दशरथश्चैव दिव्यभास्वरमूर्तिमान्।
विमानेन महार्हेण हसयुक्तेन भास्वता॥१९॥
ततोऽन्तरिक्षं तत् सर्वं देवगन्धर्वसङ्कुलम्।
शुशुभे तारकैश्चित्रं शरदीव नभस्तलम्॥२०॥
तत उत्थाय वैदेही तेषां मधये यशस्विनी।
उवाच वाक्य कल्याणि राम पृथुलवक्षसन्॥२१॥
राजपुत्र न ते दोष करोमि विदिता हि ते।
गतिः स्त्रीणा नराणां च शृणु चेदं वचो मम॥२२॥
अन्तश्चरति भूतना मातरिश्वा सदागतिः।
स मे विमुञ्चतु प्राणान् यदि पाप करोम्यहम्॥२३॥
अग्निरापस्तथाकाश पृथिवी वायुरेव च।
विमुञ्चन्तु मम प्राणान् यदि पाप चराम्यहम्॥२४॥
यद्यह त्वदृते वीर नान्यं स्वप्नेऽप्यचिन्तयम्।
तथा मे देवनिर्दिष्टस्त्वमेव हि पतिर्भव॥२५॥
ततोऽन्तरिक्षे वागासीत् सुभगा लोकसाक्षिणी।
पुण्या सहर्षणी तेषा वानराणां महात्मनाम्॥२६॥

(Indra, Agni, Vāyu, Yama, Varuna, Kubera, Saptarṣis, and the king Daśaratha disembarked from the precious *vimāna*, before Rāma All the gods in the sky looked so illustrious as the moon appears on the full moon day in the winter season In presence of the gods, the chaste Sītā said to Rāma, "I do not blame you You are well aware of the movements of all men and women The wind which is

always on the move, resides in all the creatures You listen to my words The same wind-god should separate life from my body, in case, I have committed a sin Similarly Agni, water, the sky and the earth should deprive me of my life in case I have committed a sin O Valorous one, I have never thought of anyone else except you You are my only lord " At that point of time a divine voice was heard from the sky in which Vāyu, Agni, Varuna, Brahmā and other gods testified about the chastity of Sītā and Brahmā further informed Rāma, that actually Rāvana had abducted Sītā in order to invite his own death I had already ensured for the safety of Sītā in the form of the curse of Nalakūbara according to which, in case Rāvana forcibly tried to molest a woman, his head was to be broken into pieces ")

Brahmā further told Rāma that he should never have a doubt about Sītā in his mind "Accept Sītā You Indeed have accomplished a great task of the gods "

नात्र शङ्का त्वया कार्या प्रतीच्छेमा महाद्युते।
कृतं त्वया महत्कार्यं देवानाममरप्रभ॥३५॥

Thereafter Daśaratha also testified about the chastity of Sītā and Rāma ultimately accepted her A boon was also granted each to Trijatā and Avindhya Brahmā also requested Rāma to ask for a boon Rāma desired that all the dead monkeys should be brought back to life and it was done Sītā then bestowed a boon on Hanumān, that he would remain eternal in the world and all the divine pleasures would be always available for him —

रामकीर्त्या सम पुत्र जीवन ते भविष्यति।
उपस्थास्यन्ति हनुमन्निति स्म हरिलोचन॥
दिव्यास्त्वामुपभोगाश्च मत्प्रसादकृता: सदा॥

(म० भा० ३/२९१/४४, ४५)

Vibhīṣana was then made the king of Lankā and Angada was established as the crown prince, Rāma and his party returned to Ayodhyā and all of the brothers were re-united Rāma was crowned as the king of Ayodhyā.

5. Rāmāyaṇa in the Buddhist literature

There is no separate text in the Buddhist literatures on Rāma, but scholars have tried to trace it out from the Jātaka stories, which relate to the earlier births of the Buddha and were quite popular in Buddhism

during the few centuries before and after the start of the Christian era At one time, so popular were these stories, that some of them were even carved over the railing of Bharhut and Sanchi before the start of the Christian era besides at Amarāvatī and Mathura, thereafter.

(a) According to the Daśaratha Jātaka, the king Daśaratha (who was Buddhadeva in his earlier birth) ruled in Vārānasī quite religiously His chief queen had three issues comprising of two sons and a daughter named Sītā After the death of the chief queen, the king took another wife who was declared as the chief queen A son named Bharata was born to her The king at that point of time granted her a boon, when Bharata was only seven years old The chief queen equipped with the boon asked for the kingdom for her son Bharata, which was refused by the king But when the queen kept on insisting for the same, the king became apprehensive of the conspiracies of the queen He then summoned both his sons and said to them, "There is a possibility of a mishap in case you continue here You therefore move on to some other country or a forest and live there After my death you can return and rule the country " The king then called for the astrologers in order to know about the period, for which he was to live According to the calculations of the astrologers, the king was to live for twelve more years The king then asked his sons to return after twelve years and rule the country Both the brothers were about to go at the command of the king, when Sītā also arrived there and accompanied her brothers with the permission of the king All the three then left the place accompanied with several people The brothers then persuaded the people to get back to Vārānasī and they themselves, with Sītā, proceeded on to the Himālaya mountain where they built an *āśrama* and started living there

The king met with his end, in grief for his children, after nine years The queen was unable to crown Bharata as the king, because Bharata himself as well as the courtiers were opposed to it Thereafter Bharata accompanied with the four-fold army, proceeded on to the forest in order to get back Rāma Rāma was alone in the forest at that time Bharata communicated to Rāma the news about the death of his father and started crying But Rāma was neither grieved nor did he cry — राम पण्डितो नैव न शोचति नरोदिति। Both Sītā and Lakṣmana returned in the evening and started crying learning about the death of their father Rāma therefore delivered a discourse to them about the instability of the universe and enlightened them on *dharma*, listening to which they were free from grief In spite of Bharata's insisting Rāma to return to kingdom, the latter refused to do so on the ground, that he had been asked by his father to

stay in the forest for twelve years He said, "In case, I return now, I would violate the command of my father I would return after three years " When Bharata refused to accept the kingship, then Rāma-Paṇḍita gave away his sandals to Bharata, and said to him, "These sandals shall rule the country till my return, Receiving the sandals Bharata, together with Lakṣmaṇa and Sītā returned to Vārānasī The courtiers ruled the country at the command of the sandals Whenever there was injustice the sandals started striking each other and when justice was delivered they used to become peaceful. Rāma returned after three years and married his own sister Sītā and then proceeds on to the heaven after ruling for a period of sixteen thousand years

Buddhadeva said that in the earlier birth, Suddhodhana was Daśaratha and Mahāmāyā (the mother of Buddha) happened to be the mother of Rāma Yaśodharā, (the mother of Rāhul) on the other hand was Sītā and Ānanda was Bharata

(b) Anāmaka Jātaka

There is also a story known as Anāmaka Jātaka which was translated into the Chinese in the third century A D In this Jātaka, no names of the characters have been mentioned, but the episodes of the exile of Rāma and Sītā, abduction of Sītā, the episode of Jatāyu, the battle of Sugrīva, building of the bridge, and the fire ordeal of Sītā have been indicated According to this story Rāma is not exiled due to the conspiracy of his step mother, but he himself left the kingdom learning about the preparations for attacking his kingdom by his own maternal uncle The episode of the killing of Bāli also appears here in a different way Bāli flees, on looking over the bow of Rāma, getting terrified Possibly it was not considered proper to get Bāli killed at the hands of the Bodhisattava The brief of the same is given here under-

> "Once Bodhisattva was a great king He was quite a judicious monarch who spoke sweet words, and treated all the creatures equally His maternal uncle was also a king who was quite greedy, wicked and cruel. He intended to grab the kingdom of Bodhisattva and organised his army The courtiers of the Bodhisattva also organised the army and asked it to get ready for an attack After examining the army, the Bodhisattva thought that it would not be proper for him to destroy so many of the humans for selfish purpose Thus he left the place without fight The maternal uncle grabbed the kingdom which was left without the king. Bodhisattva therefore spent the time in the forest with his queen A wicked Nāga, disguising himself kidnapped the queen, when Bodhisattva

had gone to the forest to collect fruits A bird had an encounter with the wicked Nāga, but he broke the wings of the bird, he himself took her to his place in the mid-ocean. The king after his return with fruits found the wife absent and he therefore started wandering in search of her Reaching the source of a river, he found a monkey who was looking quite sad On an enquiry the monkey said, "I had been a king. My uncle has snatched my kingdom Now I have no companion " The king also narrated his own story Both of them became friends promising help to each other The king took the bow and arrow in his hands, looking at which the uncle of the monkey fled away in terror The monkey then sent other monkeys in search of the queen The monkeys met with a bird He revealed that the queen had been stolen by a Nāga The monkey king found that his army was unable to cross the ocean Indra then took to the form of small monkey, and said, "Each one of the monkeys should bring a piece of stone and in this way a bridge over the ocean would be built and you would reach the island " The monkeys did so and crossed the ocean and surrounded the Nāga island Nāga then created a thick poisonous fog as result of which all the monkeys fell on the ground All the monkeys regained their lives when the small monkey applied a medicine to their noses Nāga then covered the sun with the storm and the clouds The lightning appeared in the sky The small monkey then revealed that Nāga is showing himself in the form of lightning The king then killed Nāga with the shooting of a single arrow The small monkey had the queen released The king also learning about the death of his maternal uncle, returned to his kingdom

The king then said to the queen, that when a women getting separated from her husband, lives in some other's house the people look at her with suspicion Therefore how far would it be proper for me to accept you " The queen said, "I had remained in the place of a degraded person like a lotus in the mud In case I am spotless then the earth should burst " The earth was burst The queen then declared, "My chastity has been proved " Then both the king and the queen started living happily, observing all the rules of *dharma*

Buddha then said to the Bhikṣus, "Then I was the king and Gopā was the queen, Devadatta was the maternal uncle and Maitreya was Indra In the conduct of the Bodhisattva, there is the height of the quality of forgiveness "

(c) Daśaratha Jātaka—an analytical study

Daśaratha Jātaka was translated into the Chinese and it has been brought out therein that in earlier times the humans had the life span of four thousand years During those times there had been a king named Daśaratha ruling the country He had a son named Rāma from his chief queen and the other queen gave birth to a son who was given the name of Lakṣmana Rāma possessed the *Nārāyanīya-śakti* with him The third queen gave birth to Bharata and the fourth queen became the mother of Śatrughna The third queen was attached to the king the most Once the king declared before her, "For the fulfilment of your desire, I would not hesitate to sacrifice the entire kingdom or the treasure and all the riches " The queen said, "I need nothing presently " The king was taken ill and he crowned Rāma as the crown prince Out of jealousy the younger queen said, "I desire the encashment of the boon you granted to me once I received two boons from you With first boon Rāma should go to forest dethroning Rāma and with the second boon, my son should be crowned as the king " On hearing this, the king felt pained but he did not intend to back out from the words which had been given by him, in view of the royal tradition. At that point of time Lakṣmana suggested to Rāma to display his prowess Rāma then replied, "The son who disregards the words of his father cannot be taken as a devoted son "

Daśaratha then exiled both the sons with instructions to return to the kingdom after twelve years Bharata at that point of time was in a foreign land and he returned after death of Daśaratha He developed a hatred at the deeds of his mother Bharata then together with his entire four-fold army, marched towards the place where Rāma was dwelling in the forest Bharata said, "I pray to you to return to the kingdom and take over the responsibility of running the kingdom." Rāma replied, "The king had commanded for my exile for twelve years In case I break the command, I would not be treated as an obedient son Thereafter Bharata left the place carrying the sandals of Rāma and reached the kingdom. He started ruling the country, placing the sandals over the throne He used to adore the sandals twice daily in the morning as well as in the evening and sought command from the same After completion of the prescribed period of twelve years, Rāma returned to the kingdom He accepted the kingship when immensely pressed by Bharata to do so

Ordinarily the Buddhists do not believe in god but apparently the story of Rāma, because of its mass appeal was incorporated in their religious texts Because of the utter faith projected by Vālmīki in the lord, the Buddhists could have been influenced with the story of Rāma which

was adopted by the with several variations and propagated the same Besides the Buddhists intended to create disrespect among the masses for *Rāmāyana* by projecting the distorted versions of the story of Rāma. It was with this intention that Sītā was claimed to be the sister of Rāma, which had never been the case

(1) Daśaratha Jātaka is well preserved in the Pāli work *Jātakatthavanna* which was composed in the third century B C in the Magadha country *Suttapitaka* is the second *Piṭaka* in this work in which the *Khuddaka-Nikaya* stands included, in which the Jātaka stories have been narrated Side by side with these stories, the practice of producing commentaries in prose also was in vogue, because without them some of the stories are incomplete The present *Jātakatthāvanna* is the translation work of Ceylonese language of the fifth century A D The main work in which the stories are preserved, is currently extinct. The unknown composer of this work, claims that he composed the work on the tradition of Anurādhāpur It would thus be evident that in comparison with the stories the prose relating to the Jātakas is less important and authentic These stories have been composed on the basis of the traditions of the fifth century A D Since they changes or interpolations in them To assign this prose work to the third century B C and to assume that the same might have influenced the *Rāmāyana* theme would be quite unrealistic and unscientific In fact there are occasional contradictions in the stories of *Jātakatthavanna* A Jātaka (No 253) is found in *Vinayapitaka* as well as in *Jātakatthavanna* The story is one and the same, but the presentation in prose is different in both the cases This goes on to testify that the authenticity of the Jātaka stories in prose not is acceptable

The *Rāmakathā* found in the Daśaratha Jātaka could be treated as the modified from of the story of the *Rāmāyana* All the events relating to the *Rāmāyana* in the Jātaka are not based on the old stories and are in prose There stories can be divided broadly in three categories viz *Jalakriyā* (water sports), instability of the universe and discourses which have been discussed as under -

(i) *Jalakriyā* (water sport) story

एथ लक्खण सीता च उभो ओतरथोदकं।
एवायं भरतो आह राजा दशरथ मृतो॥१॥

"Both Laksmana and Sītā entered the water, because Bharata says that the king Daśaratha is dead"

The first *gāthā*, surely relates to the episode of *Rāmāyana* The

following verses of the *Rāmāyana* are quite comparable with the *gāthā* presently referred to above.-

भरतो दुःखमाचष्टे स्वर्गतिं पृथिवीपतेः॥१५॥
जलक्रियार्थं तातस्य गमिष्यामि महात्मनः॥२०॥
सीता पुरस्ताद् व्रजतु त्वमेनामभितो व्रज।
अहं पश्चाद् गमिष्यामि गतिर्ह्येषा सुदारुणा॥२१॥

In the Pāli *Jātakatthanna* this *gāthā* has been interpreted differently according to which Bharata met Rāma in the absence of Sītā and Lakṣmana and broke to him the news about the death of his father The other other interpretation is as follows -

"Rāma Pandita thought that" both Lakṣmana and Sītā were quite young and were not to matured as Rāma himself was The sudden breaking of the news of the father's death would be unbearable for them and their hearts might burst I shall ask them some how to enter the water and then break the news of the death of my father to them. Then finding a lake there, Rāma said to them, "You have arrived here quite late therefore you enter the lake and stay in the water as a punishment " Thereafter he revealed the story to them "

After both of them entered the lake water, Rāma disclosed the news to them -

'भरत कहते हैं: राजा दशरथ मर गए'।

Listening about the death of Daśaratha, both of them were fainted and fell down The courtiers then lifted them up and brought them to the bank of the lake It would therefore be evident from the quotation that the context is not the original one The writer was possibly unaware of the presence of the similar episode in the *Rāmāyana* and as such, he included the same in his work

(ii) Discourse on instability (*Gāthā*-2-12)

केन रामप्पभावेन सोचितब्ब न सोचसि।
पितरं कालकत सुत्वा न त पसहते दुख॥२॥
यं न सक्का पालेतु पोसेन लपत बहु।
सं किस्स विञ्ञु मेधावी अत्तानं उपतापये॥३॥
दहरा च हि वृद्धा च ये बाला ये च पंडिता।
अड्ढा चेव दलिद्दा च सब्बे मच्चुपरायना॥४॥

"O Rāma, in spite of the cause of grief being present there, what makes you not to grieve You do not feel grieved even after listening to the death of your father" Rāma then replied, "The one who can not be made to live after making all the efforts, the wise man do not grieve for the same The children, the old, foolish, wisemen, rich and the poor are bound to die"

(ii) Lamenting is of no use

फलानमिव पक्कान निच्च पपतना भयं।
एवं जातान मच्चान निच्च मरणतो भयं।।५।।
सायमेके न दिस्संति पातो दिट्ठा बहुज्जना।
पातो एके न दिस्संति साय दिट्ठा बहुज्जना।।६।।
परिदेवयमानो चे कंचिदत्थ उदब्बहे।
सम्मूल्हो हिंसमत्तानं कयिर चेनं विचक्खणो।।७।।
किसो विवण्णो भवति हिंसमत्तानमत्तनो।
न तेन पेता पालेति निरत्था परिवेदना।।८।।
यथा सरणमादित्त वारिना परिनिब्बये।
एवमपि धीरो सुतवा मेधावी पंडितो नरो।
खिप्पमुप्पतित सोक वातो तूल व धंसये।।९।।
एको व मच्चो अच्चेति एको व जायते कुले।
सञ्ञोगपरमा त्वेव संभोगा सब्बपाणिन।।१०।।
तस्सा ही धीरस्स बहुस्सुतस्स
सम्पस्सतो लोकमिम परं च।
अञ्ञाय धम्मं हृदय मन च।
सोका महतापि न तापयंति।।११।।
सोह दस्सं च भोक्ख च भरिस्सामि च नातके।
सेस संपालयिस्सामि किच्चमेव विजानतो।।१२।।

(As the ripe fruits are always due to fall, similarly a person who is born is sure to meet with his end one day Several of the persons who are seen in the morning, are no more seen in the evening Similarly many of the people who are seen in the evening are no more seen in the morning In case by torturing oneself, a fool could have achieved something, then all the wise men would have followed him By torturing self, one becomes weak, lean and thin By doing so, the dead cannot be brought back to life Therefore the lamenting is of no use As the fire in the house in flames is

extinguished with the use of water, similarly the patient, intelligent and glorious people, overcome their grief as the wind carries away the cotton A person dies alone and is born alone. The pleasure of all the people is dependent on one an other Therefore those who care for this world and the future world, those who are well-versed in the *dharma*, their hearts are not overpowered with the grief Therefore I shall give away the riches in charity and also utilise them for my ownself I shall maintain others as well This is the duty of the people of wisdom ")

In the first part of this *gāthā* a question is put to Rāma as to the strength on which did he not grieve over the death of his father Thereafter the next *gāthās* advices on the uselessness of the grief According to the prose of the *Jātaka* these are the words of Rāma, but there is not the slightest indication about *Rāmāyana* in the entire episode According to Winternitz, Rāma grieved immensely on knowing about the death of Daśaratha (*Rāmāyana*, 2 103 1) and thereafter he consoled Bharata (*Ibid*, 2 105 15-42). But in this *Jātaka*, Rāma does not feel grieved at all According to Winternitz, in the earlier *gāthā* composed by the Buddhists in the present form the earlier feelings of grief have been wiped out Such expressions are commonly found in the *Mahābhārata* and even in the *Bhagavadgītā* it has been emphatically stated that the one who is born has to die and the one who dies has to be reborn

जातस्य हि ध्रुवो मृत्युर्ध्रुव जन्म मृतस्य च।
तस्मादिपरिहार्येऽर्थे न त्व शोचितुमर्हसि।। (२ २७)

Evidently the ideology behind the *Jātaka* stories is not of the Buddhists themselves Like the water sport referred to above and other such episodes have been adopted by the Buddhists in total from the *Rāmāyana* as would be evident from the following example—

यथा फलाना पक्वाना नान्यत्र पतनाद् भयम्।
एवं नरस्य जातस्य नान्यत्र मरणाद् भयम्।। (रा० २,१०५,१७)

It would thus be amply clear that the *gāthās* of the *Daśaratha Jātaka* were adopted in Buddhism from the *Vālmīki Rāmāyana*

The period of Rāma's rule according to *gāthā* No 13 has been described as sixteen thousand years—

दस वस्ससहस्सानि सट्ठि वत्ससतानि च।
कंबुग्रीव महाबाहु रामो रज्जमकारयि।।१३।।

The similar provision about the rule of Rāma is found in the following Sanskrit works—

(a) *Vālmīki Rāmāyaṇa* (Southern recension)—

दशवर्षसहस्राणि दश वर्ष शतानि च।
भ्रातृभि: सहित श्रीमान् रामो राज्यमकारयत्।।
–(६,१३१,१०६ दक्षिण संस्करण)

दशवर्ष सहस्राणि दशवर्षशतानि च।
रामो राज्यमुपासित्व ब्रह्मलोक प्रयास्यति।। (१,१,९७)

(b) *Mahābhārata*—

दशवर्ष सहस्राणि दशवर्षशतानि च।
राज्य कारितवान्रामस्ततस्तु त्रिदिव गत:।। (३,१४७,३८)
श्यामो युवा लोहिताक्षो मत्तवारणविक्रम:।।
दश वर्ष सहस्राणि रामो राज्यमकारयत्।। (१२,२९,५४)

(c) *Harivamśa Purāna*—

दशवर्ष सहस्राणि दशवर्षशतानि च।
अयोधयाधिपतिर्भूत्वा रामो राज्यमकारयत्।। (१,४१,१५१)

It is evident from the above examples that the Pāli sources were influenced with the Brahmānīcal literature on vital issues

It is believed that Aśvaghoṣa, the composer of *Buddhacarita* (first half of the second century A D) was conversant with the *Vālmīki Rāmāyana* which over shadowed his work The obedience of the words of his father by Rāma (9 25), Rāma's return from the forest (9 67), grief of Daśaratha, because of his separation from Rāma (8 79,81) do not point towards any specific aim, but the meeting of Vāmadeva with Rāma in the forest (9 9), the mention about Sumantra, the charioteer (3 36,88) and meeting with Vālmīki relate to the Ayodhyā-kānda of the *Rāmāyana* Besides the above Aśvaghosa had declared Vālmīki as the teacher of Sītā's both the sons, which goes on the testify that Aśvaghosa was well-aware of the subject matter of the Uttara-kānda of the *Vālmīki Rāmāyana* There are several similarities in the stories of *Rāmāyana* and *Buddhacarita* The return of Candaka to Kapilavastu, without Siddhārtha tallies completely with the return of Sumantra from the forest after leaving Rāma, Lakṣmana and Sītā The poet compares both the incidents as follows—

त्वामहरण्ये परित्यज्य सुमंत्र इव राघवं। ६,२६)

and

मुमोक्ष वाष्पं पथि नागरो जनः पुरा रथे दाशरथेरिवागते। (८ , ८)

The lamenting of Gautamī (8 51-58) projects the difference between the palaces and the forest and it reminds one of the lamenting of Daśaratha in the *Rāmāyana*, after Rāma's exile, besides the lamenting of Kauśalyā (2 43 1-20) In both the cases the parents feel pained about the walking with bare feet over the forest uneven ground—

प्रलबबाहुर्मृगराजविक्रमो महर्षभाक्षः कनकोज्ज्वलद्युतिः।
विशालवक्षा घनदुन्दुभिस्वनस्तथाविधोऽप्याश्रमवासमर्हति।।
(बुद्धचरित ८,५३)

नागराजगतिर्वीरो महाबाहुर्धनुर्धरः।
वनमाविशते नूनं सभार्यः सलक्ष्मणः।। (रा० २,४३,६)

शुचौ शयित्वा शयने हिरण्यमये प्रबोधयमानो निशि तूर्यनिस्वनैः।
कथं वत स्वप्स्यति सोऽद्यमे व्रती पटैकदेशातरिते महीतलै।।
(बु० ८,५८)

दुःखस्यानुचितो दुःख सुमत्र शयनोचितः।
भूमिपालात्मजो भूमौ शेते कथमनाथवत्।। (रा० २,५८,६)

The *Abhidharmamahābhāsa* is a Buddhist work composed in the second half of the third century A D which has been preserved in translation It is mentioned therein that the *Rāmāyana* contains twelve thousand verses, which relate to two episodes viz , the abduction of Sītā by Rāvana and recovery of Sītā by Rāma and his return to Ayodhyā Usually the Buddhist scriptures are not so easy, which include innumerable type of creations

Besides the above one comes across some other Buddhist texts, which reveal that the story of *Rāmāyana* was quite popular with the Buddhists at some stage The third century work entitled *Kapanamanditika* mentions about *Mahābhārata* and the *Rāmāyana* It is mentioned in *Vasubandhu,* that the writer used to listen to the *Rāmāyana* regularly *Rāmāyana* is also found projected in the *Saddharmasmrtyūpakhyāna* and the work belongs to the first century A D It was translated into Chinese in the sixth century A D

Moreover the form of the story of Rāma, which is found in the *Daśaratha Jātaka* is more or less based on the *Vālmīki Rāmāyaṇa* In the *Rāmāyana*, Kaikeyī demanded Rāma's exile for fourteen years, therefor it was obligatory on Rāma to spend that period in exile after the death of Daśaratha. But in the *Daśaratha Jātaka*, no convincing reason for the exile of Rāma is forthcoming Daśaratha had asked Rāma to return to the kingdom after his death He prescribed the period of twelve years when he was informed by the astrologers that he would live for twelve more years He had therefore asked his sons to return after that period. Both of them were given the same order, then why did Lakṣmana return earlier to the kingdom than Rāma? In the *Rāmāyana* story, it was but natural for Sītā to accompany Rāma—her husband to the forest In the *Daśaratha Jātaka*, there is no such compelling reason for Sītā to accompany Rāma, because no danger was expected to her from her step mother's conspiracies In the *Jātaka*, Sītā returns to the kingdom with Laksmana, after the death of Daśaratha Then Rāma and Sītā are married after a separation of three years In this case, the poet has tried to equate the separation of Rāma and Sītā in line with the story of the *Rāmāyana* Now the question would be that when the *Daśaratha Jātaka* is based on the Rāmāyana then what could be the cause of so much of difference in the projection of the story in *Jātaka* Evidently there could be three main reasons The first one is that the form of *Daśaratha Jātaka* which has been preserved in the *Jātakathwanna*, it remained unchanged for centuries which was written in the fifth century A D Therefore there has always been a possibility for making changes therein, particularly in the Simhaladvīpa, where *Rāmakathā* was less popular Secondly the Buddhist principles are also likely to influence the story Thirdly, according to the present story of *Daśaratha Jātaka*, lord Buddha narrated the story to relieve the son of the grief of the death of his father, citing an example the way Rāma kept patience after the hearing of the news of the death of his father Daśaratha For this purpose, the example of the kidnapping of Sītā was uncalled for Besides, according to this Jātaka, Buddha himself was Rāma in his earlier birth Because of this, the episode of the killing of Rāvana is absent According to the narration of the Buddhist texts, Vārānasī was the capital of Daśaratha and not Ayodhyā, as is found in the *Rāmāyana* Besides according to the Buddhist texts, the Himālayan mountains were quite a popular resort for exile and is frequently mentioned in the *Jātakas* Besides the cause of exile had been the fear from the conspiracy from the step mother which is frequently found in the Buddhist literature The major change in the story is that Sītā has been described as the sister of Rāma, who is subsequently taken by him as his wife But several such examples are found in the Buddhist literature like the one in the *Kunāla Jātaka* The

forecast of the astrologers about the life of Daśaratha proves to be false and Daśaratha dies three years earlier than the time prescribed by them The possibly projects the hatred of the Buddhists for the astrologer Ultimately it could be stated with confidence that the story of the *Daśaratha Jātaka* was adopted by the Buddhists with some modifications, which suited their purpose According to the *Jayaddisa Jātaka* (No 513), *gāthā* No 17, Rāma was not exiled to Himālaya but in Danḍakāranya A mother speaks to her son, "As a mother bestowed welfare on Rāma, while dwelling in the Dandaka forest, with her merits, similarly I also bestow welfare on you "

यं दण्डकारण्णगतस्स माता
रामस्सका सोत्थान सुगत्ता
तं ते अह सोत्थान करोमि।।

But according to *Daśaratha Jātaka*, Rāma's mother expired after his exile In the Vesantara (No 547), the wife of Vesantara said, "I happen to be the wife of an exiled prince The way in which the chaste Sītā adored Rāma, I also adore my husband"—

अवरुद्धस्सह भरिया राजापुतस्स सिरीमतो।
तं चाहं नातिमण्णमि रामनि सीता बनुब्बता।। (गाथा ५४१)

The above passage goes on to testify than at the time of exile of Rāma his relationship with Sītā was that of a husband and wife and not as a brother and sister The *Sāma-Jātaka* is only the changed version of the story of killing of the son of Andhamuni in the *Rāmāyana* (2 63-64) It had been quite popular in the Buddhist world and the scenes from *Sāma Jātaka* are found depicted over the stūpas of Bharhut, Sanchi and Amarāvatī. This *Jātaka* also is found mentioned in *Jātakatthavana, Mahavastu* (2 209) as *Śyāma Jātakam* and in *Cariyapitaka* (3 13), it appears in the name of *Suvannasamacarujam*, but in both these cases the stories have been dealt with quite briefly but are based on the *Sāma Jātaka* Besides the *Rāmāyana*, the episode of the killing of the son of the blind ascetics, also appears in the *Raghuvaṁśa* (Sarga-9), which is based on the story of the *Rāmāyana* and is in no way connected with *Sāma Jātaka* The brief of the *Sāma Jātaka* is as follows—

"Born in the family of Nisādas, Dukulaka and Parīka spend their time in an *āśrama* in the Himālaya They observed *Brahmacarya* even after marriage Bodhisattva is then born in an unusual manner, from the womb of Parīka and is given the name of Parīka When Sāma is sixteen years old, both the husband and wife were blinded by a

serpent Immediately thereafter Sāma started serving his parents Once Sāma goes to the river for the bringing of water and is wounded with poisonous arrow of shot by the king of Kāśī When approached by the king, Sāma does not become angry but he started weeping bitterly at the condition of his blind parents The king then goes to the blind parents and communicates to them the news about the killing of their son at his hands Both of them started crying at the news At their instance the king leads both of them to the place where the dead body of their son was lying Both of them lament bitterly Then Parīka said, "In case my son was truly obedient to his parents, then the poison should disappear Dukulaka also performs the *Succhakriyā* on his own as well as on behalf of his wife Vanadevī also performs similarly Sāma gets up and welcoming the king said, "I had only been fainted Those who serve the parents enjoy all the pleasures in both the worlds" Thereafter Sāma delivered discourse to the king Piliyak on the duties of a king

In the story of the *Rāmāyana* the injured sage gets agitated The lamenting of his parents is more pathetic and he is not brought back to life In spite of that the correlation of both the stories is quite apparent Besides that even similar words have been used in the expression as would be evident from the following—

अय एकपदी राज —(गाथा २९)
इयमेकपदी राजन् —(रा॰ २,६३,४४)
अदूसक पितापुत्ता तयो एकूसूना हता —(गा॰ ३९)
वृद्धौ च मातापितरावह चैकेषुणा हतः। —(रा॰ २,६३,३२)

A complete *gāthā* portraying the grief of the father is also available in the *Rāmāyana* as would be evident from the following—

को दानि भुजयिस्ससि वनमूलफलानि च
शमो अय कालकतो अधान परिचारक॥ —(गा॰ ८५)
कंदमूलफल हृत्वा यो मा प्रियमिवातिथिम्
भोजायिष्यत्यकर्म्मण्यपमप्रग्रहमनायकम्॥ —(रा॰ २,६४,३४)

Vesantara Jātaka is the most popular one with the Buddhists In its 786 *gāthā*, the prowess and the charitable nature of Vesantara has been projected The relevant story runs like this—

The prince Vesantara had taken a vow, that he would never refuse to anything which is asked for by any one Disregarding the welfare of

the state, he gave away a divine elephant in charity As a punishment he was exiled He was accompanied with his chaste wife and two sons They moved out mounted over the chariot driven by four horses A Brāhmana beggar then begged for his chariot, which was given over by the king without any hesitation Ultimately they started living in a hut Then Indra arrived in the form of a poor Brāhmana in rags, and he asked for both the sons of Vesantara to be taken as slaves which he got from the king Thereafter the Brāhmana also begged for the queen whom he also got. Thereafter the Brāhmana introduced himself and the story ends there In this story, several of the episodes are found comparable with those of the *Rāmāyana* As for example Vesantara also is exited like Rāma, while Vesantara's mother also laments like Kauśalyā In both the cases the heroes dwell in a hut in the forest—

अग्गि निज्जालयित्वान एकजालसमाहितम्।
तत्थ मे मरण सेय्यो यं ये जीवे तया विना।।

–(गाथा ७३)

यदि मां दु:खितामेवं वनं नेतु न चेच्छसि।
विषमग्निं जलं वाहमास्थास्ये मृत्युकारणात्।। –(रा० २,२९,२१)

In the *Sambulā Jātaka* (519), the devotion of a wife towards her husband has been projected The queen spends her time with her husband who is a lepor, in a forest a demon tries in vain to take her as his wife She refuses to oblige the demon She is ultimately saved by Śakra. Listening about the incident, the husband developed a doubt about the chastity of his wife Thereafter Sambulā cursed her husband by performing *saccikriyā*

तथा म सच्च पालेतु पालयिस्सति चे मम
यथान नाभिजानामि अञ्ज पियतर तया
रतेन सच्चवज्जेन ब्याधि ते वूपसम्मति (उपशमति)। –(गाथा २७)

Thereafter both of them return to the kingdom, where the king started spending time with other woman and caused pain to his wife At the advice of his father, the king then begs forgiveness from Sambulā and both of them live happily thereafter

While comparing the story of Sambulā with that of Sītā it may be stated that both of them serve their husbands in the forest The *Saccakriyā* of Sambulā could be compared with the fire ordeal of Sītā Both Rāvana and the Dānava, threatened Sītā and Sambulā respectively to become their wives otherwise they would be eaten by them—

नो चे तुवं महेसेभ्यं संबुले कारयिस्ससि।
अल त्वं पातरासाय मञ्ञे भक्खा भविस्ससि।। —(गाथा १०)
द्वाभ्यामूधर्व तु मासाभ्यां भर्तारं मामनिच्छतीम्।
मम त्वं प्रातराशार्थे सूदाश्छेत्स्यंति खंडशः।। —(रा० ५,२२,९)

In the *Mahāsutasoma Jātaka,* there is an episode, wherein the Bodhisattva denounces a Parisada which could be compared to the denouncing of Rāma by Bāli—

पंच पंच नखा भक्खा खत्तियन पजानता।
अभक्खं राजा भक्खेसि तत्मा अधम्मिको तुव।। —(गाथा ५८)
पच पंचनखा भक्ष्या ब्रह्मक्षत्रेण राघव।।
—(रा० ४,१७,३९; मनु० ५,१७)

From the foregoing account it would be evident that several episode from the *Rāmāyana* were adopted in Buddhism in one form or the other

(6) Rāmāyana and the Jainas

Like the Buddhists, the Jainas also patronised *Rāmāyana* in a more sophisticated manner One comes across a vast literature in Sanskrit *Rāmāyanas* with the Jainas, which had not been the case with the Buddhists The Buddhists treated Rāma as an incarnation of the Buddha Similarly the Jainas bestowed a most honourable position to Rāma in their faith Rāma (Padma), Lakṣmana and Rāvana, not only are believed to be the followers of the Jaina faith and traditions but also have included them in the sixty-three *Ślākāpurusas* or the staff-bearers, the details of which are provided hereunder—

(i)	Tīrthankaras	24
(ii)	Cakravartīs	12
(iii)	Baladevas	9
(iv)	Vāsudevas	9
(v)	Prativāsudevas	9
	Total	**63**

The description of the sixty-three *Ślākāpurusas* is first included in *Triṣaṣṭilakṣnā-Mahāpurāna* It is available in two parts viz., *Ādi-Purāna* by Jinasena (composed in the ninth century A D) and *Uttara-Purāna* by Gunabhadra, composed in the tenth century A.D But the material on their biography had already been composed, well before the ninth

century A D and more so in the form of *Tiloyapaunati* in the fifth century A D The *Paumacaryam* is believed to have been composed in the fourth century A D that *Padmacarita* was composed in the seventh century A D.

Out of the sixty-three *Ślākāpurusas* of each *Kalpa*, there are nine Baladevas, nine Vasudevas and nine Prativāsudevas All of them are always contemporary Rāma, Lakṣmana, and Rāvana are considered to be the eighth, Baladeva, Vāsudeva and Prativāsudevas Baladeva (Balabhadra) and Vāsudeva (Nārāyana) are the sons of a king from different queens Vāsudeva is said to have fought a battle with Prativāsudeva (Pratinārāyana) and ultimately killed Prativāsudeva Thereafter proceeding on a victory march, he conquered the three *khandas* of India and becomes *Ardha-Cakravartī* After his death, Vāsudeva, because of his killing Prativāsudeva, had to go to the hell The *laksnās* of the nine Vasudevas and also of Kṛṣna, need special mention Baladeva, getting grieved of the death of his brother achieves redemption after receiving Jaina *Dīkṣā* Prativāsudeva always opposes Vāsudeva and is killed with the *cakra* of Vāsudeva

An other speciality of the *Jaina Rāmāyana* is that both the Rākṣasas and the monkeys happen to belong to Vidyādhara-*vamśa*, but of different lines In several of the Buddhist treatises as well as the *Mahābhārata*, Vidyādharas represent the human bodied creatures who freely fly in the sky and are the magicians They are equipped with unnatural powers and divinity, they have been treated as super natural beings In the *Kathāsaritasāgara, Brhatkathā, Rāmāyana* and the *Mahābhārata* they have no specific performance In the *Kathāsaritasāgara* as well as in the Jaina literature, they are often mentioned According to the Jaina traditions, Vidyādharas are stated to have been born, when Rṣabhanātha, the first Tīrthankara, received *dīksā* Thereafter Nami and Vinami approached him and demanded for *Rājyalaksmī* They then achieved several types of *vidyās* and he advised them to establish their kingdom over the Vindhya mountain These two princes happened to be the ancestors of Vidyādharas (Cf *Paumacarya*, Parva 3) In Jainism the Vidyādharas are considered to be the human beings They have the proficiency in flying in the sky and are believed to possess several *Vidyās* Because of this, they were named Vidyādharas The flags of monkeys Vidyādharas were hoisted, duly embossed with the effigies of monkeys over their houses, planes, roofs and mountain tops They were therefore known as *Vānaras*

The third quality of Jaina *Rāmakathā* has been that in the beginning the worldly texts are referred in them, in which the hunting sports of Rāma, Rāvana as the eater of flesh, Kumbhakarna's sleep for six months,

Rāvana as a demon, Sugrīva as a monkey It is therefore evident that the Jaina *Rāmakathā* was composed after the *Vālmīki Rāmāyana* Two distinct forms of *Jaina-kathā* are currently available Śvetāmbaras patronise the *Rāmāyana* of Vimala Sūri, but with the Digambaras, its two forms are available This means that the *Rāmakathā* of Vimala Sūri and of Gunabhadra are popular with them

Besides the *Rāmāyanas* of Vimala Sūri and Gunabhadra, there are a large number of other works on the subject which have been tabulated hereunder in a chronological order—

	Text	Author	Date
1	*Paumacarya*	Vimala Sūri	1st Century A D
2	*Vāsudevahindī*	Sanghadāsa	A D 609
3	*Padma Purāna*	Ravisena	A D 678
4	*Padmacarita*	Svayambhū	8th Century A D
5	*Caupana Mahāpurusacarita*	Śīlācārya	A D 868
6	*Ādipurāna*	Jinasena	9th century A D
7	*Uttara Purāna*	Gunabhadra	10th Century A D
8	*Brhatkathākośa*	Harisena	A D 931-32
9	*Mahāpurāna*	Puspadanta	A D 965
10	*Kahāvalī*	Bhadreśvara	11th Century A D
11	*Yogaśāstra-svapnavrtti*	Hemacandra	12th Century A D
12	*Trisaṣṭiślākāpurusa-carita*	Hemacandra	12th Century A D
13	*Punyacandrodaya Purāna*	Kr̥ṣnadāsa	A D 1528.
14	*Rāmacarita*	Devavyayaganin	A D 1596
15	*Laghu-Triṣaṣṭiślākāpurusa-carita*	Meghavijaya	17th Century A D

Besides the above, the *Dhūrtopākhyāna* of A D 750, and *Dharmaparīksā* of Amitagati (A D 1014) also casually treat the story of Rāma The *Jinaratna Kośa*, however, also mentions some other Jaina works which include the *Rāmāyana* in one form or the other—

(i) *Siyācārya* by Bhuvanatunga Sūri, (2) *Rāmalakhanācārya* by Bhuvanatunga Sūri, (3) *Padma Purāna* by Somasena, (4) *Padma Purāna* by Dharmakīrti, (5) *Padma Purāna* by Śrī Chandrakīrti, (6) *Padma Purāna* by Chandrasāgara, (7) *Padma-Purāna* by Śrīcandra,

(8) *Padma Purāna* by Jinadāsa, (9) *Padma Purāna* by Pampā, (10) *Cāmundarāja Purāna* by Cāmundarāya, (11) *Trişaşţi-Mahāpurāna* by Mallisena, (12) *Trişastiślākā-mahāpurāna* by Candramaru, (13) *Trisaşţiślākāpuruşacarita* by Vimala Sūri, (14) *Trişaşţiślākā-puruşacarita* (Godya) by Vajrasena, (15) *Trisastismṛti* by Āşādha Pandita, (16) *Dvisandhānakāvya* by Dhanañjaya, (17) *Mahāpuruşa-carita* by Merutunga, (18) *Mahāpurusacarita* by Rāmacandra, (19) *Mahāpuruşacarita* by Amara Sūri, (20) *Rāghavavilāsa-nāţaka* by Rāmacandra, (21) *Rāghavabhyudaya-nātaka* by Rāmacandra, (22) *Saptasandhāna-Mahākāvya* by Meghavyayagni, and several others

The stories of some of the prominent *Rāmakathās* are highlighted hereunder—

(1) Tradition of Vimala Sūri

Vimala Sūri for the first time composed *Paumacarya* in A D 72 accommodating it in the Jaina traditions According to Vimala Sūri, the *Paumacarya* was carried down according to the Ācārya tradition from the ancient past It became popular, with the traditions of the ascetics among the people On the basis of the script, the *Paumacaryam* has been given the date of third Century A D in the pure Jaina Mahārāstra language, which was translated into Sanskrit by Ācārya Ravişena in A D 660 and is known under the title of *Padmacarita* According to Bulcke, the brief of the story found in *Vāsudevahindī* of Sanghadāsa is close to Vālmīki rather them Vimala Sūri Though Vimala Sūri claims that *Padmacarita* is continuing since the tradition of the Ācāryas, it simply means that the names of the prominent characters, their parents, the places etc. have been included therein But the developed form of the story has been written by Vimala Sūri In fact, he has followed Vālmīki, because in that case also the *Rāmāyana* is believed to have been based on the Vedas While discussing about *Padmacarita* or *Rāmacarita*, Bulcke too has taken the work to belong to the third century A D At the same time *Rāmalakhanacarita* dating back to the ninth century A D and composed by Śīlācārya, is taken to have followed the Vimala Sūri tradition and influenced by Vālmīki The story of Rāma has also been included in *Kahāvalī*, by Bhadreśvara, *Siyācarita* by Bhuvanatunga Sūri, and Rāmalakhanācārya All these works belong to the eleventh century A D In the tradition of Sanskrit Jaina *Rāmāyaṇas*, *Padmacarita* by Ravisena has been taken to belong to A D 660 The commentary of *Yogaśāstra*, *Sītā-Rāvana-Kathānakam* by Hemacandra, the *Rāmāyaṇa* or *Rāmadeva Purānam* of Jinadāsa were composed in the fifteenth century A D *Rāmacarita* was composed by Somasena, in the sixteenth century The *Laghu-Trisaşţiślākāpurusacarita* by Somaprabha, and

Laghu-Trişaṣṭiślākāpuruṣacarita by Meghavijayaganivara were composed in the seventeenth century Similarly the *Padma Purāna, Rāmacarita, Sītācarita, Rāmāyaṇakathānakam,* are also quite popular The *Paumacarya* composed by Svayambhū or *Rāmāyana Purānam* was composed in the eighth century A D The *Padma Purāna* by Raidhrī and *Balabhadra Purāna* was composed in the fifteenth century In Kannada, the *Paṁpā Rāmāyana* or *Rāmacandra Carita Purāna* was composed in the eleventh century A D The *Rāmāyana* by Kundendu and *Rāmavijayacarita* by Devappa, was composed in the sixteenth century A D The *Jina Rāmāyana* by Candrasāgara was composed in the nineteenth century A D It would be evident from the above that all the above *Rāmāyana* works were composed after the third century A.D and are posterior to the *Vālmīki Rāmāyana* Under these circumstances, the earliest work on Rāma's story is that of Vālmīki

In the beginning of *Rāmacarita* (Parva-1-20), there is a mention of *Vidyādharaloka,* the demon race, and the race of the monkeys, and the description is quite distinct as compared to the one found in the *Vālmīki Rāmāyana* According to *Rāvanacarita,* Rāvana was born of Kaikasī and Ratnaśravā the king of Rāksasas besides Bhānukarna (Kumbhakarna), Candranakhā (Sūrpanakhā) and Vibhīsana When Ratnaśravā saw son for the first time, he was wearing a garland around his neck The father then found ten heads of Rāvana in that garland Therefore the child was given the name of Daśamukha Looking at the riches of his cousin brother, Daśamukha went for performing *tapas* with his brothers and achieved several *vidyās* Thereafter he married Mandodarī and six other Vidyādhara girls In due course of time he defeated Vaiśrāvana and Yama He then snatching the Puspaka plane entered Lankā

(a) Conflict with Bāli

Rāvana once sent his messenger to Bāli and communicated to him that he should present himself in person and marry his sister Śrīprabhā to him Bāli however, never bowed to anyone else except Jina Therefore he gave away his kingdom to Sugrīva and himself left the place and received *Jaina-dīksā* Sugrīva then bowed in reverence to Rāvana and also married his sister Śrīprabhā to Rāvana Subsequently the episode of Bāli defeating Rāvana has been presented in an entirely different way Accordingly Bāli takes to the form of Śiva and presses the mountain raised by Rāvana with the toe of his foot Thereafter, Rāvana defeated Indra, Varuna and Yama According to the story in Jainism, Rāvana happened to be a Jaina and quite a religious one He repaired the Jaina temples and the stopped the animal sacrifice at the *yajnas* (Parva-11) Uparambhā, the wife of Rāvana, rejected his advances Rāvana then took

a vow that he would not have pleasure with others wives against their wishes

Similarly the story about the birth of Hanumān has also been amended, in which he has been taken to be the son of Pavanāñjaya and Añjanāsundarī According to the Jaina story, Hanumān, helps Rāvana against Varuna. He is married with Anangakusumā, the daughter of Candranakhā Besides he marries several other damsels Such stories in relation to Hanumān are not quite convincing There are several other contradictions in the Jaina *Rāmāyana* as compared with the *Vālmīki Rāmāyana* Accordingly, after the marriage of Aparājitā and Sumitrā with Daśaratha, Nārada informed him that Vibhīṣana was planning to kill him, because according to a belief, the son of Daśaratha, after crossing the ocean would kill Rāvana, because of Sītā, the daughter of Janaka Nārada also cautioned Janaka. Both Daśaratha and Janaka went on pilgrimage, leaving their kingdoms The courtiers then got their effigies made and placed them in the palaces, Vibhīṣana then got the head of the image of Daśaratha cut off At this a battle was fought by Daśaratha with other kings in which Kaikeyī well managed the movements of Daśaratha's chariot After the performing of the marriage both the kings returned to their capitals Reaching home Daśaratha granted a boon to Kaikeyī who said that she would encash the same in due course of time Śrī Rāma was born of Aparājitā (Kauśalyā), Laksmana was born from Sumitrā, Bharata and Śatrughna were born of Kaikeyī According to Ravisena, Śatrughna was born of the fourth queen of Daśaratha, named Suprabhā

The queen Videha of Janaka gave birth to Sītā and a son named Bhāmandala Rāma helped Janaka against the Mlecchas, as a result of which Janaka promised Rāma to marry Sītā At the time of *Svayambara*, Rāma lifted the bow and the marriage was performed Soon thereafter, Daśaratha developed detachment At that point of time Kaikeyī demanded kingship for Bharata and exile for Rāma on the basis of the boon received by her earlier On hearing this, Rāma, Sītā and Laksmana went to the southern direction In the meantime Kaikeyī became repentant and she asked Bharata to go to the forest and get back Rāma and make him rule the country On Rāma's refusal, Bharata returned to Ayodhyā and started ruling But at the same time he took a vow that after the return of Rāma, he would hand over the crown to him and would himself receive *dīksā*

In the *Paumacaryam*, the place of Citrakūṭa is mentioned in Parvas 33-42, but in the *Vālmīki Rāmāyana*, the same has projected quite differently According to the *Vana-bhramana* Vajrakarna, Simhodara and

other rulers, gave away three hundred girls to Lakṣmana in marriage. In addition to them, Lakṣmana also achieved Vanamālā, Ratimālā and Jitapadma At the command of Rāma, the king Suraprabha, built several Jaina temples over a mountain which was given the name of Rāmagiri.

(b) Kidnapping of Sītā and the search for her

According to the story of Vimala Sūri, Śambūka, the son of Candranakhā, performed severe *tapas* for twelve years for obtaining the Candrahāsa sword The sword ultimately appeared on the completion of the *tapas* As a matter of chance Laksmana arrived at the spot and lifting up the sword, he started cutting the bamboo forest with the same and while doing so he also cut off the head of Śambūka Candranakhā, started lamenting at the sight of her dead son and while wandering in the forest, she reached before Rāma and Laksmana and proposed to become their wife When she was disappointed at the behaviour of the Ayodhyā princes, she returned to her husband and communicated to him the news about the death of her son The news was then sent to Rāvana In the meantime Laksmana alone obstructed the forward march of Khara-dūsana Rāvana also arrived there With the use of *Avalokinī-Vidyā*, Rāvana came to know the factual position Then for calling Rāma, Laksmana uttered a lion's roar Laksmana then went to help Rāma In the meantime Rāvana was successful in the kidnapping of Sītā

After the abduction of Sītā there is a mention of Rāma's friendship with Sugrīva Taking to the form of Sugrīva Sahasagati had usurped the kingdom and the wife of Sugrīva Rāma killed Sahasagati and restored the kingship of Sugrīva to him Sugrīva then presented his thirteen girls to him, but Rāma could not enjoy any pleasure with them in the absence of Sītā At the command of Sugrīva, the Vidyādharas went in search of Sītā While the search for Sītā was on, Sugrīva learnt from Ratnajaṭī, that Sītā had been abducted by Rāvana On hearing this, the panic-striken Vidyādharas, refused to fight for Rāma At that point of time Sugrīva was reminded that Anantavīrya had told Rāvana, that he would be killed by a person who could lift the *Koṭiśilā* All of them then boarded the plane and reached there, and the *Koṭiśilā* was lifted by Laksmana But the Vidyādhara could never free themselves from the prowess of Rāvana Then they sent Hanumān to Rāvana and with the help of Vibhīṣana they tried to persuade him During the journey, Hanumān defeated his own maternal grand father Mahendra, who had driven out Hanumān's mother Añjanā from his house Thereafter he is married to the three daughters of the king of Dadhimukha, who were to be married to the killer of

Sahasagati Reaching Lankā, he crossed the boundary wall built by Rāvana around Lankā and defeated his daughter named Laṅkā-Sundarī and enjoyed her company throughout the night He was then captured by Indrajit and produced before Rāvana Hanumān, then broke all the bondages, destroyed all the places of Lankā and carrying the message of Sītā returned to Rāma

(c) The Battle

In the presentations in the *Yuddhaparva* of *Paumacaryu*, the following variations have been noticed as compared to the *Vālmīki Rāmāyana*—

(i) The episode of the building of the bridge as projected in the *Vālmīki Rāmāyana* has been completely changed here in the *Paumacaryu* Accordingly a king named Samudra, stops the forward movement of the monkey army, who was defeated by Nala, and he gives his four daughters in marriage to Laksmana

(ii) When Vibhīsana advised Rāvana to return Sītā to Rāma, but the demon king drives out Vibhīṣana from the kingdom As a result of this, Vibhīsana proceeds on to Hamsadvīpa and takes refuge with Rāma At the same time Bhāmandala, the brother of Sītā arrives there to fight for Rāma

(iii) Both Sugrīva and Bhāmandala are captured by Indrajit's noose, they are then freed by Lakṣmana having the flag embossed with the figure of Garuda (Parva-60)

(iv) After Laksmana is hurt with the *śakti* of Rāvana, he is cured with the treatment of Viśalyā, the daughter of Dronamegha Both of them were Punarvasu and Anangara in earlier births (Parvas 61-64)

(v) Rāvana sent a messenger named Sāmanta with the proposal of a compromise The condition of the compromise was—"Rāma should disown Sītā and release Kumbhakarna and Indrajit, besides Meghavāhana, after which Rāvana would give away a part of his kingdom and three thousand girls (Parva-65)

(vi) Rāvana meditates in the temple of Śāntinātha for achieving *Bahurūpinī-vidyā* The monkeys try in vain to disturb his meditation Ultimately Rāvana is successful in achieving the *vidyā* (Parvas 66-68) After the achieving of the *Bahurūpa-vidyā*, Rāvana went to Sītā and threatened her that after killing Rāma, he would surely make her his queen

(vii) Sītā replied, "My life depends on the life of Rāma " Thereafter she was fainted Rāvana then repented after observing the love of Sītā for Rāma. He then mentally resolved that after defeating Rāma and Lakṣmana in the battlefield, he would return Sītā to Rāma

(viii) It was Lakṣmana (Nārāyana) who killed Rāvana

(ix) After the killing of Rāvana both his sons Indrajit, Meghavāhana, besides Kumbhakarna were released, who had been taken captive during the war All the three of them feel detached and go to forest for performing *tapas* At the same time, Mandodarī, Candranakhā and eight thousand damsels also discarded the palaces and took to performing of *tapas*

(x) Entering Lankā, Rāma first of all meets Sītā The god are pleased at the union of both of them and shower the flowers and stand witness to the chastity of Sītā There is no mention of the display of any doubt in the mind of Rāma about Sītā, nor is there mention of the fire ordeal of Sītā (Parva-76)

(xi) Thereafter both Rāma and Laksmana start living in the palaces of Rāvana and married several damsels Both Rāma and Laksmana stay in Lankā for nearly six year

(d) Uttaracarita (Parva 78-118)

(i) Nārada then suddenly appears before Rāma in Lankā and narrates the pathetic condition of Aparājitā—the mother of Rāma, who had been suffering due to the separation of her son Both Rāma and Lakṣmana then resolve to return to Ayodhyā (Parva-78) Bharata developed *Vairāgya* after the arrival of Rāma and he after handing over the kingdom to Rāma, he takes *dīksā* and ultimately achieves *nirvāna* (Parvas 80-84) Thereafter Laksmana is crowned as the king and he achieves victory over the Vidyādhara kings Besides Viśalyā, Laksmana had eight chief queens, and sixteen thousand other queens Rāma is said to have eight thousand queens and Sītā, Prabhāvatī, Ratinibhā and Śrīvāmā were the chief queens (Parvas 85-91)

(ii) The story of the exile of Sītā is in no way different from the one contained in the *Vālmīki Rāmāyana* Accordingly, Sītā had two sons named Lava and Kuśa At the instigation of Nārada they started a battle with Rāma and Lakṣmana After the

battle, when pressed by Sugrīva, Hanumān, Vibhīṣana and others, he calls back Sītā but he also desired the proof of her chastity Sītā becomes successful in *Agni-parīkṣa* or fire ordeal and receives *dīksā* and then proceeds on to the heaven and achieves the place of Indra

(iii) The gods in order to test the attachment of Rāma and Lakṣmana, communicated to Lakṣmana the news about the death of Rāma, as a result of which Laksmana dies After the death of Lakṣmana, Rāma gets detached and receives *dīksā* He performed *sādhanā* for seventeen thousand year and achieved *nirvāna* Ultimately it has been stated that Laksmana, Sītā and Rāvana would also achieve salvation after taking several births (Parvas 110-113)

(iv) According to Bulcke, in the later Jaina texts, some important changes were made In the *Upadisapada*, by Haribhadra, *Kahāvalī* by Haribhadreśvara, besides *Jaina-Rāmāyana* and *Rāmacarita* by Hemacandra, the picture of Rāvana is stated to be the cause of the exile of Sītā According to the *Sītā-Rāvanakathānakam* by Hemacandra, Kaikeyī while encashing her second boon desires Rāma, Laksmana and Sītā to be exiled for fourteen years

(2) *Vāsudevahindī* of Sanghadāsa

According to the *Vāsudevahindī* of Sanghadāsa, there was a king called Daśaratha in Ayodhyā, who had Kauśalyā, Kaikeyī and Sumitrā as his wives Rāma was born of Kauśalyā, Laksmana of Sumitrā and Bharata and Śatrughna of Kaikeyī All of them had god-like forms and they grew up in their father's palaces

Mandodarī, the chief queen of Rāvana, gave birth to a daughter She was placed in a box filled with jewels Mandodarī then asked a minister to carry the box containing the baby and abandon it somewhere He carried the box to the place of Janaka, king of Mithilā As the ground of the park was being ploughed, the minister covering the box with a magic veil kept it in front of the plough and it was reported to he king that a girl had sprung from the furrow The girl was handed over to the queen Dhārinī In course of time, she grew up into a lovely maiden and her *svayamvara* was arranged by her father Janaka From amongst the many princes who assembled for *svayamvara*, Sītā selected Rāma as her husband Other princes of Ayodhyā too were given maidens in marriage and Daśaratha returned to Ayodhyā together with all the sons and daughters-in law

King Daśaratha, who was once pleased with Kaikeyī for her skill in attending him, had offered a boon to her She, however, deferred encashment of the boon to the time of her choice Once again, Daśaratha, in a fight with a frontier king was taken prisoner Kaikeyī was informed of this and she was requested to withdraw from the battlefield. She replied that in case the enemy so deserved, she could overtake them all while retreating and therefore, she would herself resume the fight. So long as she was not defeated it could not be claimed that they were routed out Then getting ready, she mounted over a chariot with an umbrella held over her, she began the fight Giving the order to kill anyone who retreated, she attacked the enemy Her soldiers then fought quite bravely She defeated the enemy and got Daśaratha released, who paid her handsome tribute and suggested her to ask for a boon, she however, kept the boon in abeyance After many years, when Daśaratha had grown old, he issued an order for the crowning of Rāma as the king Crooked Mantharā reported the news to Kaikeyī, who rejoicing at it gave her a gift of love Mantharā, however, instigated Kaikeyī to press the king for encashment of her boons by crowning Bharata and the exile of Rāma Kaikeyī then pressed Daśaratha to grant her the two gifts Though unwilling in the beginning, he was compelled to send for Rāma and ask him to act in such a manner as would enable Daśaratha to remain true to his words Rāma accepted Daśaratha's order and accompanied by Sītā and Laksmana went out for exile, causing deep pain to the people Daśaratha could no more bear the separation from Rāma and died lamenting miserably in the absence of his son

Bharata returned from the country of his maternal uncle. On knowing the truth, he rebuked his mother He approached Rāma with his relatives, reported the death of his father to him Rāma then performed the funeral rites Kaikeyī who was overcome with repentance, asked Rāma to return to Ayodhyā and be its king. Rāma politely but firmly declined the offer and told Bharata to carry on the country's rule They then requested Rāma to spare his sandals Rāma did so and Bharata returned to Ayodhyā carrying Rāma's sandals

Thereafter Rāma accompanied with Lakṣmana and Sītā, proceeded towards the south and reached the place, where Sūrpanakhā, the sister of Rāvana, being enchanted by Rāma's beauty requested Rāma to enjoy pleasure with her Rāma refused that he could not enjoy the company of other's wife Sītā too scolded her for being shameless Sūrpanakhā then became wild and threatened to kill Sītā Rāma, realising that a lady is not be killed, had her nose and ears cut off She then went to Khara and Dūsana with a complaint against Rāma Both of them went to Rāma to

take revenge but Rāma and Lakṣmana whose prowess compared with Yama and Varuna killed Khara and Dūsana Sūrpanakhā then approached her brother Rāvana and informed him of her disgrace at the hand of Rāma and Laksmana She also incited Rāvana to kidnap Sītā for decorating his harem. Rāvana who was attracted towards Sītā, asked Mārīca, his minister to roam about near Rāma's hermitage in the form of a golden deer Mārīca did so Rāvana disguised as an ascetic abducted Sītā, who had been left alone The two brothers went back to their abode to find Sītā missing Rāvana was intercepted by Jaṭāyu, a Vidyādhara, Rāvana defeated him and went to Lankā via Kiṣkindhā Rāma lamented at the loss of Sītā but Laksmana consoled him to overpower the enemy On the way Jatāyu informed them that Sītā had been carried by Rāvana

After sometime Rāma and Laksmana arrived at the Kiṣkindhā mountain, the abode of two Vidyādhara brothers named Bāli and Sugrīva They had fought over a woman Bāli defeated Sugrīva, who thereupon with Hanumat and Jambavat, his ministers stayed in a Jaina temple Finding Rāma and Laksmana with bows in their hands, Sugrīva felt panicky and was about to flee Hanumat cheered him up and then he met the two brothers Hanumat and Laksmana during their talk came to know about each other Thereafter Rāma and Sugrīva became friends and resolved to help each other with fire as a witness Sugrīva assigned to Rāma the task of killing Bāli, after having tested the strength of Rāma The two brothers were exactly similar in appearance and in their combat, Rāma could not distinguish between the two and did not shoot an arrow Sugrīva as a consequence was defeated Next time Sugrīva was made to wear a garland around his neck In the fight that ensued, Rāma killed Bāli with a single arrow and placed Sugrīva on the throne Hanumat then went in search for Sītā to Lankā and returned after meeting Sītā there At the command of Rāma, Sugrīva then sent Vidyādharas to Bharata He despatched the four-fold army, which reached the sea shore A bridge was built over the ocean Crossing the bridge, the army, camped at Subela mountain near Lankā Rāvana did not care for Rāma since the former had a strong demon army

Vibhīsana advised Rāvana to return Sītā gracefully to Rāma and save his own race, but the advice fell on deaf ears Vibhīsana, then with his four counsellors, went over to Rāma, who honoured Vibhīsana with the approval of Sugrīva, to be his associate Thereafter war between Rāma and Rāvana started Rāma gradually became stronger and the prowess of Rāvana was on the decline, with the killing of his principal warriors Rāvana then started the practice of all powerful lore called Jvālāvatī When Rāma learnt of the effort of Rāvana, the army of Rāma entered the

city and attacked Rāvana, who got wild and rushed to fight a fierce battle Later on he engaged Lakṣmana in an exclusive battle, and attacked him with a disc, which did not hurt the target To the contrary, Lakṣmana caught hold of the disc and shot it at Rāvana It cut off Rāvana's head and returned to Lakṣmana The gods showered the flowers and declared Lakṣmana to be the eighth Vāsudeva Vibhīsana then brought Sītā and returned her to Rāma. The last rites of Rāvana were performed with the permission of Rāma Thereafter Rāma, Sītā and Lakṣmana were flown away to Ayodhyā Rāma was enthroned as king with the approval of the ministers

(3) *Uttara-Purāna* by Gunabhadra

According to the story of Rāma composed by Gunabhadra, during the period of Munisuvrata, Rāma, Keśava and Laksmana were born In Malayadeśa there was a town named Ratnapura and Prajāpati was its ruler He had wife by the name of Gunakāntā Candracūla was born to them He was a close friend of Vijaya, the son of a minister to the king Both of them were wicked There was also a person known as Kubera in the city who had a daughter named Kuberdattā She was engaged to Śrīdattā, son of the merchant, Vaiśrāvana A servant told the prince of Kuberadattā's wonderous beauty He and Vijaya decided to abduct her The merchant community lodged a complaint with the king, who ordered the *pura-raksaka* to kill the wicked son In a grim fight the prince was taken captive and was produced before the king who awarded death sentence to the prince The ministers and the people prayed to the king to reduce the punishment, who remained quite firm The minister undertook the task of executing the order of the king He took the prince and Vijaya to the forest, where he met a Jaina monk named Mahābala, who predicted that the two youths were to be Nārāyana and Balabhadra in their third birth The ministers made the youth to receive *dīkṣā* at the hand of Mahābala They then practiced severe austerities, and once near Khandgapura, Candracūla saw Suprabhā Baladeva and Purusottama Vāsudeva entering the city with great fanfare Candracūla entertained a *nidāna* that he should have a similar fortune in one of his next births Both the young monks were born in the next birth as gods Manicūla (soul of Candracūla) was reborn as Manicūla (soul of Candracūla) and Svarnacūla (son of Vijaya) in *Kanaka—prabha-vimāna* Their life period extended to several *sagaras*

Now Daśaratha was the ruler of Vārānasī and had a wife named Subalā The soul of Vijaya was born of her He was the prospective Balabhadra and was named Rāma His span of life crossed thirteen

thousand years The soul of Candracūla was born of Kaikeyī, another queen of Daśaratha His body was marked with a *cakra* and was given the name of Laksmana Rāma was fair complexioned while Lakṣmana was of dark complexion The other salient features of Gunabhadra's *Rāmāyaṇa* story are given hereunder—

(1) It opens with the description of the earlier births of Rāma, Lakṣmana, Sītā and Rāvana

(2) Rāma's mother is given the name of Subala while Lakṣmana is said to be the son of Kaikeyī The name of Bharata's mother is unknown and so is the case with Śatrughna

(3) Rāma and Lakṣmana are believed to have been born at Vārānasī while Bharata and Śatrughna were born at Ayodhyā

(4) Rāvana's parents are called Pulastya and Megharsi

(5) Daśaratha is originally believed to be the ruler of Vārānasī and shifted to Ayodhyā after the death of Sagara and his family

(6) Sītā is taken to be the daughter of Rāvana and Mandodarī who was abandoned by them She was brought up by Janaka and his queen Vasudhā

(7) Janaka seeks help of Rāma and Laksmana for the successful completion of his sacrifice and also praises to marry Sītā to him

(8) After completion of the *yajña*, Janaka offers Sītā in marriage to Rāma

(9) With the permission of their father Rāma and Laksmana, both reach Vārānasī, which was their original capital

(10) At Nārada's instigation, Rāvana develops love for Sītā and sends Sūrpanakhā as a messenger to Sītā at Citrakūta, in the absence of both Rāma and Laksmana, who had gone for hunting Rāvana goes to Citrakūta with Mārīca in Puspaka plane

(11) Mārīca takes to the form of a golden deer, enchants Sītā, takes away Rāma to a far off place and flies into the sky Rāvana carries away Sītā in the Puṣpaka *vimāna* to Lankā

(12) It is through Daśaratha's letter that Rāma knows about the abduction of Sītā

(13) Sugrīva and Anumān go to Rāma at Nārada's instance and Anumān volunteers to visit Lankā, he flies across the sea, makes a search for Sītā by assuming the form of a bee, presents himself before her as a monkey and returns to Rāma with the news of Sītā

(14) Anumān is deputed as an envoy to Rāvana, who goes to Lankā and meets Vibhīṣana, who takes him to Rāvana His mission fails and he reports his failure to Rāma, who mobilises his forces at Citrakūta

(15) Bāli sends a messenger to Rāma with his terms for alliance which are rejected by Rāma and then Laksmana kills Bāli, and restores the lost position to Sugrīva Anumān, Rāma and his army go to Kiṣkindhā

(16) Laksmana acquires Prajāpati's love for fasting for a week Sugrīva too adores *Vidyās* The army then marches to Lankā Vibhīsana had a quarrel with Rāvana over the return of Sītā to Rāma Anumān and others attack Lankā in order to disturb Rāvana's penance for obtaining the *vidyās* Sugrīva and Anumān bestow their *vidyās* on Rāma and Lakṣmana besides producing *vimānas* through the *vidyās* They take the army across the ocean The Vidyādharas interrupt the *sādhanā* of Rāvana

(17) Rāvana cuts off the head of illusory Sītā and throws it before Rāma, who faints, Vibhīṣana makes Rāma aware of the trick of Rāvana who resorts to the *Māyā-yuddha* Finally Laksmana kills Rāvana

(18) Rāma acquired seven gems

(19) Rāma and Laksmana return to Ayodhyā and thereafter Laksmana completes his world conquest and then handing over the kingdom to their sons they return to Vārānasī

The foregoing account highlights the salient features of the various Jaina *Rāmāyanas*, which differ variously from the epic of the Vālmīki but broadly maintain the theme of Vālmīki in one way or the other But in spite of the fact that the Jaina tradition of the *Rāmāyana* developed as a reaction to the Vālmīki's so-called inconsistencies, in approach, but such inconsistencies could not be completely removed even by the Jaina writers and some of them introduced the supernatural elements in the story, which otherwise could hardly be explained

(4) *Trişaṣṭiślākāmahāpuruṣa* by Cāmuṇḍarāja

The *Trişaṣṭiślākāmahāpurusa* by Cāmundarāja, has mentioned in the lists of poets, the names of Kuchibhataraka, Nandīmunīśvara, the poet Parameśvara, Jinasena and Gunabhadra The *Rāmakathā* of Gunabhadra, has also been found adopted in other Jaina literature The *Uttara Purāna* composed by Gunabhadra in Sanskrit, belong to ninth century A D the *Puṇyacandrodaya Purāna* was composed by Krṣnadāsa in the sixteenth century A D The *Trisastiślākāpurusa Purāna* in Kannada, was composed in the tenth century A D, while *Jivanasambodhana* was composed by Bandhuverma in the twelfth century A D and the *Punyaśrāvakathāsāra* was composed by Nāgarāja in A D 1331 According to these texts, Daśaratha was the king of Vārānasī who had four sons Subala gave birth to Rāma and Kaikeyī gave birth to Laksmana In due course of time the king Daśaratha made Sāketa as his capital After reaching Sāketa, two more sons were born to the king from some other queen, whose name is not available Rāvana belonged to Vidyādhara race and was the son of Pulastya Finding Manimatī the daughter of Asitavega, performing *tapas,* Rāvana was attracted towards her and obstructed her penance Because of this obstruction, Manimatī took a pledge that she would kill Rāvana after having been born as his daughter The same Manimatī is reborn from the womb of Mandodarī, the chief queen of Rāvana, as Sītā The astrologers then made a forecast that the girl would become the cause of the death of her father, Rāvana was terrified and asked Mārīca that the girl should be left somewhere Mārīca then placed the girl in a box and buried the same in the Mithilā country The box was discovered while ploughing the field The people carried the box to the king Janaka When the box was opened the girl was found therein The king gave her the name of Sītā and brought her up as a daughter After some years Janaka summoned Rāma and Laksmana for the protection of his *yajña,* after the completion of which Rāma and Sītā were married Thereafter Rāma also married seven other damsels Laksmana also married Prthivī and other girls Both Rāma and Laksmana start living in Vārānasī at the command of Daśaratha Listening about the beauty of Sītā from Nārada, Rāvana decided to kidnap her Rāvana deputes Sūrpanakhā in order to know about the views of Sītā On her return Sūrpanakhā informed Rāvana that it was impossible to change the mind of Sītā When Rāma and Sītā were dwelling in Citrakūta, then Mārīca arrived there and took away Rāma from the hermitage At the same time Rāvana disguising himself as Rāma arrived there and informed Sītā that the golden deer had been sent by him to the palace At the same time he asked her to mount over a palanquin, which was indeed the Puṣpaka plane, and carried Sītā to

Laṅkā Rāvana could not touch her because by doing so the *Ākāśagāmī-vidyā* could be lost Daśaratha came to know by dream that Sītā had been kidnapped by Rāvana, therefore he sent a messenger to Rāma to know about his welfare At the same time Hanumān and Sugrīva arrived before Rāma to seek his help against Bāli Hanumān then went to Lankā and returned to Rāma assuring Sītā Laksmana then killed Bāli and Sugrīva regains his lost kingdom The monkey army and Rāma reach Lankā in a plane Lakṣmana cut off the head of Rāvana with a *cakra* Rāma accepted Sītā without any test. Thereafter, Rāma accompanied with Lakṣmana moves on a victory march after fifty-two years, but he returned to Ayodhyā becoming *Ardhacakravartī* Both of them are crowned collectively After sometime Rāma and Laksmana crowning Bharata and Śatrughna as the rulers go back to Vārānasī Sītā gives birth to eight sons known by Vijayarāma and others In these stories there is no mention of the exile of Sītā Lakṣmana met with his end due to an incurable disease and is thrown in the hell because of the killing of Rāvana Rāma crowns Pṛthivichand, the son of Lakṣmana as the king and Ajitañjaya the younger son of Sītā as the crown prince and proceeds on for the performing of the *tapas* together with Sugrīva, Anumān, Vibhīsana and five hundred other rulers besides his hundred and eighty sons Rāma achieved the *kaivalyapada* after three hundred and ninety five years Sītā also received *dīksā* with several other queens Ultimately Rāma and Anumān achieve deliverance Sītā also achieved heaven It is also recorded that Lakṣmaṇa would be free from hell and would achieve deliverance Evidently the *Rāmakathā* has been used in Jainism in order to popularise the institution of *dīksā* and with this end in view the story of *Vālmīki Rāmāyana* was extensively modified

Pampā Rāmāyana

The same story of *Rāmāyana* has been repeated in the *Pampā Rāmāyana* in Kannada in the eleventh century A D with slight variations here and there This work was composed by the poet Nāgacandra and is also known as *Rāmacandracarita Purāṇam* and is composed in *Campū* style It follows the Jaina traditions and is a matured work of poetic excellence It is indeed the best of all the *Jaina Rāmāyana* and the expression is quite fine and appealing

Source of the *Rāmāyana*

There is a school of thought which believes that even before the composition of the *Rāmāyana* by the sage Vālmīki, some stray episodes of the story were popular with the masses and Vālmīki not only based his epic on the brief provided to him by Nārada but also by collecting the

stray episodes of the epic so commonly popular with the masses and for this purpose he might have travelled throughout the entire length and breadth of the country In this connection it has to be kept in mind that Nārada must have revealed the brief of the *Rāmāyana* to Vālmīki on the basis of the popular traditions because he revealed the brief to Vālmīki only when the sage questioned him as to who was virtuous, valorous, religious minded one, engaged in the welfare of the others, and a person with a firm resolve etc He then narrated the story of Rāma to him in brief, which must have been popular with the contemporary society Another point which has to be kept in view in this connection is that Vālmīki had been the contemporary of Rāma who had also visited the hermitage of the sage

Some of the scholars believe that Vālmīki, initially must have composed a few accounts on the story of Rāma and created *Rāmakathā* The opinions of different scholars are detailed hereunder—

(1) Dr A Weber, traces the source of *Rāmāyana* from Daśaratha Jātaka of the Buddhist literature, in which there is no trace of the abduction of Sītā by Rāvana Dr Weber also links the episode of the abduction of Sītā to the episode of Helen's abduction by Peris in Homar and the fight in Lankā is related by him to battle of Troy and Greeks According to this story there could be two sources of the Vālmīki's epic, *Daśaratha Jātaka* and the poetry of Homer It has already been established that the *Daśaratha Jātaka* is only the distorted form of the epic of Vālmīki No one is in agreement with Weber that *Daśaratha Jātaka* was the source of the *Rāmāyana* This opinion was opposed in the beginning, because there was no mention of Yavanas, Pahalavis, and Śakas in the *Rāmāyana* In the poetry of Homer, the boat enjoyed immense importance and as such, had Vālmīki been aware of the same, he would have used the boat to take the monkey army across the ocean, instead of building a bridge The only similarity in the poetry of Vālmīki and Homer is the abduction of a damsel and the use of archery This is too insignificant an aspect, to claim it to be the source of the epic of Vālmīki

H Yakobi also thinks that there could be two sources of the *Rāmakathā* According to him, the *Rāmāyana* was composed by combining two separate parts The first one relates to the events in Ayodhyā, in which Daśaratha happens to be the main character Dr Yakobi considers the events of Ayodhyā is a historical fact and feels that this part had been based on the story of some prince of Ikṣvāku dynasty who was exiled from Ayodhyā According to him, as per the original story, after having been exiled from his home, leaving the Ikṣumatī bank conquered the

Kośala country In due course of tıme when he lost memory of Ayodhyā he was consıdered havıng been exıled from Ayodhyā. The second parts relates to the events ın Dandakāranya and the kıllıng of Rāvana According to hım they are based on the storıes of gods so abundantly avaılable ın the Vedıc lıterature Some of the scholars have supported the above opınıon of Yacobı

Dr Yacobı also feels that the reflectıon of the *Rāmāyana* characters are found ın the gods of the Vedıc lıterature He also feels that there ıs no dıfference between Sītā of the Vedıc perıod and Sītā of the epıc of the Vālmīkı It ıs therefore evıdent that Rāma happens to be a reflectıon of Indra Besıdes thıs, Yacobı also vısualıses two dıstınct performances of Indra ın the *Rāmāyana* The most ımportant events of Indra's lıfe ın the *Rgveda* (1 82) are the kıllıng of Vrtra (who has been called Ahı ın the *Rgveda* and the release of the water stored ın the mountaıns Accordıng to Sāyana, Vrtra means the clouds, by means of whıch the water ıs stored by Indra Accordıng to hım, the battle between Indra and Vrtra remınds one of the battle between Rāma and Rāvana and as such the source of both of them ıs one Besıdes thıs several other symptoms compare well wıth the story of *Rāmāyana* For example, Meghanāda, the son of Rāvana, carrıes the tıtle of Indrajıt and hıs brother Kumbhakarna recıte the name of Vrtra lıvıng ın a cave The other adventure of Indra ıs the recovery of the cows whıch were stolen by *Paıs* Saramā, the dıvıne bıtch comes to know about theır locatıon after crossıng the rıver Rasa, (*Rgveda*, 2 12) The cows were of ımmense ımportance wıth the Vedıc Aryans whose maın professıon was farmıng

Hanumān ıs quıte popular wıth the masses and Dr Yacobı feels that hıs popularity ıs not entırely based on hıs performance In the *Rāmāyana* accordıng to some western scholars, who feel that Hanumān had been a god related to the agrıculture or the god of raıns Actually, he ıs the lord of the clouds, and controls them The clouds come from the south and wıth the raıns, he carıes the message of Sītā to Rāma Besıdes that Indra ıs also known as *Spıravat* (*Rgveda*, 6 17 2) In *Nırukta* ıt has been stated— "*Sepra-henu Nasıka vā*" Thus both Indra and Hanumān have been claımed by these scholars as the god of raın

Laksmana ıs sımply an attendant of Rāma and he does not ıntend to change the sequence of events anywhere ın the *Rāmāyana* story Stıll ıt ıs possıble that he could be related wıth Mıtra, the Vedıc god sınce he ıs born of Sumıtrā

Dr Yacobı could not fınd any trace of Rāvana ın the *Rgveda* and other Vedıc lıterature in spıte of hıs best efforts Thus sımılarıty of Rāma

and Indra is quite justified, because the killing of Rāvana, compares well with the killing of Vrtra by Indra, besides the stealing of the cows and Sītā. But these similarities can not be well authenticated, though even Svāmī Karpātrijī in his *Rāmāyana-mimānsā* has on the basis of *Śvetāśvatāra Upaniṣad,* which declares इन्द्रो मायाभिः पुरू रूप ईयते।, equated Indra with Rāma

Of course several of the Vedic gods were patronised and their personalities were developed, adding several episodes relating to their performance in the subsequent times, as it happened in the case of Brahmā, Visnu and Śiva, but Yakobi fails to understand the assimilation of the personalities of Rāma and Indra on the ground that in that event how could the main event of the life of Indra disappear or relegated to the background He feels that there is no basic similarity in Rāvana and Vrtrāsura except that they were killed at the hands of Rāma and Indra respectively In the *Rgveda*, Vrtra has never been known with the title of Indrajit

Hopkins also supports the opinion of Yakobi saying that the story of the *Rāmāyana* found in the Śānti-parvan of the *Mahābhārata,* saying that the performance of Rāma projected therein might have been based on some ancient legend or the story, which could have been developed by Vālmīki incorporating the characters like Rāvana, Hanumān, Lankā and others But the narration in the Śānti-parvan does not support the fact that the personality of Rāma could have been developed on the basis of the stories of Indra In fact the life sketches of sixteen rulers have been highlighted therein who indeed were great and were no more alive Of course, there is a verse in the Śānti-parvan of the *Mahābhārata* (12 29 53) which testifies that it was based on the developed *Rāmakathā*—

स चतुर्दशवर्षाणि वने प्रोच्य महातपाः।
दशाश्वमेधा जारुधयानाजहार निरर्गलान्।।

It clearly indicates of the performance of an *Aśvamedha* sacrifice after return from the exile for fourteen years According to Dr Hopkins, the exile meant the observing of the *Vānaprastha* celebacies and not the actual exile in the forest But in fact the period of fourteen years reminds one of the exile of Rāma in the *Rāmāyana* and secondly, after the exile, the *Aśvamedha* sacrifice is said to have been performed Therefore Rāma's observing the *Vānaprastha's* celebacies is out of question

According to Dr Von J Negelein, (Eine epische Idee in Veda, Wiener, Zeistschrift firer die Kunde des Morgenlandes, Vol 16, p 226 ff)

also the *Rāmāyana* has been composed on the basis of the Vedic literature In fact his opinion is nothing short of simple imagination and need not be discussed here In brief, it may be stated that the marriage of Urvaśī and other *Apsarās* (*Rgveda*, 10 15), according to Dr Negelein is the base for the development of *Rāmakathā* He feel that the divine birth and beauty of Sītā leads one to believe that she had been an *apsarā* This argument is also not sustainable, keeping in view the factual position

Dinesh Chandra Sen, like Weber and Yakobi, also believes to have two sources for *Rāmāyana* He feels that the *Daśaratha Jātaka* was quite popular in the Northern India, while the episodes concerning *Rāmāyana* were popular in the south and *Rāmakathā* was composed with the combination of the same An other indirect source is considered to be the material concerning Hanumān, wherein the genesis of the monkey worship could be traced

> "In fact the *Daśaratha Jātaka* could hardly be the source of *Rāmāyana*, and this aspect has already been discussed The other points to Dr Sen could be considered here Some episodes concerning Rāvana relating to his being a religious minded person, performing of *tapas* by him and his political importance In order to bring home this point usually the Jaina and Buddhist literature is referred to while speaking about *Jaina Rāmakathā*, Dr Dinesh Chandra Sen quotes simply Hemacandra From the details available from the above literature it would be seen the *Rāksasa* and *Vānara* races were more popular than Rāma in the south In the *Lankāvatārasūtra*, Rāvana's leanings towards the Buddhist faith are quite apparent This text does not mention about the conflict between Rāvana and Rāma Evidently Rāvana as the king of Lankā had become quite popular, before the *Rāmakathā* Even Dharmakīrti (6th century A D) tries to defend Rāvana who according to him was a Buddhist king " This is in brief the opinion of Dr Dinesh Chandra Sen

Initially it is stated that Rāvana was the follower of Jaina faith, but he was a Buddhist as claimed by the Buddhists, and as such one of the two opinions should be baseless In fact the *Jaina Rāmakathā* is mainly based on the *Rāmāyana* of Vālmīki and as such, it could hardly be the source of Vālmīki's epic Since Rāvana was posterior to Buddha, there is no question of his following the Buddhist faith

The point that the episode of Hanumān might have been popular with the people and Vālmīki might have made use of the same while composing the *Rāmāyana*, as made out by Dinesh Chandra Sen is also not sustainable because no evidence in support of the same is forthcoming

This is a simple imagination The Buddhist literature hardly mentions about Hanumān He is conspicuous by his absence in the *Tripiṭak* literature Therefore the possibility of same episode becoming popular before the composition of *Rāmakathā* is therefore not possible Of course in the Sumagga Jātaka (No 436) there is a mention of a Vidyādhara Sumugga, who was the son of the Wind-god and was a magician In this connection neither Hanumān or any other monkey has been mentioned

Hanumān is possibly a form of a Dravadian word (आण नर, मन्द कपि) which means a human monkey Because of this, he is called as Anumān, Hanumān or Vrsākapi Indeed Vrsākapi means Varāha or Ekaśrnga Varāha In the *Mahābhārata*, Vrsākapi has been treated as separate from the gods like Viṣnu, Śiva and Indra There is a mention of Vrṣākapi in the *Rgveda* (10 86) who possibly represents Sūrya or boar (Varāha) Therefore Vedic Vrṣākapi could possibly be Hanumān, who has been known as Mahākapi in the *Brahma Purāna* The word Hanumān could also be the form of Dravidian word Hanumān, which means a human monkey or *Nara-kapi*

But Svāmī Karpātrījī has contradicted the views of the western scholars as well as Dr Dinesh Chandra Sen He feels—

> "The opinion of Dinesh Chandra Sen has been contradicted by Bulcke himself, but the opinion of Bulcke is also not at all convincing Because Upanisads also form part of the Vedic literature In the *Rāmatāpinīya, Rāmarahasya* and *Muktikopanisads*, the life sketch of Hanumān is found *Samugga Jātaka's* mention about a Vidyādhara the son of the Wind-god, who could also be Hanumān The Jainas have considered monkeys to be Vidyādharas Besides the interpretation of the Dravadian word Hanumān as the deformed aspect of the Sanskrit word which means a human-monkey or नर कपि then there should be no objection of accepting him as a Dravida god According the *Rāmāyana*, Rāma and Hanumān were adored thousands of years back everywhere In fact the practice of Viṣnu in the Dravadian country is quite an ancient one *Śrīmadbhāgavata Purāna* goes on to testify that the feeling of *bhakti* or devotion originated from Dravida country—

उत्पन्ना द्रविडे साहं वृद्धि कर्णाटके गता:।

—*Śrīmadbhāgavata Purāṇa* (1 43)

Even today the Dravadian devotional songs are sung with great reverence in the Vaisnava temples Therefore it would not be a surprise

to treat Hanumān also as a revered deity like Rāma Similarly it would be against the spirit of the *Rāmāyana* to treat Hanumān as belonging to the aboriginal tribe Indeed the evidence of the *Rāmāyana* would be far more authentic as compared to the fanciful imaginations of the western scholars It is testified in the *Rāmāyana* that Rāvana had sought for a boon from Brahmā that he should be invincible at the hands of all except the monkeys and the humans, which was of course granted by Brahmā to him Then the gods prayed to lord Visnu for the killing of Rāvana, which was accepted by him Brahmā then advised the gods to be born on earth in the forms of monkeys and the bears Brahmā himself was then reborn as Jāmbavān, Vāyu appeared as Hanumān, Bālı was born from the *amśa* of Indra, while Sugrīva was born out of the *amśa* of Sūrya These facts have been brought out also in the Upanisads relating to Rāma Therefore it would be incorrect to say that Hanumān was not a god Similarly to claim that the prowess of Hanumān was expressed in an exaggerated manner, is without any basis, because Rudra is himself Parameśvara and with the wind everyone is bound to die As the strength of the wind is beyond measure, because at the time of storm several of the gigantic trees are fallen or uprooted in a moment by the wind force and the huge buildings are razed to the ground without much effort by the Wind-god, whose strength or prowess is beyond measure Similarly the prowess of Hanumān, the son ot the Wind-god, is beyond measure and there could hardly be any exaggeration in it—

पुत्रस्त्व तु गते विष्णौ राज्ञस्तस्य महात्मन:।
उवाच देवता: सर्वा: स्वयम्भू भगवानिदम्।।
सत्यसन्धस्य वीरस्य सर्वेषा नो हितेषिण:।
विष्णोसहायान् बलिन· सृजध्व कामरूपिण:।।
माया विदश्च शूराश्च वायु वेग समान् जवे।
न यज्ञान् बुद्धि सम्पन्नान् विष्णुतुल्य पराक्रमान्।।
सृजधव हरि रूपेण पुत्रास्तुल्य पराक्रमान्।।

—*Vālmīkı Rāmāyana,* 1 17 2,4,6

Accordingly, Brahmā had desired the gods to produce the monkeys for the help of Rāma, who should be valorous like Visnu himself Then the gods appeared in the form of Jāmbavān, Bālı, Sugrīva and Hanumān—

पूर्वमेव मया सृष्टो जाम्बवानृक्ष पुङ्गव:।
वानरेन्द्र महेन्द्र भमिन्द्रो वालिनमात्मजम्।

सुग्रीव जनयामास तपनस्तपतावरः।
मारुतस्यौरसः श्रीमान् हनुमान्नाम वानरः।।
वज्रसंहननोपेतो वैनतेय समो जवे।
सर्व वानर मुख्येषु बुद्धिमान् बलवानपि।।

—*Ibid*, 1 17 7,10,16,17

In the *Rāmarahasya Upaniṣad*, Jāmbavān and Hanumān have been treated to be the incarnation of Brahmā and Rudra Bulcke feels that the "events of Lankā and Dandakāranya are imaginary or unfounded " This observation is not based on factual justifications and only the factual events are projected therein In order to subjugate the immensely powerful and ferocious demon like Rāvana, a person of extra-ordinary quality would be needed But since the western thinkers have no faith in the theory of incarnation, they can hardly appreciate the factual position All the events in the universe are not normal always and the abnormal events have to be described abnormally It is, however, a fact that the story of the *Rāmāyana* is quite eventful and no event of the same is imaginary or unfounded In fact Vālmīki had been granted a boon by Brahmā that nothing would be based on falsehood in the composition of the great poet—

न ते वागवृता काव्ये कदाचिदत्र भविष्यति।।

—*Ibid*, 1 3 35

According to Dr Weber, "the entire poetry of Vālmīki is just an allegory, which displays the advance of the Aryan towards the south, the popularizing of the agriculture The main character is Sītā, whose abduction and recovery happens to be the main theme of the epic, is not a historical figure but Sītā of the fields (*Langulapaddhati*) which should be considered as the representative of the Aryan-agriculture and has been projected in human form The Vedic Sītā and the goddess of agriculture, and Sītā of *Rāmāyana* have different identities The episodes relating to the birth of Sītā as described in the epic point towards this direction Urmilā, the sister of Sītā stands for the green field In the *Uttara-Rāmacarita* of Bhavabhūti, the name of Sītā's father has been given as Sīradhvaja Janaka, who is related with the agriculture" (Dr Belvalkar also mentions about his son Kuśa is the name of a species of grass and Lava stands for the harvest) Because of the invasion of the aboriginals, Sītā had to be protected who stands for agriculture of the Aryans The exile of Rāma represents the winter season, when the work of agriculture is suspended Besides in the *Mahābhārata*, while discussing *Rāma-Rājya* it is mentioned

that there is an extra-ordinary boost to the agriculture produce In fact *Rāma-Rājya* has been mentioned in the Śānti-parvan of the *Mahābhārata* and several verses of the *Mahābhārata* concerning this, are found in the epic of the Vālmīki (*Vālmīki Rāmāyana*, 6 128) Śānti-parvan (Chapter-29)—

> कालवर्षाश्च पर्जन्य: सस्यानि रसवन्ति च।
> नित्यसुभिक्षमेवासीद्रामे राज्य प्रशासति।।४८।।
> नित्य पुष्प फलाश्चैव पादपा निरुपद्रवा:।
> सर्वा द्रोणदुधा गावो रामे राज्यं प्रशासति।।५२।।

(Parjanya dropped the timely rains and produced cereals, Because of this there had been no famine during the rule of Rāma The cows yielded milk in abundance)

This opinion of Dr Weber, according to Svāmī Karpātrījī is imaginary and baseless Rāma the son of Daśaratha and Balarāma were both the incarnation of Visnu But still Rāma was born in *Tretāyuga* while Balarāma was born centuries later, in *Dvāpara-yuga* Even Bulcke does not support the views of Dr Weber Because of the travel of Rāma to the south, Sugrīva and Vibhīṣana replaced Bāli and Rāvana as the kings of Kiskindhā and Lankā respectively But any change in the pattern and farming in the south, after Rāma's visit has not been indicated anywhere in the *Rāmāyana* In case the poet considered agriculture to have been so important an issue then why had there been scant mention of the same in the epic of Vālmīki Evidently there had been no direct link of the agriculture with the story of the epic In fact agriculture had been adequately progressed in the south before the arrival of the Aryans

Similarly to consider the monkeys and the bears as the aboriginals as has been believed by Bulcke would be unjustified To treat the demons, bears and monkeys as human beings would be contrary to the spirit of the *Rāmāyana* According to Svāmī Karpātrī, Bāli, Sugrīva, Hanumān and others were the incarnations of the gods and followed the Vedic civilization Bāli is said to perform *Sandhyā-vandana* daily at all the four oceans Even Hanumān is said to have received the education from the Sun-god Rāvana was himself well-versed in the Vedas Hanumān had heard the reciting of the Vedas in Lankā He himself is said to have been educated by Sūrya There is no such comparison available in any other ancient literature of the world which could testify the same In fact all the people who live in India are Indians and adore the Indian deities, but some of them who live in the forest or the villages look separate from those who live in the cities (Though due to urbanisation even the difference between the villagers and the dwellers of the cities is fast

diminishing) but still the difference in the style of living, dress and other things do exist, and in spite of that they are not separate citizens and remain Indians When Sītā had been conceived as the goddess of agriculture, the agricultural produce is sure to get a boost in a natural way

The Concept of Monkeys and Rākṣasas

Blucke white dealing with the question of the monkeys and Rāksasas has stated that, "C Vaidya holds the opinion that the people of monkey-race looked totally like the monkeys and because of the same they were called *Vānaras*" The other scholars, keeping in view the provisions of the *Jaina Rāmāyana* that the people were so called as *Vānaras* a *Rksas*, because the banners they held were embossed with the effigies of the monkeys or the bears The race which had the monkey as its emblem was called to be the *Vānara*-race and those who had the *Rkṣas* as the emblem came to be known as the *Rksas*-race In the *Jaina Rāmāyana*, the *Vānaras* were adorned with the crowns holding the banners embossed with the effigies of monkeys This opinion cannot be treated us an impossible solution In fact in Jainism several symbols have been mentioned for many tribes who patronised different animals or plants as their respective symbols Whichever animal or plant was patronised by any one of the tribes, they were called by the same name The adoration of such an animal or plant by a particular tribe is called *totam* The prevailing *totams* or *gotras* still in vogue with some of the tribes are found in the *Rāmāyana*, which include *Vānaras*, *Rksas*, and *gīdha* (vultures and other birds) According to Blucke, the *Jaina Rāmakathā* is another form of *Vālmīki Rāmāyana* By calling the particular tribes on the basis of a particular animal or a plant would not be against the spirit of the *Rāmāyana*, but would be worth detailed consideration In the Uraon and the Munda race, the *gotras* like Tigga, Halmān, Bajranga and Godhi are often met with in Chota Nagpur which mean monkeys Similarly Reddy, Barai, Basore, Bhaina and Khangar tribes are also of the *gotras* which are indicative of the monkeys The people of Singhabhoom and Bhuian tribes claim themselves to be the descendants of Hanumān They claim themselves to be of the race of Pavana Those of the *gotras* which are indicative of bears or *Rksa* are Riddy, Barai, Gadaba, Kevat and Sudka Similarly Bhaina, Uraon and Birhore tribes have the *Gīdha* or *Gīdhi gotras* Uraon, Asuras, Kharia and other such tribes also use Rāvana as their *gotra* which also stands for a vulture or *gīdha* It would thus be evident that the name of Rāvana is also associated with the aboriginal tribes The Gauda community of Raipur district of Chattisgarh, claim themselves to be the descendants of Rāvana and similar is the position with the Uraon tribe

Thus it would be evident that the aboriginals tribes are associated with the story of Rāma In fact the *Vānaras*, *Rkṣas* and *gīdhas* (vultures) of the *Rāmāyana* were indeed those having the similar *gotras*" These are the views expressed by the scholars like Bulcke and others, but Svāmī Karpātrījī does not contribute to the above thinking

Svāmī Karpātrījī, however, insists that the *Vānaras* and *Rkṣas* of the *Rāmāyana* were the incarnations of the gods It was so because Rāvaṇa had been given the boon that he could not be killed by anyone else except the humans and the monkeys and because of the killing of the demon king the gods had appeared on earth in the forms of monkeys and bears. They were all the followers of Vedic religion In fact Asursas, Rākṣasas, *Gīdhas*, Garudas and Nāgas were the off-spring of Kaśyapa Therefore the great sage does not contribute to the theory of the western scholars of the aboriginal tribes claiming descendents from Rāvana or other demons or monkeys

In the above background, it will have to be considered as to whether Hanumān was a human or a monkey While commenting on the Vālmīki's projection of Bāli, Sugrīva, Hanumān, Angada as monkeys, Vimala Sūri, the author of *Paumacaryam* (a work dating back to the third century A D) has apprised Śrenika as under—

> "How is it possible that the great Rākṣasas heroes, though very strong, were killed by *Vānaras* (monkeys)? It is reported in the popular scriptures, that all the *Rāksasas*, used to eat meat and drink blood and marrow and that Rāvana's brother Kumbhakarna, used to sleep for six month, without a break, even though with pots crushed by big elephants and his ears filled with pots full of oil and he would not wake up, he would not hear the sound of drums, beaten near him, nor would he get up from his bed if the period of six months was not over, when he got up overpowered with hunger, he would devour whatever would be near him at the time, such as elephants and buffaloes Having filled his belly by devouring gods, men, elephant and the like, he would again go to bed for six months Again it is said that when Indra, was defeated in the battle by Rāvana, he was bound in chains and taken to Laṅkā How can anyone take Indra captive who ruled over Jambūdvīpa with his gods and men? One would be reduced to the heap of ashes at the mere thought of attacking him, who had Airāvata, the elephant-jewel and *vajra* at his command Thus we might say that lion is overcome by the deer, the elephant by the dog Further it is reported that during his travel in the forest, Rāma killed a

wonderful golden deer and that at Kiskindhā, Rāma treacherously killed Bāli in order to oblige his ally (Sugrīva) and win Tārā for him (Sugrīva) It is also said that *Vānaras* constructed a bridge across the ocean "

Vimala Sūri further goes on to testify that he wrote *Paumacaryam* with a view to removing all discrepancies and incredible elements in the *Rāmāyana* of Vālmīki Needless to say that the author of the *Paumacaryam* composed his work with the intention of propagation of the teachings of the Jaina religion and proclaimed Rāma as Mahāvīra himself However, the sixth canto of the *Paumacaryam* tells the story of the *Vānara-vamśa* which inhabited the Vānaradevīpa, with Kiskindhā as its capital The text further goes on to testify that Śrīkantha at the instance of the lord of Lankā, ruled over it Śrīkantha found the troops of the *Vānaras* when he ruled the country The arches of gates, banners and the like were decorated with the effigies of *Vānaras* who were looked upon with veneration by the kings in the family of Śrīkantha The Vidyādhara race of Śrīkantha came to be called as *Vānaras* owing to this badge of the *Vānaras* (this could be interpreted that the *Vānaras* as Vidyādharas with monkeys as their badge could be quite realistic) The canto further relates about the fight between Vidyādharas on the one hand and the *Vānaras* and *Rāksasas* on the other, the defeat of the later, their taking shelter in Pātāla Lankā, the revenge then by the sons of the defeated heroes and finally the entering into ascetic order of the heroes and their followers

According to the *Padma Purāna*, a Jaina text, Hanumān, Sugrīva and their *Vānaras* (monkey) relatives are not represented as monkeys having long tails and their beastly behaviour, nor are Rāvana, Vibhīsana or other Rāksasas projected as demons with fearful appearances and devouring all types of creatures including the human beings But the *Vānaras* are depicted there as Vidyādharas of a class of beings endowed with many super natural qualities, if not human beings in the correct sense of the term Beastly and uncouth behaviour and appearances are not attributed to them On the other hand they are depicted as having been highly civilized people far from killing and devouring all animals, could strictly adhere to *ahimsā* or refrain from injuring any one, or even the lowest of the creatures

C V Vaidya has however, observed that the soldiers assisting Rāma in his war against Rāvana were humans in form of monkeys—

> "Considering it historically, the first question that comes upon one's lips is that they were monkeys They were undoubtedly human race which was so termed by the name from their monkeyish

> appearance Here we have the same process of transformation of rhetoric into logic They were also monkeys active, ferocious and given to pleasure They appear to have used like Rāksasas nothing but sticks and stones in their fight Throughout the *Rāmāyana* they are represented as fighting with no other weapons Of course, when the monkeys developed into super natural beings, stones in the language of hyperbole became huge boulders of rocks, sticks became the lofty uprooted trees which were hurled about in the battlefield like chaff The Aryans who first saw such strange people wielding no other weapons but stones and sticks might well have supposed them to be monkeys and this idea once set in motion gained strength by distance and time Even in the days of Megasthenese, people believed in human beings who covered themselves with their ears and had one leg only And it is not strange if people even in those days believed that Rāma was assisted by monkeys
>
> "The monkeys were thus human beings undoubtedly in the low state of civilization They were however, strong minded and strong bodied and became the allies of Aryans in their advance against the Rāksasas probably because they were themselves in enmity with them "

The foregoing discussion leads us to believe that the descendants of the *Vānara-vamśa* were quite human in body structure, speech, behaviour, performance in the battlefield and other conduct including the intelligence But the biggest hurdle in so assuming is the tail, the presence of which can not be justified in case of the human beings and this tail does not appear to be a symbolic one, because it had its forceful usages particularly with Bāli and Hanumān Bāli is said to have bound Rāvana with his tail and carried him to the four oceans, while performing meditation there Hanumān on the other hand, killed many of the demons with his tail Moreover in the court of Rāvana he expanded his tail considerably and when it was required to be covered with cloth, soaked into the oil or *ghee*, the entire cloth and oil or *ghee* in Lankā is said to have been exhausted for the purpose Thus the tails with the monkeys were not at all the symbolic ones but were quite purposeful Hanumān is also said to have used his tail in creating a fortress for the protection of Rāma and Lakṣmana against the designs of Mahirāvana and for punishing Saturn Angada is on the other hand, believed to have made a pedestal of his tail serving as an honourable seat in the court of Rāvana Dinesh Chandra Sen, however, in his *Bengali Rāmāyana* has pointed out that in not too distant a past, some rulers of Bengal used to wear tail at the time of coronation There is also a story in vogue in Bengal that a

great Sanskrit poet from Bengal who was the contemporary of Caitanya Mahāprabhu was believed to be the modern incarnation of Hanumān and people believed that he had a tail

It may be recalled here that some of the monkeys including Sugrīva, Hanumān, Angada and also Bāli to some extent are projected in the *Rāmāyana* as possessing several human qualities like wisdom, bravery, intelligence and a deep sense of devotion Of this qualities, Hanumān is believed to possess the maximum—

(i) He had been a great warrior, a great scholar, a grammarian and a writer who is supposed to have composed the story of Rāma, even before Vālmīki in the form of *Hanumannātaka*

(ii) An incarnation of humility

(iii) A disciplned soldier who always rendered selfless service

(iv) A *brahmacārī* and a preacher

All these qualities can hardly be possessed by a non-human There are however, numerous references in the Brahmānīcal literature conceiving Hanumān to be a monkey belonging to the *Vānara-vamśa* The Jaina literature believes Hanumān to be of Vidyādhara race and a human being There would therefore be no objection to the considering of the *Vānara-vamśa* like other human beings like *Sūrya-vamśa*, *Candra-vamśa* and several other dynasties, but the only problem would be the tail, because in case they are treated as human beings the question of the tail would remain unanswered

Incarnation

Rāma is considered to be an incarnation of Visnu and different Brahmānīcal texts speak variously about these incarnations In this connection, J N Banerjea, has observed as follows—

> "The doctrine of *vibhas* (i e , Incarnatory forms) was no less component part of Pañcarātra or Bhāgavata creed than that of the *Vyūhas* The difference between the two lies in the fact that we have some evidence regarding the existence of the former of the later Vedic texts, whereas there is none about the existence of the latter in them The term *avatāra* is applied to an act of god, coming down in the form of a man or an animal to the earth and living there in that form till the purpose for which he had descended in the universe was fulfilled, it also sometimes denotes the assumption of different forms by the god for the attainment of a particular object It is this distinct form for the attainment of a particular objective It

is thus distinct from identification (where one deity is identified with another), or emanation (as illustrated by the *Vyūha* doctrine) It is also different from the possession of one individual entity by the divinity in which the latter takes up temporary abode in the former, but this idea of possession has to some extent been manifest in the story of Paraśurāma incarnation of Visnu In the Pañcarātra theology the *Vibhas* (i e , the act of becoming in a special manner) to which the *Vyūhas* also belong, these incarnations, however may not be of a composite god Viṣnu himself, but also may be of his *Vyūhas* and *Parsādas* (companions) or even of his attributes, associates or emblems One of the earliest reference to the assumptions of some form by the divinity is to be found in the *Śatapatha Brāhmana* and the *Taittirīya Samhitā* where Prajāpati is said to have assumed the form of Fish (*Matsya),* Tortoiṣe (*Kūrma*) and Boar (*Varāha*) on different occasions for the furtherance of the creation and well-being of the created When the doctrine of incarnations in association with Vāsudeva-Visnu-Nārāyana was well-established, all these three were bodily transferred to the composite god and were regarded as some of the celestial (divine) incarnations "

In the *Śatapatha Brāhmana* (1 8 1 1-4) it has been stated that Manu held water in both the hands for offering oblation and a small fish was accidently carried by him in his palm cup The fish said to him, "Protect me, I shall redeem you with your people at the time of dissolution and carry you across the ocean " Then Manu said, "How could I feed you?" Then Matsya said, "Till such time the fishes are small, there is a constant danger to them A small fish is swallowed by a big fish Therefore you bring me up, keeping me in a pitcher " Manu then kept the fish in a pitcher When it grew up, then it said, "Rear me up in a tank " Manu did so When the fish further grew then it said to Manu, "Now you release me in the ocean " Thereafter Manu released it in the ocean The fish grew further and it said to Manu, "There would be deluge at a particular time Then you arrange for a boat and board the same I shall swim you across the ocean "

> "मनेह ह वै प्रातः। अवनेज्यमुदकमजाहुर्यथेद पाणिभ्यामवने जनाया हरन्त्येव तस्यावनेनिजानस्य मत्स्य· पाणी आपेदे॥१॥ स हास्मै वाचमुवाद। बिभृहि मा पारयिष्यामि त्वेति कस्मान्मा पारयिष्यसीत्योघ इमाः सर्वाः प्रजा निर्वोढा ततस्त्वा पारयिताऽस्मीति। कथ ते भृतिरिति।।२।। स होवाच। यावद्वै क्षुल्लका भवामो बह्वी वै तस्तावन्नाष्ट्रा भवत्युत मत्स्य एव मत्स्य गिलति कुम्भ्या माग्रे विभरासि स यदा तामतिवर्धा अथ कर्षूं खात्वा

तस्यां मा विभरासि स यदा तामतिवर्ध अथ मा समुद्रमभ्यवहरासि तर्हि वा अतिनाष्ट्रो भवितास्मीति॥४॥ शश्वद्ध झष आस। स हि ज्येष्ठं वर्धतेऽतिर्थी समां तदौघ आगन्ता। तन्मा नावमुप कल्योपासासै स औघ उत्थिते नावमापद्यासै ततस्त्वा पारयितास्मीति।''

—*Śatapatha Brāhmana*, 1 8 1 1-4

Manu then released the fish in the ocean The time that had been prescribed by the fish for the deluge, it happened accordingly Manu made the earth as a boat and boarded the same The boat was tied with the horn of the fish with a rope The fish carried Manu to the Himālayan peak Thereafter the great fish said, "I have taken you across the water, now you bind the boat with a tree "

''तमेवं भृत्वा समुद्रमभ्यवजहार। स यतिथी तत्समा परिदिदेश ततिथी समां नावमुपकल्प्योपासाचक्रे। स औघ उत्थिते नावमापेदे। तं स मत्स्य उपन्यापुप्लुवे तस्य शृगे नावः पाश प्रतिमुमोच तेनैतमुत्तर गिरिमधिदुद्राव॥५॥ स होवाच अपीपर वै त्वा वृक्षे नाव प्रतिबधनीष्व त तु त्वा मा गिरौ सन्तमुदकमन्तश्छैत्सीद्यावदुदक समवायात्तावत्तावदन्ववसर्पासीति। स ह तावत्तावदेवान्ववससर्प तदप्येतदुत्तरस्य गिरेर्मनोरवसर्पणमित्यौघो ह ताः सर्वाः प्रजा निरुवाहाथेह मनुरेवैकः परिशिशिषे॥६॥''

—*Ibid*, 1 8 1 5-6

This happens to be the episode relating to the incarnation of Visnu which has been described variously in other texts, but by and large the story remains the same which indicate that Visnu in the form of Fish rescued Manu and other species of the universe, from deluge

''ऊचुश्च कूर्मराजानमकूपारे सुरासुराः।
अधिष्ठान गिरेरस्य भवान् भवितुमर्हति॥
कूर्मेण तु तथेत्युक्त्वा पृष्ठमस्य समर्पितम्।
त शैल तस्य पृष्ठस्थ यन्त्रेणेन्द्रो न्यपीडयत्॥
मन्थान मन्दर कृत्वा तथा नेत्र च वासुकिम्।
देवा मथितुमारब्धाः समुद्रः निधिमम्भसाम्॥''

—*Mahābhārata*, 1 11 11-13

According to the aforesaid verses of the *Mahābhārata*, the incarnation of *Kūrma* or Tortoise has been mentioned At the prayer of the gods, *Kūrma* held the Mandarācala mountain over its back, which served as a churning rod, the ocean was churned by the demons and the gods, while

the following verses from the *Mahābhārata* point towards the incarnation of Paraśurāma and others—

"त्रेतायुगे भविष्यामि रामो भृगुकुलोद्वहः।
क्षत्रं चोत्सादयिष्यामि समृद्धबलवाहनम्।।
सन्ध्यांशे समनुप्राप्ते त्रेताया द्वापरस्य च।
अहं दाशरथी रामो भविष्यामि जगत्पतिः।।
द्वापरस्य कलेश्चैव सन्धौ पार्यवसानिके।
प्रादुर्भावः कंसहेतोर्मथुरायां भविष्यति।।
हसः कूर्मश्च मत्स्यश्च प्रादुर्भावा द्विजोत्तमः।
वराहो नरसिहश्च वामनो राम एव च।।
रामो दाशरिथश्चैव सात्वतः कल्किरेव च।
यदा वेदश्रुतिर्नष्टा मया प्रत्याहृता पुनः।।
सवेदाः सश्रुतीकाश्च कृताः पूर्वं कृते युगे।
अतिक्रान्ताः पुराणेषु श्रुतास्ते यदि वा क्वचित्।।"

—*Ibid* , 12 139 84-89, 101-05

While admitting the presence of the theory of incarnation in the ancient Sanskrit literature, Bulcke is of the opinion that they were not under adoration, nor was Visnu prominent among them This does not appear to have been based on factual justification, because Prajāpati and Brahmā are frequently mentioned as gods and adored as such in different types of Vedic rites of the *yajñas* At places Viṣnu is equated with Indra Apparently it was due to the reverence received by Viṣnu from the gods and the people, that his incarnations were also revered In fact Viṣnu and his other incarnations were adored and are still being adored on the basis of the procedures laid down in the scriptures from time to time in the past Besides the observation of Bulcke that, "Side by side with the incarnation of Krsna, an important change was introduced and *bhakti* became the devotion of the incarnations Svāmī Karpātrījī does not contribute to the view of Bulcke and feels that the episodes relating to the incarnation of Krṣna, are available in abundance in the *Mahābhārata, Harivamśa, Visnu Purānas* and *Śrīmad Bhāgavata,* besides other texts in which the topic of devotion to Viṣnu and Rāma has also been discussed in considerable details In the *Rāma Tāpinī* and Gopāla Tāpinī Upaniṣads, the subjects like the incarnations of Rāma, Krsna and their devotion or *bhakti* has been extensively discussed To say that, "Vāsudeva Kṛṣna was the sole deity of Bhāgavatas and that he was in no way connected with Visnu, would be beyond justification, because it is also not true that

Vāsudeva and Kṛṣna were conceived to be of one and the same entity by about the third century B C In fact the Buddhism and Bhāgavatism simultaneously flourished following all the religious rites prescribed by each sects As a result of the supremacy of the Buddhism, the Brāhmanas in the religious field faced a set back Finding the spread of Buddhism, the Bhāgavatas, in order to attract the people towards themselves, admitted Vāsudeva Krsna as Vāsudeva Nārāyana, which provided a great boost to the theory of incarnation Simultaneously the importance of Viṣnu also went on increasing Thus the entire theory of incarnations centered round Viṣnu Nārāyana and the exploits of other incarnations were also associated to Viṣnu " No definite evidence has been quoted by Bulcke in support of his above theory In fact Buddhism was just a reactionary religion of the Vedic religion and this is testified by the Buddhist texts themselves which were basically against the Vedic sacrifices The Buddhists also did not revere the Brāhmanas, but the Bhāgavatas were not like that, because lord Vāsudeva Krsna had upheld the importance of the soul and the Vedic religion in the *Mahābhārata*, and of Vedas in the *Bhagavadgītā* Under these circumstances it may be pointed out that the devotees of Krsna cannot oppose the Vedas and the *yajñas*

The importance of the *Nārāyanīyopākhyāna*, *Śrīmadbhāgavata* and the *Rāmāyana* is well established, therefore to consider the Bhāgavatas as opposed to the Vedas, *yajñas* and the Brāhmanas like the Buddhists would be a fallacy In fact the aforesaid works of the Bhāgavatas establish Krsna as the incarnation of Visnu and as such to conceive Krsna totally separate from Vāsudeva would be unjustified Even the theory that the Brāhmanas in order to attract the Bhāgavatas accepted Vāsudeva as Visnu is equally unfounded To the contrary the *Rgveda* (1 22.18) declares Viṣnu as a cowherd (Visnugopah) In the *Meghadūta* of Kālidāsa, it has been brought out as such Rāma therefore established in the Brahmānical literature as the incarnation of Visnu

Birth of Sītā

In fact, there are two forms of *Rāmakathā* in the Jaina literature, one led by Vimala Sūri in *Paumacarya* and *Padmacarita* by Ravisena and the other is projected in the *Uttara Purāna* of Gunabhadra Besides the story of Rāma, besides the Hindus, has been patronised by the Buddhists and the Jainas and have processed the same in their own ways But this is widely admitted that Vālmīki had been the pioneer of the *Rāmakathā* Thereafter the story was included with *Mahābhārata, Brahmapurāna, Padma Purāna, Agni Purāna* and several other Purānas with minor deviations here and there Besides these, the story has also been included in the *Adhyātma*

Rāmāyana, Ānanda Rāmāyana, Adbhut Rāmāyana and several other Sanskrit *Rāmāyanas* as well as the *Rāmāyanas* of regional languages The most surprising part of the story has been that it travelled to other countries and the works like the the Tibetan and Khotanese *Rāmāyana, Rāmāyana Kākavin* of Indonesia, *Serit Rāma* of Java, were composed besides those in the countries like Thailand, Japan, Burma and others The scholars have recently found reference to the *Rāmāyana* in Russia as well

Several of the texts have dealt with the episode about the birth of Sītā in different ways glimpses of which are provided here under—

(i) Daughter of Janaka

It is mentioned in the *Mahābhārata, Harivamśa Purāna,* besides the Jaina texts of *Paumacarya* and the *Paḍmacarita* that Sītā had been the daughter of Janaka

The Buddhist Jātaka and the *Padma Purāna* by Ravisena, also claim that Sītā was the daughter of Janaka

(ii) Sītā as the daughter of the Earth

The birth of Sītā from the earth has been mentioned in the *Vālmīki Rāmāyana,* which has been adopted by other texts of subsequent period

(iii) Sītā as the daughter of Rāvana

According to the *Adbhut Rāmāyana,* the birth of Sītā has been based on an astonishing event Rāvana, on the victory spree moved to the Dandaka forest and had an encounter with the sages He reached the *āśrama* of the sage Grtsamad, whose wife had prayed to the sage to have Lakṣmī in her womb The sage therefore kept on putting sanctified milk in the pitcher daily In the mean time Rāvana also arrived there, and in order to collect tax from the sages he injured them with the arrow and their blood drops were collected in the same pitcher Rāvana then carried the pitcher of blood to Lankā and handed it over to Mandodarī saying that it contained poison which was quite sharp By about the same time Mandodarī heard of Rāvana's overtures with other women and in disgust she drank the blood from the pitcher But in stead of meeting with her death, she conceived and in order to abort the pregnancy, she went to Kurukṣetra, aborted and deposited the foetus in earth After sometime, Janaka ploughed the earth at Kurukṣetra and a child was found there, who was given the name of Sītā

In the *Uttara Purāna, Viṣnu Purāna, Mahābhāgavata Purāṇa, Kashmiri Rāmāyana,* Tibetan and Khotanese *Rāmāyaṇas,* Sītā has been claimed to be the daughter of Rāvana

(iv) Mind born daughter of Menakā and Janaka

In the northern recension of the *Rāmāyana*, Sītā is believed to be the mind born daughter of Menakā and Janaka

(v) Born out of Lotus

According to the *Adbhut Rāmāyana*, Sītā is said to have been born out of the lotus flower

(vi) Born out of fire

The *Ānanda Rāmāyana*, testifies that Sītā was born out of fire

(vii) Born of a fruit or a tree

According to a South Indian tradition, Laksmī is born of a fruit and a sage named Vedamuni brings her up She is then given the name of Sītā who started meditating at the seashore Learning about her beauty Rāvana reached there to grab her, but she entered the burning flames and was reduced to ashes Vedamuni then collects the ashes and puts them into a box Ultimately the box reaches Rāvana, who keeps it into the treasury After sometime a voice is heard from the box which was then opened and Sītā in the form of an infant was found in it The astrologers predict that she would be the cause of the destruction of Lankā Rāvana puts the infant in a gold box which is consigned into the ocean, and while floating it reached the bay of Bengal From there it entered into the Gangā and reached the field of Mithilā

(viii) Born out of ashes

According to the story of *Brahmacakra*, Sītā is said to have been born from a tree in the orchard of Rāvana who carried the girl child Soon she was turned into a Yakṣinī, who put her into a vase and was thrown into the ocean. The vase reached the city named Kannaka floating over the sea waves The king of the country was childless A sage revealed to the king the mystery of the vase The king removed the vase and brought up the girl as his own child

(ix) Born out of peahen egg

The *Karbi Rāmāyana* of the aboriginal Assemese tribes testifies that Sītā was born of the egg of a peahen

Birth of Hanumān

The Jaina texts while highlighting the birth of Hanumān, describe him to be the son of Añjanā and Pavanāñjaya, and the events relating to

the marriage, separation and reunion are quite emotional and lively The Jaina texts spell out two reasons for the child getting the name of 'Hanumān' The first one is the same as we find in Brahmānical texts, due to his fall over the rock in which case the rock is broken to pieces, which also hurt his chin and as such he was given the name of Hanumān, and secondly because he was brought up over the Hanuruha island, he earned the name of Hanumān

But the Brahmānīcal texts speak differently on the subject of the birth of Hanumān and his parentage, the glimpses of which are provided here under—

(i) Son of Wind-god

Añjanā, after her birth, started living in the forest of that name itself She fell in love with a monkey-boy named Kesarī there and lived for many years enjoying an amorous life She did not get a child even after several years and then she prayed to Śiva for a child

It was at that point of time that Śiva and Pārvatī played amorous sport in the form of monkeys and Pārvatī became pregnant Pārvatī then became reluctant to be the mother of an ape-child and then Śiva by his divine powers deposited his semen virile through the Wind-god into the womb of Añjanā, who was then praying for a child Coming to know of this, Nārada, and fearing that his lordship over the monkeys would be lost if such a monkey was born to Añjanā, Bālin poured into the belly of Añjanā molten liquid of *pañcaloha* (five metals) Añjanā was not the least injured and she, in due course of time, gave birth to a monkey son, who became the celebrated Hanumān The *Vālmīki Rāmāyana* too testifies that Hanumān was born from Añjanā, who was none other than the Puñjikasthalā, an *apsarā* cursed by Indra

In the Ādi-parvan of the *Mahābhārata* (Ch 123) Puñjikasthalā is included in the well-known set of eleven Deva-*kanyās* like Menakā, Ullocā, Premlocā, Urvaśī, Viśvacī and others

Añjanā is said to have given birth to Hanumān in the woods in a valley on the southern side of Mahāmeru She was frightened at the sight of the child shining like the sun Hanumān started crying for mother's milk Añjanā said to Hanumān, "Monkeys are lured by red ripe fruits Therefore, eat whatever you find in red colour" Saying this she transformed herself into a goddess and went back to the heaven

In the Gaudiya recension of the *Rāmāyana*, the birth of Hanumān has been discussed, according to which, Hanumān's father had got a

boon from the sages, after killing a massive elephant who had been a constant source of trouble to them These sages were pleased with Kesarī and as a result of their boon a son having the speed and strength of the Wind-god was born to Añjanā

The *Brahma Purāna* text too testifies the birth of Hanumān from Añjanā In Chapter 84 of this Purāna, the story is included in the *Māhātmya* of *Paiśācyatīrtha* According to this story, Kesarī used to reside on the peak of Añjanā mountain He had two *apsarās* as his wives, who had come down on earth as a result of a curse from Indra One of them called Añjanā, had the face of a monkey, and the other called Adrikā, had the face of a cat In the absence of their husband, once the sage Agastya came to their abode Both the ladies welcomed him and treated him well, who was pleased When he wanted both of them to ask for a boon, they prayed the sage to grant them each an excellent brave son—

पुत्रौ देहि मुनीश्वर सर्वेभ्यो बलिनौश्रेष्ठौ सर्वलोकोपकारकौ।

When Agastya left, the Wind-god and Nirrti were attracted towards them both and they were conceived As a result, Hanumān was born to Añjanā and Adri from Adrikā, who subsequently became the king of Piśācas Adri then took Añjanā on the banks of the river Gautamī where she took bath and was freed of the curse

The story of *Brahma Purāna* about the birth of Hanumān is also narrated in the *Ānanda Rāmāyana* (I 13 158-61) with slight modifications

The *Brahmacakra* text testifies that Hanumān was born to Pavana and Añjanā, a magic girl created by a sage

According to the Satarudrīya Samhitā of *Śiva Purāna*, the semen discharged by Śiva, at the sight of Visnu disguised as Mohinī was received by Saptarsis and deposited it into the womb of Añjanā through the Wind-god, as a result of which Hanumān was born

The Prati-Sarga-parvan of the *Bhavisya Purāna* testifies that Śiva, once in a fierce form entered Kesarī, the husband of Añjanā and had union with her Thereafter the Wind-god too had union with her Thereafter Añjanā got pregnant and a son was born to her Since the child was ugly (having the face of a monkey), Añjanā was about to throw her son into the valley of mountain, when Vāyu intervened and saved the child Thus Hanumān is described as having been born of Śiva and Vāyu, the Wind-god

(ii) Son of Śiva

According to the *Kamba Rāmāyana* (Purvakānda), it was while

Añjanā was performing *tapas*, so that she might become pregnant by Śiva, that Śiva and Pārvatī played in the forest disguised as monkeys, and Pārvatī conceived and the child ultimately came out as the son of Añjanā Even when Añjanā was pregnant the child had to suffer, in the womb of Añjanā, at the hands of Bālin, the monkey king Hearing from Nārada that Śiva's son was to be born to Añjanā, Bālin was afraid that the actual birth of such a son would eclipse his domain of monkeys To ward off such a contingency, Bālin as advised by Nārada, let in the five metals (gold, copper, iron, tin and zinc) in liquid form into the stomach of Añjanā This was a method for causing abortion) But the attempt misfired Instead of five metals killing the child in Añjanā's womb, they became ear ornaments for the infant, Hanumān was thus born with ear-ornaments in his ears

In one of the South Indian texts, Hanumān is said to have been born as a son of Śiva and Pārvatī As per this version of the birth of Hanumān, Śiva and Pārvatī once invited the gods for a dance at their place When the guests started coming in, Pārvatī saw a male and a female monkeys in compromising posture She got excited and asked Śiva to act similarly with her in the form of a monkey Śiva did so and Pārvatī conceived At the request of Pārvatī the foetus was transferred by the Wind-god to the womb of Añjanā who gave birth to a monkey child called Hanumān

(iii) Son of Rāma

In the *Rāmakathā* of Indonesia, Hanumān has been described as the son of Rāma

(iv) Born of *Pāysam* from Daśaratha's *yajña*

According to the *Ānanda Rāmāyana*, Sarakāndam, Sarga-I, when Daśaratha, the king of Ayodhyā, was performing *putresti-yajña*, god Agni appeared from the sacred fire and handed over the divine *pāyasam* among his wives, with the desire to be blessed with children Somehow or the other, a kite (who was an *apsarā* turned into a bird as a curse of Brahmā), snatched some *pāyasam* and flew with it On its way the *pāyasam* fell down from the beak of the kite on the fingers of Añjanā, doing *tapas* in the forest She ate the pudding Thus, Hanumān was born as son of Añjanā, due to the extraordinary powers of the *pāyasam*—

ततस्ताभ्या तु कैकेय्यै दत्त किंचित्तु पायसम्।
अथ ता भक्षयामासुरंतर्गर्भास्तदाऽभवन्।।
आसस्तासा दोहदास्ते पुत्राणा भाविकर्मभिः।
पुत्राणां भावि कर्माणि विदुस्ते दोहदैर्जनाः।।

—*īnanda Rāmāyana*, Sarakāndam, I 108-109

(v) Incarnation of Rudra

Some texts have descrıbed Hanumān as the ıncarnatıon of Rudra Śıva, or the last of the eleven Rudras Startıng from the Vedıc lıterature, ıt may be stated that ın the *Rgveda* (9 73 7) there ıs a passage whıch reads as follows—

सहस्रधारे वितते पवित्र आ वाचं पुनन्ति कवयो मनीषिणः।
रुद्रास एषामिषिराषो अद्रुहः स्पशः स्वञ्चः सुदृशो नृचक्षसः॥

Thıs verse has been ınterpreted by Nīlakantha, the renowned commentator of the Vedas, of the fourteenth century A D projectıng Hanumān as the ıncarnatıon of Rudra—

आसमन्ताद् वितते व्याप्ते महाविष्णौ। सहस्रधारे सोमाशु रूपेण तत्तदिन्द्रियवृत्त्यभिव्यक्तिचिदा सा सरूपेण वानन्त प्रवाहे पवित्रे पावने निमित्तभूते सति मनीषिणो जितचेतसः कवयः काव्यरचना समर्था वाच स्वीया पुनन्ति भगवद्गुणगणकीर्तनेन पवित्री कुर्वन्ति वाल्मीकिप्रभृत्यः। एषां कवीनां मधये रुद्रासो बहुत्वं पूजाया रुद्रो हनूमान् इषिराषः इषिरोद्भुतगतिरद्रुहोऽद्रोही स्पशः–चारः सीतान्वेषकश्चरोऽभूदित्यर्थः। स च स्वञ्चः शोभन गमनः। सदृश सम्यक् परीक्षकः नृचक्षसो नर सीता रूप चष्टे पश्यतीति नृचक्षः सीता ददर्शेत्यर्थः। नम्रवद् रुद्रोऽपि रामायण कमरोत्तत्र च रामदास्यमधिकम्। एवमन्योऽपि रामस्तोत्रेण वाच दास्येन देह च पुनीयादिति भावः।

—*Mantra Rāmāyana*, 8

(The broad meanıng of the above commentator ıs that many poets lıke Vālmīkı eulogıse the greatness of Mahāvısnu (Rāma) wıth the creatıons whıch ıllumıne the unıverse, wıth the cool and nectar-lıke rays of Moon Hanumān, an ıncarnatıon of Rudra, happens to be one of them, who ıs free from jealousy, or who ıs envıous to none, moves wıth ımmense speed, and ıs spy as well Hıs communıcatıon ıs excellent and he ıs a great ınvestıgator He searched out Sītā ın Lankā Lıke Vālmīkı, Rudra Hanumān too composed *Rāmāyana*, ı e , *Hanumannātaka*, but he possessed a great sense of dedıcatıon as compared to Vālmīkı Lıkewıse all others should eulogıes Rāma wıth utmost devotıon)

In the *Mantra Rāmāyana* (Verse-71), Nīlakantha has ınterpreted the saıd verse as follows—

"ब्रह्माण्ड पिण्डमाक्रान्तुं शक्तो रुद्रस्तं हनूमद्रूप रुद्रेषु मधयपे रुद्रिय रुद्रकर्माहं शत्रुसंहारक्षमं हवामहे ऊतये स्वकार्य स्मृद्धये स्वेष्ट सिधयर्थमित्यर्थः।

(The above interpretation means that Hanumān happens to be the last of the eleven Rudras, who destroys the enemies. He is quite benevolent and is Śiva himself)

In the *Tārasāropanisad* (3.3), Hanumān has been claimed to be the form of Śiva

In the *Śiva Purāna* too, Nandīśvara once prayed to Sanat Kumāra to describe as to how Maheśvara Śiva incarnated in the form of Hanumān? In reply to the said prayer of Nandīśvara, Sanata Kumāra asked him to listen the conduct of Śiva who incarnated as Hanumān—

अतः परं शृणु प्रीत्याहनुमच्चरितं मुने।
यथा चकाराशु हरो लीलास्तद्रूपतो वराः॥

—*Śiva Purāna*, Śatarudrīya Samhitā, 20 1

The said Purāna further goes on to testify that after the churning of the ocean, Lord Visnu took the form of Mohinī and started distribution of the *amrta* On seeing the beauty of Mohinī, Śiva's passion was aroused and his semen fell on a leaf which was carried by the Wind-god Vāyu and planted it in the womb of Añjanā Thus Hanumān was born out of the womb of Añjanā with Śiva's seed—

ततश्च समये तस्माद्धनूमानिति नामभाक्।
शम्भुर्जज्ञे कपितनुर्महाबल पराक्रमः॥

—*Śiva Purāna*, Śatarudrīya Samhitā, 20 7

The *Nārada Purāna* has testified to Hanumān being the partial incarnation (*amśāvatāra*) of Śiva, thus—

(i) अङ्गदाद्यैर्महावीरैर्वेष्टित रुद्ररूपिणम्।

—(Purva Khanda, 3 74 124)

Rudra as Hanumān was surrounded by monkeys like Angada, etc

(ii) प्रसन्नमूर्तिस्तरुणः शिवांशः। —(Purva Khanda, 3 79 353)

Hanumān has been said to be the *amśāvatāra* of Śiva

In the *Hanumannātaka*, Hanumān has been declared to be the incarnation of Rudra—

रुद्रावतारोऽय मारुतिः रुद्रस्तुति क्रियताम्। —Act-6

In the *Hanumatsahasranāma-stotra*, Hanumān has been eulogised as

Śiva, Viśvanātha, Sadāśiva, Maheśvara, Girīśa, Girijākānta, and Rudrarūpa In verse 60 of the said composition, even Śiva eulogises Hanumān

In the Pūrva-khanda of *Mantra Mahārnava* (p 168), Hanumān has been called as the form of Śiva In the same text (Pūrva-khanda, p 169), Śiva explains to Pārvatī the method of adoration of Hanumān, which results in conquering all the three worlds

In the *Skanda Purāna,* Śiva himself describes Hanumān to be eleventh Rudra, who appeared in the form of Hanumān for the sake of helping Viṣnu (Rāma)—

यो वै चैकादशो रुद्रो हनूमान् स महाकपिः।
अवतीर्णः सहायार्थं विष्णोरमिततेजसः॥

—(Maheśvara Khanda, Kedāra Mah , 8 99-100)

The *Agastya Samhitā,* besides taking Hanumān to be an incarnation of Śiva, also gives the date and time of his birth, as the fourteenth dark-night of the month of Kārtika, Svāti Naksatra—

ऊर्जे कृष्ण चतुर्दश्या भौमे स्वात्या कपीश्वरः।
मेषलग्नेऽञ्जनेगर्भात् प्रादुर्भूत स्वय शिवः॥

In the following Tāntric texts too, Hanumān has been conceived to be an incarnation of Śiva—

	Text	*Provision*
(a)	*Hanumadekamukhī Kavaca*	सदाशिवाय ब्रह्मरुद्रावतारिणेख्न मृत्युजय, त्र्यम्बक, त्रिपुरान्तक, कालभैरव- ॐ नमो हनुमते- एकादशरुद्राय।
(b)	*Hanumatpañcamukhī Kavaca*	ॐ रु रुद्रमूर्तये करतलपृष्ठाभ्या नमः। ॐ रु रुद्रमूर्तये अस्त्राय फट्।
(c)	*Hanumacchatruñjaya Stotra*	रुद्रावतार ससारदुखभारापहारक।
(d)	*Agni Purāna*	आश्विनस्यासिते पक्षे स्वात्या भौमे च मारुतिः। मेषलग्नेऽञ्जनागर्भात् स्वय जातो हरः शिवः।

(vi) Incarnation of Brahmā, Viṣnu and Śiva

In the *Rasavinoda* text by Divakrsnadāsa, an Oriya work of the seventeenth century, it is stated that Brahmā, Viṣnu and Śiva, all combined took to the form of Hanumān In chapter 37 of the *Bhāgavata*

Purāna, it is recorded that at the instance of Devas, Brahmā, Viṣnu and Śiva promised to incarnate in order to destroy *asuras* and Rāvana Śiva then informed Viṣnu, that "I, in the form of a monkey, born of Pavana, will help you "

(vii) Incarnation of Nandī

In the *Śiva Purāna*, there is a story, according to which, having been pleased with the *tapas* of the sage Śilāda, Lord Śiva promised him that he would incarnate himself as Nandī, once—

तव पुत्रो भविष्यामि नन्दीनाम्ना त्वयोनिजः।

—*Rudra Samhitā*, 6 34

In verse 89 of *Hanumatsahasranāma Stotra*, Hanumān has also been given the name of Nandī In this connection, there is very interesting story in the *Visnudharmottara* according to which, once Rāvana was flying seated in the *Puspaka vimāna* over Kailāsa, the movement of which was obstructed by the monkey-faced Nandī, who was guarding the area The obstruction of the plane enraged Rāvana who looked around to find out the cause of such an obstruction, and fund the monkey-faced Nandī seated on a hillock Rāvana then contemptuously laughed at the monkey who cursed Rāvana, saying, "Daśagrīva, on this mountain Śiva is engaged in amorous play with Pārvatī, (where entry of any outsider is prohibited) but you are approaching the area, and at the same time making fun of me as well, therefore I curse you for the destruction of the family of Pulha, and you yourself, by the monkeys resembling my face "

पुष्पकस्य गति रुद्धा तत्र वीक्ष्य निशाचरः।
ददर्श शैलशृगस्य नन्दिन वानराकृतिम्।।
त दृष्ट्वा मुमुचे हास नन्दी च शप्तवास्ततः।
गिरावस्मिन् दशग्रीव स्वयं क्रीडति शकरः।।
विमानेन यदा तस्य समीपमुपयास्यसि।
करोषि चावहास्य मां तस्माच्छप्स्याम्यह तव।।
मद्वक्त्रसदृशा घोराः पलहस्य प्रजापतेः।
उत्पत्स्यन्ति कुले भीमाः क्षयार्थं वानरास्तव।।

—*Visnudharmottara*, 1 222 5-8

The *Skanda Purāna* also testifies that at the time of incarnation of Visnu as Rāma, Nandī will incarnate as Hanumān—

(c)

शिलादतनयो नन्दी शिवस्यानुचरः प्रियः।
यो वै चैकादशो रुद्रो हनूमान् स महाकपिः॥
अवतीर्णः सहायार्थं विष्णोरमिततेजसः।

—Maheśvara Khanda, Kedāra Mah , 8 99-100

In the *Campū Rāmāyana* by Bhojadeva, it is stated that Rāvana was astonished to find Hanumān, the son of Wind-god before him He was then reminded of the curse by Nandī, the vehicle of Śiva, and realised that Nandī confronted him in the form of a monkey—

सोऽपि प्लवंगमभिवीक्ष्य समीरपुत्रं
चित्रीयमानहृदयः पिशिताशनेन्द्रः।
कैलासशैल चलनागसि शापदायी
नन्दीश्वरः स्वयमिहागत इत्यमंस्त॥

—Sundara-kānda, 88

(viii) Nārāyaṇa's *amśa*

In the *Adhyātma Rāmāyana* (4 7 19-21) it is brought out that Hanumān with his other associates once adored Nārāyana and became his attendants because of the severe austerities performed by them They were in turn born as monkeys and Hanumān was one of them

(ix) Evidence of Jaina Texts

(a) *Paumacariya*

The Cantos XV-XIII of this text believe that a sermon was responsible for the conversion of Hanumat, the son of Pavanāñjaya, who in turn was the son of Kīrtimatī and Prahlāda, the king of Ādityapura Mahendra, the Vidyādhara king of Mahendranagara had offered his beautiful daughter Añjanāsundarī by name, to Pavanāñjaya in marriage Pavanāñjaya abandons his wife suspecting that she secretly loved another youth Vidyutprabha Canto XVI then tells of the fight between Rāvana and Varuna Khara-dūsana is taken captive, Rāvana seeks shelter in Pātāla Lankā, from there he sends word to all his tributary princes and thus intends to mobilise his forces again Pavanāñjaya sets out to help Rāvana On his way be comes across a lake where he sees a female *Cakravāka* bird suffering from the terrible pangs of separation from her mate Pavanāñjaya immediately recollects the sad plight of his wife, deserted by him for a period of twenty-two years He puts his minister in charge of army and with a friend of his he returns to Añjanā's mansion There he tenders his apology to her and the two enjoy the lovesport Next morning

Pavanāñjaya starts to join his party Finding Añjanā nervous as she feared conception, he handed over to her his signet ring

Then finding Añjanā to be pregnant, her mother-in-law, who was not prepared to believe her account, drove her out of the house; the people at paternal home too repudiated her She enters a dense forest and meets a monk called Amitagati He narrates the past lives of the soul in her womb and predicts that her son would be a great and pious hero He also tells of Añjanā's past life In that she had thrown out of her house an image of Jina and that the same sin is responsible for her present misery—

जइ वि हु सुरूववता परमृहिला तो वि ह न पत्थेमि।
नियमा वि अप्पसण्णा विलया एयं वयं मज्झ।

—(Canto XIV, 5 153)

In due course of time Añjanā gave birth to a son A Vidyādhara who proved to be her maternal uncle met her and consoled her Then they all left the forest and travelled through the sky The child after birth fell on a mountain slab, but was unhurt Then they all entered Hanuruha city The child's birthday ceremony was celebrated with great pomp and show by the Vidyādharas The child that broke the mountain slab by its fall was appropriately named as Śrīśaila He was called Hanumat as he was accorded a warm reception in the city of Hanupura (Canto XVII, Vs 120-121) Ultimately Pavanāñjaya is united with Añjanā According to Canto XIX of this text Hanumān takes a thousand wives, which is contrary to his personality in the epic and other Brahmānīcal literature

(b) *Uttara Purāna*

Uttara Purāna, another Jaina text by Gunabhadra, testifies that Hanumān was the son of Prabhañjana and Añjanā, and was called *Amitavega* or a person with high speed

(x) The Laos Tradition

In the Khvay Thuraphi manuscript from Laos, when Nag Khanthapi returned, the king Thattarattha enquired how she could kill the demon Nanthiyak, who had poisonous hands. In order to explain this, she made a demonstration of the dance which she had displayed before the demon Seeing her exquisite dance, the king was so much overpowered with passion that his semen flowed down Nag Kanthapi collected the semen and wondered how to dispose it off He found Nang Kāśī, the blind mother of Ongkhot and Valayot lying under the shade of a fig tree He

put the semen in the mouth of the blind lady, who subsequently gave birth to a son called Hualmān (Hanumān)

Hualmān's mother died a week after his birth Before dying she advised her son to take the ripe fig for his food, recalling how she could survive for some time under a fig tree One day, Hualmān saw the shining red sun emerging from the crest of the mountain, and taking it to be a ripe fig, he rose into the sky in order to get it Since he perched on the chariot of the Sun-god, his body was completely burnt The Sun-god turned and saw the blood bubbles on the chariot Thinking that a creatures possessing great spiritual merit might have been killed, he applied the liquid *Nam Chai Khai* on the bubbles of blood Hualmān rose again with more spiritual powers than before Now he could turn himself into anything he liked

The Childhood

Hanumān, according to the Brahmānical texts, after his birth, took the glowing and glittering sun as an object of food for him to be eaten, made just one jump at the sun and reached quite close to it But seeing Rāhu, bigger then the Sun, he jumped at it Then he saw Airāvata and tried to eat it. And, seeing this attempt of the monkey-child, Indra used his *vajra* against him The *Vajra* hit Hanumān's chin and wounded him In precarious condition Hanumān fell down on earth Vāyu who saw his child falling down wounded, carried it off to *Pātāla* In a miniature reproduced by Moor, the child Hanumān is shown in the lap of the Wind-god Vāyu, seated facing Agni, the God of Fire

When Vāyu (air) quitted the earth everything thereon came to a deed stop. Living things were on the verge of Collapse due to suffocation Then Brahmā and other gods went to *Pātāla*, comforted Vāyu and congratulated the monkey-child On the basis of Indra's *vajra* having made a scar on its chin, the monkey child was named as Hanumān by the Devas, who one by one blessed him as follows—

Brahmā	—	"May you live all your life as long as Brahmā exists"
Mahāvisnu	—	"May you live all your life as the greatest devotee of God"
Indra	—	"No weapon of any kind will wound or hit your body"
Agni	—	"Fire will never affect you"
Kāla	—	"May not death ever court you"

All the Devas — "None will ever equal you in strength and speed" Brahmā again blessed him with more power than Garuḍa and Vāyu, and blessed him to have more speed than the air

In the *Seri Rāmāyana* of Indonesia, Hanumān while searching for food saw the sun and taking it to be a fruit jumped over it and was burnt alive His ashes and bones were dropped in the sea which were swallowed by the fishes Then the grandfather of Añjanā protested to the Sun-god, as a result of which Hanumān was brought back to life

Hanumān was quite naughty during his childhood Firstly, because he happened to be the incarnation of Rudra-Śiva, and secondly, because he was born in the family of monkeys Added to these qualities were the innumerable boons which the gods had showered on him from time to time Because of his childish nature all the creatures of the forest were afraid, and he started troubling the *rsis* and the sages alike, creating often obstructions in the performance of the *yajñas* and other religious duties Equipped with the boons from Sūrya and other gods, Hanumān possessed mighty strength This aspect is highlighted in the *Vālmīki Rāmāyana* (7 36 27-31), thus—

अञ्जनायास्तमाचख्याय वरदत्त विनिर्गत:।
प्राप्यरामवरानेषु वरदानसमन्वित:।।
बलेनात्मनि संस्थेन सोऽपूर्यत यथार्णव:।
तरसापूर्यमाणोऽपि तदा वानरपुङ्गव:।।
आश्रमेषु महर्षीणामपराधयति निर्भय:।
स्रुग्भाण्डान्यग्निहोत्र च वल्कलाजिनसंचयान्।।

(Vāyu then informed Añjanī of the boons showered on Hanumān by the gods With those boons, Hanumān was filled with all types of virtues like the vast ocean Filled with immense strength and speed, Hanumān started troubling the hermits in their *āśramas* He would break the utensils of the *yajña* and tear away the garments of the sages)

The sages knew that Hanumān was invincible because of the boons he got from the gods He would not listen even to Vāyu or Kesarī, his father, and his activities in the hermitages of the sages continued Then the sages full of anguish cursed Hanumān thus—

बाधसे यत् समाश्रित्य बलमस्मान् प्लवङ्गम।
तद्दीर्घ कालं वेत्तासि नास्माकं शापमोहित:।।

यदा ते स्मार्यते कीर्तिस्तदा ते वर्धते बलम्।
ततः स हततेजौजा महर्षिवचनौजसा।।

—*Vālmīkı Rāmāyana*, 7 36 35-36

(The strength due to whıch you create obstructıons ın our *yajñas*, wıll be forgotten to you You wıll regaın ıt only when one remınds you of the same)

According to the testımony of Sundara-kāndam of the *Vālmīkı Rāmāyana* (4 66 36), ıt ıs the bear-chıef Jāmbavān, who ultımately remınds Hanumān of hıs strength, and ınduces hım to cross the vast ocean to search out Sītā ın Lankā

उत्तिष्ठ हरिशार्दूल लङ्घयस्व महार्णवम्।
परा हि सर्वभूताना हनुमन् या गतिस्तव।।

(O lıon among the monkeys, rıse up and cross the vast ocean, sınce your speed excels all other creatures)

Hanumān crossed the vast ocean, after he was remınded of hıs ımmense strength and speed by Jāmbavān, an old guard of the army of Sugrīva

The foregoıng account would provıde an ıdea of the vast popularıty of the story of Rāma, whıch had not only been adopted wıth suıtable modıficatıons ın Jaınısm and Buddhısm ın the country but was also patronısed by other countrıes adjoınıng Indıa, ıncludıng Chına, Tıbet, Burma, Indonesıa, Java, Thaıland, Japan Though every effort has been made to keep up utmost accuracy ın ıts rendıtıon of *Padma Purāna* whıch narrates the story of Rāma, ın Englısh, but stıll some acts of omıssıons and commıssıons cannot be ruled out I would, therefore, pray to the readers to be gracıous enough to ıgnore the shortcomıngs ın the work I have based by work on the *Padma Purāna* by Ravısenācārya, brought out by the Bhāratīya Jñānapītha, New Delhı, I am therefore ımmensely indebted to the ınstıtutıon, whıch has publıshed such an excellent work gaınıng apprecıatıon of the entıre scholarly world besıdes the publıc at large

Shantilal Nagar

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kidnapped Cittotsavā as a result of which Piṅgala her husband feeling extremely painful was reborn as a demon named Mahākāla after his death Because of his earlier enmity he remained engaged in devising ways and means for the destruction of Kundalamandita The queen Videha gave birth to a son and a daughter at the same time Mahākāla the demon realised by means of *Avadhijñāna* that the son of the queen Videhā was Kundalamaṇḍita of the earlier birth. Out of enmity he kidnapped the boy soon after the birth but soon thereafter his heart was moved with compassion and he dropped him from the sky adorning him with divine *Kundalas* The Vidyādhara named Candragati caught hold of the child falling from the sky and handed him over to his queen named Puṣpavatī who was without a son Festivities were arranged at the birth of the son who was given the name of Bhāmandala Lamenting of the queen Videhā at the loss of her son who was consoled by the king Janaka Description of Sītā's beauty during the childhood

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Attack of Mleccha kings over the kingdom of Janaka Janaka seeks the help of Daśaratha, who immediately arrives there and defeats Mleccha Feeling pleased at the help rendered by Daśaratha, Janaka promises to gave away his daughter Sītā for Rāma the son of Daśaratha

Parva-28 Getting of Ratnamālā in *svayamvara* by Rāma and Lakṣmana **391-406**

Arrival of Nārada in the palace of Sītā who was looking through the mirror, she was frightened looking in the mirror at the presence of Nārada At the commotion of the damsels of the inner apartment with the presence of Nārada, the gate-keepers tried to stop him The Nārada somehow escapes through the sky-way and reaches the Kailāśa mountain There, he thinks of taking revenge at Sītā, He prepares a portrait of Sītā and laves it in the orchard of Ratnapura Bhāmandala felt attracted by looking at the portrait Nārada, however, introduced the portrait to Bhāmandala who became fanatic for achieving the damsel A Vidyādhara named Capalavega taking to the form of a horse kidnaps the king Janaka and brings him to Ratnapur. The king Janaka was pleased observing the riches of the

place Vidyādharas proposed Janaka that Sītā should be given to be Bhāmaṇḍala in marriage which is firmly rejected by Janaka saying, "I have already decided to give away my daughter to the son of Daśaratha " At this the Vidyādharas denounce the earth-dwellers and the king Janaka gives a befitting reply Ultimately, it is the resolved "In case Rāma strings the Vajrāvarta bow only then he will be able to marry Sītā otherwise she will be given to Bhāmanḍala. At this condition Janaka returned to Mithilā A *Svayamvara* is held in Mithilā and Rāma could string the bow and achieves the Ratnamālā of Sītā. Lakṣmana also lifts up the other bow and achieve eighteen girls Bharata on the other hand marries Kanaka's daughter Lokasundarī

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Parva-30 Bhāmanḍala's meeting with his parents — 413-423

Vidyādharas had concealed the reality from Bhāmandala therefore, he finding delay in reaching Sītā became upset, ultimately shedding away shyness he complains to his father about the delay At that point of time all the Vidyādharas revealed the factual position Bhāmanḍala is enraged and moves towards Ayodhyā with the intention of kidnapping Sītā When he casts a glance over the country of

Vidagdhā then he is reminded of his earlier birth and he faints After regaining consciousness he was filled with hatred because of his evil thought, he then told the Candrāyana Vidyādhara, "I had been the king Kuṇḍalamandita of the earlier times because of *dharma* I have become the son of King Janaka, soon after my birth I was kidnapped and I was brought up by you, Sītā for whom I had been becoming anxious, happens to be my real sister Ultimately Bhāmandala accompanied with other people reached the Mahendrodaya orchard and met the great sage Sarvabhūtahita Vidyādhara Candrāyana becomes desirous of receiving *dīksā*, the glory of Bhāmandala is sung hearing which Sītā arrives All of them eat in the presence of the sage Sarvabhūtahita Sītā also meets her mother, The king Dasaratha informed king Janaka who arrived with his family and met his son who had been kidnapped soon after his birth and felt delighted The King Janaka entrusting the care of his brother Kanaka moves away with Bhāmandala at the Vajayārdha mountain

Parva-31 Vairāgya of Daśaratha and exile of Rāma 423-437

The sage Sarvabhūtahita describes about the earlier birth of Daśaratha listening to which the heart of Daśaratha becomes detached then he disclosed his heart before the courtier who support the crowning of Rāma as the king At the same time Kekaya the mother of Bharata demands encashment of her boons by which Bharata was to becomes the king Rāma firmly says, "You give the kingship to Bharata and protect the truthfulness of your words without bothering about me " In the mean time Bharata becoming detached moves out of the palace in order to receive *dīksā* At that point of time both Daśaratha and Rāma somehow persuade him from doing so Bharata is ultimately crowned as the king Then leaving his father Rāvana goes to Aparājitā (Kauśalyā) his mother and consoling her gets ready to go to the forest both Sītā and Laksmana accompany him Rāma and Laksmana accompanied with several people of the city at the time of sunset arrived and Rāma, Sītā with Lakṣmana stayed in a Jina temple outside the city The other queens of Daśaratha went to the king and pressed him to arrange for the return of Rāma and Laksmana to save the race which had fallen in grief, but Daśaratha declines to do so

Parva-32 Receiving of *dīkṣā* by Daśaratha, proceeding of Rāma to Forest with Lakṣmana and Sītā and crowing of Bharata as the king 437-448

Rāma, Lakṣmana and Sītā all the three of them got up during midnight when all the people were sleeping and moved out of the temple through the western gate and then moved towards the southern direction When the people wake up in the morning, they tried to follow them, but they could not find any trace of their moves On the other hand, Rāma and Laksmana with Sītā crossed the terrific river falling in the Pāriyātra forest but the courtiers and the other people could do so As a result of this, many people returned home while others received *dīksā* Thereafter the king Janaka received *dīksā* from the sage Sarvabhūtahita Kekayā the mother of Bharata finding both of them in such a miserable condition asked Bharata to get Rāma and Laksmana back Thereafter, Bharata found Rāma and Laksmana over the bank of a lake in the thick forest All of them were united, Kekayā and Bharata very much insisted for the return of Rāma and Laksmana to Ayodhyā which was of no avail, Rāma did not return Bharata returned to Ayodhyā disappointed and started ruling the country

Parva-33 Story of Vajrakarna 448-466

Rāma after crossing Citrakūta forest reached the country of Avanti Finding a deserted country they enquired about the condition of the place from a person who appeared miserable He narrated the story of the king Vajrakarna of Daśāngapura He also narrated the unseemingly behaviour of Simhodara beside the conflict going on between Simhodara and Vajrakarna Both Rāma and Laksmana moved forward with the desire to get some food, Laksmana arrived ahead of Rāma accompanied with all the people Because of the welcome received by Rāma from Vajrakarna, he was immensely influenced and he deputed Laksmana for the protection of Vajrakarna Laksmana becoming the servant of Bharata made Simhodara to see reason and defeating him protected Vajrakarna Ultimately both of them make friends between Vajrakarna and Simhodara and move forward

Parva-34 Release of Bālakhilya 466-472

Rāma was seated in the forest while Laksmana had gone to

fetch water A prince summons Laksmana through his attendant and expresses love for him Lakṣmana said, "First of all I have to send food to my brother " On hearing this, the prince sent for the best of food and also sent his messenger to get Rāma and Sītā there While Laksmana was still there, Rāma and Sītā also arrived After welcoming all of them, the prince introduced himself revealing his true form, actually he was a girl, who had taken to the form of a boy On an enquiry she revealed the entire story according to which her father Bālakhilya had been made captive by the Mlecchas In this absense he was moving in the form of a prince ruling the country, her name was Kalyānamālā Both Rāma and Laksmana together with Sītā reassured her Ultimately Laksmana freed her father Bālakhilya from the captivity of the Mleccha kings

Parva-35 The story of Kapila 472-482

While roaming about in the forest, Sītā feels tired, her face dries up Consoling her, both Rāma and Lakṣmana somehow make her move towards the nearby village and all of them stay in the *yajñaśālā* of a Brāhmana named Kapila After consuming the cool water supplied by Brāhmana, the mind of Sītā feels peaceful But at the same time the Brāhmana carrying the load of wood over his head arrives there finding those people staying in the *Yajñaśālā*, The Brāhmana is enraged and humiliates all of them and forces them to get out of the house Making the mind of enraged Laksmana peaceful, Rāma together with Sītā goes to the forest and rests under a banyan tree The sky is overcast with cloud and heavy rain started Rāma, Laksmana and Sītā are drenched with the rain water like a helpless person The lord of Yaksas realised by means of *Avadhijñāna* that they happen to be Balabhadra and Nārāyana and he creates a beautiful city Then he makes them stay there Suddenly the Brāhmana Kapila embracing Jainism goes to Rāma and offers his prayer to him Rāma bestows enormous riches on him The Brāhmana feels ashamed because he had been extended kindness in place of his rude behaviour Ultimately Brāhmana entrusts the burden of the household to his wife and received *Jinadīksā*

Parva-36 Story of Vanamālā 483-488

After the rainy season is over, Rāma thinks of leaving

Rāmapuri-the city built by Yakṣa The king of Yakṣas begged forgiveness from him Crossing the huge forest, they reach the plain adjoining Vaijayantapura They stay under a tree during the night The king of Vaijayantapura known by the name of king Prtyudara had a daughter named Vanamālā from his wife named Indrānī who was desirous of Laksmana But the king learning about Laksmana's proceeding to the forest was thinking of the marriage his daughter to someone else Learning about this Vanamālā, making up her mind to end her life she went to the forest goddess for adoring her, during the night Then Laksmana stealthily revealed his entity to her Both of them reached before Rāma Thereafter the king Prthvīdhara together with his queen went to Rāma with great pomp and show Vanamālā was married to Laksmana with great festivities

Parva-37 Receiving of *dīkṣā* by the king Ativīrya 488-496

Rāma was seated over the lion throne comfortably in the assembly of the king Prthvīdhara At that point of time the messenger of king Ativīrya handẹd over a letter to the king Prthvīdhara It was written therein that he was going to attack Bharata the king of Ayodhyā and for that purpose he had summoned for the help of Prthvīdhara's army On an enquiry about Rāma, the messenger revealed to Rāma the cause of the enmity between Ativīrya and Bharata At the instance of Rāma, Prthvīdhara assured the messenger for help who left the place Then after consulting among themselves Rāma, Laksmana and Sītā accompanied with the Prthvīdhara's son marched towards the capital of Ativīrya Reaching there they worked out strategy quite carefully Rāma, Laksmana leaving Sītā to Āryikās went to the court of the king Ativīrya in the form of dancers, they overpowered the king with the dance and music Then one of the dancers said to the king, "You are making efforts to subdue Bharata which would be the cause of your death Therefore in case you want to remain alive then offer your salutation to Bharata Ativīrya was enraged at his own denouncement and the praise of Bharata He in anger took out the sword to kill the dancers but Laksmana gripped it Thereafter all the kings were frightened and Ativīrya was captured Observing the performance of the dancers all the kings who had collected there fled away Both Rāma and

Laksmana then carried Ativīrya in bondage and produced him before Sītā Sītā felt moved at the misery of the king and she got him released Shedding away the arrogance Ativīrya, received *Jina-dīksā* In this way, Rāma and Laksmana protected Bharata and then moved forward

Parva-38 The story of Jitapadmā 497-504

Rāma enthroned Vijayāratha the son of Ativīrya as the king Learning about Ativīrya taking to the form of ascetics, Bharata arrived in order to meet him After meeting him he begged forgiveness and praised the sage, Bharata was unaware of the action of the dancer and therefore he was feeling surprised Assuring Vanamālā both Rāma and Lakṣmana moved forward and reached the outskirts of Ksemāñjali city, After taking their food Lakṣmana with the permission of Rāma entered the city where Jitapadmā the daughter of king felt attracted towards him, the father of Jitapadmā known by the name of Śatrudamana went to Rāma and Sītā with his army Initially Rāma was surprised looking at the army but subsequently he came to know of the reality and he felt reassured, Lakṣmana was ultimately married to Jitapadma

Parva-39 Story of Deśabhūṣana and Kulabhūṣana Kevalīs 504-517

Rāma,, Laksmana and Sītā then reached the Vansasthadyuti where they found the people of the place living in panic because of the terrific sound emerging from the mountain Rāma followed them, he met Deśabhūṣana and Kulabhūsana ascetics and also observed the attack of Agniprabha on them At that point of time, the sages achieved *Kevalajñāna* The story of the ascetic Deśabhūṣana and Kulabhūsana is narrated

Parva-40 Glory of Rāmagiri 517-520

Welcome of Rāma and his felicitation by the king of Vamśasthalīpura and departure of Rāma towards Dandaka forest, description of Rāmagiri

Parva-41 The story of Jaṭāyu 520-529

Rāma, Lakṣmana and Sītā crossed the Karnaravā river and after giving food to Sugupti and Gupti ascetics, they achieved *Pañcāścaryas* At the sight of the sage, the vulture

was reminded of its earlier birth. Becahis adoration of the sage it achieved divine form Narration of the story of the earlier birth of the vulture by the sage and then departure to his place Rāma gave the vulture the name of Jatāyu and made it stay in his *āśrama*

With the influence of giving charity to the proper people both Rāma and Laksmana were bestowed with the riches of gems and gold Thereafter they mounting over the divine chariot started roaming about in the Dandaka forest at will The glory of the Dandaka forest is described Getting pleased with the beauty of the forest, Rāma initially asked Lakṣmana to go and bring the mothers then after sometime he said, "Don't go now, because it is rainy season and it would be difficult It would be better to go in the winter season and for that purpose he would himself go "

The spotless moon rays of the winter season appeared from the sky, once Lakṣmana while moving in the forest went for a long distance A strange type of fragrance was emerging from one side and getting attracted towards that side, he moved towards it On a enquiry from Śrenika, Gautamasvāmī described the Rāksasa race and Lankā In the cluster of bamboo trees, Śambūka was performing *tapas* for achieving Sūryahāsa, the divine sword which was hanging in the sky and its fragrance was spread everywhere Lakṣmana took leap forward and grabbed the Sūryahāsa sword In order to check the sharpness of the sword, he tried to cut-off the cluster of bamboo trees While moving the sword the bamboo trees were cut-off were no doubt, but at the same time the head of Śambūka who was seated there was also cut-off Śambūka happened to be the son of Candranakhā, the sister of Rāvana who used to come to offer food to her son, her grief knew no bound, her pathetic cries started echoing in the sky After sometime her mind was attracted towards the beauty of Rāma and Lakṣmana and in order to attract them to herself, she took to the form of a beautiful girl deceitfully but but both Rāma and Lakṣmana remained unmoved by her tricks

When her passions could not be satisfied, Candranakhā was again overpowered with the grief of her son As a result of this she, while crying and lamenting went to her husband Khara-dūṣana Khara-dūsana himself arrived on the spot and found his son having been killed, he felt immensely enraged He became ready to fight with Rāma and Lakṣmana. Khara-dūsana also informed Rāvana who on the other hand arrives for his help but in the mean time he finds Sītā He feels passionate for her Deceitfully he creates a lion's roar and sent Lakṣmana to Rāma Thereafter he carries Sītā with him when she was alone, Jaṭāyu prevented Rāvana from carrying Sītā to the best of his capacity, but remained unsuccessful Finding Rāma in the battlefield Laksmaṇa becomes apprehensive and grieved and sent him back but Rāma could not find Sītā on his return and started lamenting

Laksmaṇa killing Khara-dūsana joins Rāma and finding him without Sītā feels painful Lakṣmana then introduces Virādhita who had arrived there to meet Rāma At once Virādhita arrived with his army before Rāma He offered prayers to Rāma, Laksmana speaks to him about the abduction of Sītā Virādhita commanded his courtiers to search for Sītā Ratnajatī the son of Arkajatī listening to the cries of Sītā ran after Rāvana but Rāvana snatched away his *Vidyā* by which he could move through the sky He fell down at the Kambudvīpa surrounded by the oceanic water The Vidyādharas could not know about the where abouts of Sītā Thereafter, at the advice of Virādhita, Rāma went to Alankārapura in the nether world and kept on suffering from the separation of Sītā

Rāvana reached Lankā carrying Sītā with him and lodged her in the Devaranya forest, then he begged favours from her But the chaste Sītā turned down all his requests Rāvana tried to frighten Sītā with illusion but she remained unmoved Finding the miserable condition of Rāvana, Mandodarī advised him variously but her advice was of no

avail Feeling grieved with the miseries of Rāvana, Mandodarī went to Sītā and tried to bring her round But Sītā denounced her to such an extent that she could not give a reply In the early morning Rāvana himself went to Sītā but he could not bring her round, then there were consultation between Rāvana and his courtiers

Parva-47 Killing of Vita Sugrīva 568-576

With the usurping of the kingdom of Kiskindhā by false Sugrīva, the real Sugrīva feeling painful kept on wandering here and there and reached Pātālankā ruled by Virādhita Virādhita honoured him and also introduced him to Rāma The courtiers narrated the miserable position of Sugrīva in which he was placed as a result of which Rāma agreed to help him Rāma went there and killed the false Sugrīva who was actually Sahasgati Vidyādhara The thirteen daughters of Sugrīva were married Rāma

Parva-48 Lifting of Koṭiśilā 576-589

Rāma was suffering from the separation of Sītā but finding Sugrīva indulging in delay, Laksmana became angry with him Sugrīva arrived before Rāma and begged forgiveness He then commanded his warriors to search for Sītā Ratnajati then informed Rāma that Sītā had been kidnapped by Rāvana the king of Lankā Listening to the name of Rāvana, all the Vidyādharas lost their senses But at the forceful command of Rāma, all the monkeys got ready to provide help saying, "Rāvana can be killed only by a person who could lift the *Kotiśilā* These were the words spoken by the sage Anantavīrya, therefore, in case you people can lift *Kotiśilā* then all of us would get ready of fight with Rāvana Laksmana arrived and then suddenly he lifted up *Kotiśilā* Getting aware of the strength of Laksmana all the monkeys got ready to fight against Rāvana

Parva-49 Departure of Hanumān to Lankā 590-596

Sugrīva sent his messengers named Karmabhūti to Hanumān, who conveys the news about the killing of Khara-dūṣana as a result of which his entire inner apartment was plunged in grief Learning about the death of take Sugrīva, Padmarāgā the second wife of Hanumān was delighted Learning about the glory of Rāma, Hanumān

went to him and praised him with all humility Then he proceeded to Lankā to deliver the message of Rāma to Sītā

Parva-50 Mahendra's Meeting with his daughter 596-599

While moving towards Lankā, Hanumān reached the place of his mother's parents Having been reminded of the ill treatment of his mother by them he felt enraged and he defeated them with force Thereafter the king Mahendra met his daughter Añjanā

Parva-51 Achieving of Gandharva girls by Rāma 599-602

Hanumān removed the danger of forest-fire over the sages The Gandharva damsels expressed gratitude to Hanumān because of their success in achieving *Vidyās*, Rāma achieved the Gandharva-damsels

Parva-52 Hanumān achieves Lankā-sundarī 602-606

Hanumān felt surprised at the sudden obstruction in the forward movements of his army Moving forward he destroyed the illusory fort, killing Vajrayudha at the same time Hanumān then married Lankā Sundarī

Parva-53 Hanumān's return from Lankā 607-621

Reaching Lankā, Hanumān went to Vibhīṣana and complained to him about the misdeeds of Rāvana Finding Vibhīṣana helpless, Hanumān went to the Pramada forest He thought his life to have been successful finding Sītā seated under an *Aśoka* tree He drops the finger ring of Rāma there before Sītā, who calls him and he communicated the message of Rāma Getting news of Rāma, Sītā takes food on the eleventh day Conflict between Hanumān and Mandodarī Hanumān destroys the orchard and is produced before Rāvana after having been captured

Parva-54 Arrival of Rāma's Army in Lankā 621-625

Hanumān returns from Lankā and communicates the news of Sītā to Rāma together with the *Cudāmani* He also communicates the deplorable condition of Sītā Rāma's army marches towards Lankā

Parva-55 Vibhīṣana's journey the camp of Rāma 626-631

Rāksasas feel disturbed on the arrival of the army of Rāma,

Rāvana was trying to achieve the *Bahurūpinī-Vidyā* and the news was carried in the camp of Rāma, which caused concern with all of them The *Vidyā* could be achieved in twenty four days and in case Rāvana achieved the same, he would become invincible All the people in Rāma's camp, therefore, resolved to disturb the adoration by Rāvana All the people consulted Rāma, who was not in favour of creating disturbance The Vidyādhara kings then thought, "Rāma is a noble person and he would not therefore permit the disturbing of Rāvana" The Vidyādhara kings deputed the princes of their own accord, to create disturbance in Lankā The people of Lankā getting frightened went to Rāvana in the temple for help, but he remained undisturbed On the other hand the *Śāsana-devatās* of the temple prevented the princes from doing the disturbance Then Yaksas Pūrnabhadra and Manibhadra, went to Rāma and complained about the activities of the princes Sugrīva, however, pacified them At the instance of Lakṣmana, both the Yaksas agree, that the princes could disturb the adoration of Rāvana, without causing the least harm to the people of Lankā

Finding Yakṣas peaceful, Angada tried to have a round of Lankā Skanda, Nīla and other princes too join him All of them enter Lankā Looking at the beauty of Angada, a commotion is created in the minds of the damsels of Lankā The princes enter the palaces of Rāvana They felt surprised at the glory of the palaces All of them offer their adoration in the temple of Śāntinātha and fond that Rāvana was seated in meditation In spite of the disturbance created by Angada, he remained unmoved At that point of time the *Bahurūpinī-vidyā* was achieved by him Angada and others fled way from that place

Eighteen thousand queens of Rāvana, who were harassed by Angada, went to Rāvana and narrated the tale of their sufferings, to him, who assured them variously On the next

day Rāvana entered Pramadavana quite delightfully The Vidyādharīs surrounding Sītā tried to draw her attention towards him Finding Rāvana to be so strong, Sītā curses the destiny Rāvana tried to attract Sītā towards himself but Sītā denounces him, and gets fainted Rāvana observing the immense love between Rāma and Sītā repents for his misdeed and firmly resolves for a war

The next morning Rāvana meets the assembly but his courtiers feel surprised over his stubbornness Mandodarī too feels upset at the behaviour of Rāvana She inspired the courtiers to render some advise to Rāvana But they expressed their in ability to do so Then Mandodarī herself gives advise to Rāvana, Rāvana realises his folly and condemns himself, but his self realisation does not last long Rāvana tries to remove the anxiety of Mandodarī Both the husband and wife meet at night becoming apprehensive of the next day The preparations for war began on the next day

Rāvana marched on at sunrise He, with the use of *Bahurūpinī-Vidyā* created a chariot driven by a thousand elephants and marched on mounting over the same Rāma came to know about Rāvana, from the people surrounding him and felt surprised The fierce battle between the Rāksasas and the monkeys started Rāma injured Mandodarī's father with his arrows When Rāvana tried to come to the rescue of Maya, Laksmana intercepted him on the way and challenged him After the exchange of words, both of them start fighting

The terrific battle between Rāvana and Laksmana continued for ten days, but remained inconclusive Eight daughters of Vidyādhara Candravardhana, praised Laksmana looking at him and express their love for him Listening to the words of the girls, as soon as Laksmana looks at the girls, they say, "Let you be successful in your mission " Lakṣmana then used the *Siddhārtha* weapon, and terrified Rāvana Rāvana

then started fighting with the help of *Bahurūpinī-vidyā* When Lakṣmana kills one Rāvana, several other appear before him Then the battle between Rāvana and Lakṣmana continued Then Rāvana summons the *cakra* which at once arrived in his hand Rāvana shot the *cakra* at Lakṣmana, but it takes three rounds of Laksmana, and reaches his hand

Parva-76 Death of Rāvana **716-718**

At the achieving of *cakra* by Laksmana, the Vidyāddhara kings feel delighted They accept Laksmana as the eighth Nārāyana and Rāma as the eighth Balabhadra Rāvana repents at his own miserable condition, but he fails to work out a compromise because of his arrogance Laksmana then suggests to Rāvana in sweet words to return Sītā to Rāma gracefully, but Rāvana remains arrogant Thereafter Laksmana kills Rāvana, using the same *cakra*, and reassures the fleeing army

Purva-77 Death of Rāvana **718-722**

Vibhīsana is grieved at the death of Rāvana and gets fainted then he thinks of ending his life, lamenting at the same time Eighteen thousand queens of Rāvana moved to the battlefield and kept on lamenting Rāma, Laksmana, Bhāmandala and Hanumān, consoled all of them The story of Pratinkara is narrated

Parva-78 Receiving of dīkṣā by Indrajit and others **722-729**

Rāma observes, "The enmity of the people of wisdom lasts upto death Now there is no cause of enmity with Rāvana Let us cremate him " All the people supported the words of Rāma and reached the body of Rāvana for its cremation Mandodarī and other queens lamented pathetically All the people consoled them After cremating Rāvana's body, all of them go to Padmaloka Bhānukarna, Indrajit and Meghavāhana are brought there under the protection of Bhāmandala All of them become ascetics All of them praise Rāma and Lakṣmana, who offer them to enjoy all the pleasures as before, but they feel disinterested The entire Lankā is plunged in darkness. All the people are in tears In the evening the sage Anantavīrya arrives in Lankā and stays in flower orchard, He is accompanied with fifty-six thousand ascetics Anantavīrya achieves *Kevalajñāna* at the

end of the night The gods celebrate the achieving of *Kevalajñāna* by him The divine voice of *Kevalī* is spread everywhere Indrajit, Meghavāhana, Kumbhakarna and Mandoadari enquire about their earlier births Ultimately Indrajit, Meghavāhana and Bhānukarna become *Nirgrantha* ascetics Mandodarī and Candranakhā too become Āryikās

Parva-79 Meeting of Rāma and Sītā **729-733**

Both Rāma and Laksmana enter Lankā with great pomp and show Looking at the beauty of Rāma, the damsels praise him and appreciate the fortunes of Sītā Moving over the kings way, Rāma reaches the place where Sītā is lodged Sītā stands up to welcome Rāma who embraces him Lakṣmana offers his salutation at the feet of Sītā The gods shower flowers at the meeting of Rāma and Sītā

Parva-80 Stay of Rāma, Lakṣmana and Sītā in Lankā **733-744**

Rāma together with Sītā mounts over the elephant and goes to the palace of Rāvana, where he adores lord Śāntinātha in the temple there Both of them console Vibhīsana as well as the family of Rāvana Vibhīsana goes to his palace, and invites Rāma to his palace sending his queen Vidagdhā Rāma reaches there with family and Vibhīsana welcomes them All of them take food with all the Vidyādhara Vibhīsana intends to crown Rāma and Laksmana as the kings of Lankā but they decline to do so All the girls who had been married by both the brothers, were summoned by both of them and they kept on living there in Lankā They stay in Lankā for six years Meghavāhana and Indrajit achieve *moksa* The glory of the sage Maya

Parva-81 Arrangements made for Rāma's return to Ayodhyā from Lankā **744-751**

Kauśalyā remains distressed in Ayodhyā in separation from her son, thinking that her son must have faced enormous struggle in the forest Thus thinking, she keeps on lamenting At the same time Nārada arrives there descending from the sky and enquires about the cause of her worry Kauśalyā speaks out everything to Nārada who proceeds on to find out the welfare of Rāma, Lakṣmana and Sītā Reaching Lankā Nārada narrates to Rāma the condition of mental agony of Kauśalyā and Sumitrā Learning about

the mental agony of the mothers, Rāma, Lakṣmana and Sītā were about to start for Ayodhyā But Vibhīṣana, placing his head over the feet of Rāma, begged that they should remain in Lankā for sixteen days more Rāma accepts the request of Vibhīṣana In the meantime Vibhīsana deputes his artisans to Ayodhyā in renovate the entire city and showers the rain of gems over it He also sends the news about the welfare of Rāma to Bharata

Boarding the Puspaka plane, after sixteen days Rāma starts for Ayodhyā in the morning Rāma explains to Sītā about the prominent places falling on the way Reaching near Ayodhyā, Bharata and others, welcome them immensely with delight The joy of the men and women for Ayodhyā knew no bounds Sugrīva, Hanumān, Vibhīsana, Bhāmandala and others also reach Ayodhyā with Rāma All the four mothers embrace Rāma, Lakṣmana and others, The sons offer their salutation to their mothers

The description of the *Vibhūtis* of Rāma and Laksmana, though Bharata the lord of a hundred and fifty damsels lives in the charming palaces filled with all the pleasures, but he always feels detached from the world He intended to receive *dīksā* even before the exile of Rāma, but could not do so Presently his detachment crossed all the limits, Both Rāma and Lakṣmana tried their best to persuades him not to do so His mother also prayed him much but all was of no avail Rāma, Laksmana and Bharata tried their best to attract him towards the worldly pleasures, but all was in vain In the meantime the Trilokamanḍana elephant, getting enraged creates disturbance in the city, but is pacified at the sight of Bharata

The elephant Trilokmandana is overpowered by Rāma and Lakṣmana, Bharata enters the royal palace mounted over the same elephant with Sītā and Viśalyā The city becomes peaceful thereafter After four days the *mahaut* of Trilok-mandana elephant, narrates the pitiable condition of the elephant saying that it had stopped taking food and water

Arrival of Deśabhūsana *Kevalī* in Ayodhyā and the city ifsfilled with delight All the people go to him for adoring him *Kevalī* delivers the religious discourse Finding an opportunity Laksmana enquires about the cause of Trilokmandana elephant's getting intoxicated and then becoming peaceful and discarding of taking food and water

Learning about the details of his earlier birth, Bharata feels immensely detached and he receives *dīksā* from Deśabhūsana *Kevalī* *Kevalī* delivers the discourse on *dharma* Laksmana then enquires about the elephant Trilokmandana, its stopping the taking of food, After Bharata's becoming an ascetic, his mother feels immensely grieved Though both Rāma and Laksmana console her, but she was so much detached with the world that she received *dīksā* with other three hundred damsels Thereafter she felt comfortable

The elephant Trilokmandana, after its death, becomes a god in the Brahmottara heaven and the sage Bharata achieves *nirvāna*

All the people pray to Bharata All the kings crown Rāma and Laksmana as the kings After the crowning ceremony both Rāma and Laksmana distribute the kingdom among the kings

Rāma and Lakṣmana ask Śatrughna to take any country of his liking, who prefers for Mathura At this both Rāma and Laksmana, realising the strength of the Madhu the king of Mathura, ask him to opt for some other place But Śatrughna does not agree Rāma and Laksmana make Śatrughna to march towards Mathura with huge army Then a great battle is fought between Madhu and Śatrughna Madhu gets defeated and he receives *dīksā* in injured condition, plucking

his hair Witnessing thus, Śatrughna, falls at the feet of Madhu and begs forgiveness Śatrughna is then crowned as the king

Learning about the defeat of Madhusundara from the Sularatna Camarendra gets enraged and creates epidemics in Mathura At the instance of the family god, Śatrughna returns the Ayodhyā

Reason for the attachment of Śatrughna with Mathura Highlighting the reason for it Gautamasvāmī narrates about the earlier births of Śatrughna

With the arrival of Saptarsis headed by Surmanyu, all the calamities of Mathura were removed These seven *rsis* go to Ayodhyā for food Observing them the trader named Arhaddatta thinks, "I have adored all the sages in an around Ayodhyā These sages have arrived here in the rainy season and as such they are not fit to be served with the food " He, therefore, does not give food to them Subsequently the said trader realises his folly, on the eve of the *Kārtika Pūrnimā* the trader goes to Mathura and then adores these seven ascetics, who take food in his house

Rāma achieves Śrīdāmā as bride and Laksmana Manoramā as bride

Both Rāma and Laksmana subjugate several Vidyādhara kings Description of several wives and sons of Lakṣmana

Sītā dreams of two *Astapādas* having entered her mouth and she falls down from the Puspaka plane Rāma satisfies Sītā by interpreting the dreams Finding the second dream as harmful, he offers adoration in the Jina temples, Sītā develops a desire to adore at some Jina temples Rāma fulfills her desires, The temples are decorated and Rāma

Vajrajañgha accommodates Sītā in his palace with great respect and honour, when Krtāntavaktra the army commander, after leaving Sītā in the forest, returns to Ayodhyā, then Rāma asks for the message of Sītā The commander communicates the message of Sītā Realising that Sītā was pregnant and that the forest was awful, Rāma feels grieved Laksmana consoles him

Description of pregnant Sītā in the palaces of Vajrajañgha After the completion of a period of nine months, Sītā gives births to twins named Anangalavana and Madanāñkuśa Because of the auspicious and virtuous sons of Sītā the fortunes of Vajrajañgha went on increasing A Ksulluka named Siddhārtha served as a teacher to both the boys

Vajrajañgha in due course of time decides to give away his thirty two daughters born of the queen Śaśicūlā to Anangalavana and gets in search of a suitable girl for Madanānkuśa After careful consideration, he resolves that the daughter of the king Prthivīpur born of the queen Amrtavatī known by the name of Kanakamālā be given to Madanānkuśa For this purpose he sends a messenger to the king Prthu, who rejects the proposal, humiliating the messenger at the same time Vajrajañgha feels offended at this and for destroying the kingdom of Prthu, Vajrajañgha summons his sons A fierce battle is fought and Vajrajañgha becomes victorious, the king Prthu gives away his daughter Kanakamālā in marriage to Madanānkuśa, After marriage both the princes proceeded on victory march

Once Nārada meeting Anangalavana and Madanānkuśa, that the glory of both of you resembles Rāma and Laksmana The princes then ask about the introduction of Rāma and Laksmana Nārada while revealing the story of Rāma and Laksmana, also tells them about the exile of Sītā who was left in the awful forest without any help whatsoever, when she was pregnant This action of Rāma enraged both the princes and they resolved to fight with Rāma Sītā feels disturbed and revealed her entire story to

the princes She asked them to meet their father and uncle, who do not like the suggestion They surround the city of Ayodhyā and wage a war against Rāma and Laksmana

Parva-103 Meeting of Lavanāñkuśa with Rāma and Lakṣmana 857-862

Both Rāma and Laksmana make use of infallible arrows, and are unable to overpower the princes At the advice of Nārada a Ksullaka named Siddhārtha went to Laksmana and revealed the secret about the princes saying, "They are the sons of Sītā " On hearing this, Both Rāma and Laksmana threw away the weapons Both the sons and the father were united The delight of Rāma and Laksmana knew no bounds

Parva-104 Return of Sītā to Rāma 862-868

At the request of Hanumān, Sugrīva and Vibhīsana, Rāma agrees to call for Sītā on the condition that she should display her innocence before the people All the people from the country and abroad are called for Sītā reaches Rāma's court from Paundarīkapura On her reaching there, Rāma uses harsh words against Sītā, humiliating her at the same time Sītā then takes on earth to establish her innocence Rāma asks her to stand for the fire ordeal There is commotion everywhere but Rāma remains firm over his decision The fire is ignited Sarvabhūsana *Kevalī* arrives in Mahendrodaya orchard for his *tapas* there A demoness tries to attack him but is unsuccessful The sage achieves the *kevalajñāna*, the god a arrive there for festivities

Parva-105 Fire Ordeal of Sītā 869-885

Rāma feels upset finding the step well filled with straw and dry wood But Laksmana says, "Don't be upset and look at the glory of Sītā " Sītā on the other hand reciting the names of *Pañcaparmesthīs* jumps into the fire altar As soon as she jumps into it, the fire is turned into water which overflows drowning the people standing there But the flood water is subsided with the touch of the feet of Rāma Sītā then emerges from the water seated over a lotus flower Lavana and Ankuśa reach before her Rāma also goes to her and begs forgiveness for his sins But Sītā feels detached from the world and instead of going home, she goes to the Āryaka Prthīvamatī and receives *dīkṣā* Rāma then goes to

Sarvabhūṣana *Kevalī* who delivers discourse on *dharma* Then *Rāma* enquires about his earlier birth from the *Kevalī* who tells him, "You are great and you will achieve *mokṣa* in the present birth itself"

When asked by Vibhisana, Kevalī narrates the story of the earlier births of Rāma, Laksmana and Sītā

Developing detachment from the world, Krtāntavaktra seeks Rāma's permission for receiving *dīksā* Rāma tells him, "You never tolerate any adversity as an army commander, then how would you be able to tolerate the humiliation by degraded people as an ascetic? In reply to this, the army commander says, "In case I can disown the nectar of your love, then what more could be intolerable for me?" Rāma praises him and tells him, "In case you become a god after achieving *nirvāna* then don't forget me" The army chief then receives *dīksā* After Sarvabhūsana *Kevalī*, Rāma goes to Sītā and feels surprised at her *tapas*

On a question from Śrenika, Ganadhara Indrabhūti narrates the story of Lavana and Ankuśa, the two sons of Sītā

Sītā performs *tapas* for sixty two years and then embraces *Sallekhanā* for thirty three days and achieves the position of Pratihāra in Acyuta heaven Description of the king Madhu of the heaven

There are two daughters named Mandākinī and Candrabhāgyā of the king Kañcanaratha, who select Anangalavana and Madanānkuśa in the *Svayamvara*, then the sons of Laksmana get agitated, but the sons of the eight chief queens of Lakṣmana pacify them but they themselves denounce the world and receive *dīksā*

Parva-123 Achieving of *Nirvāna* by Rāma **967-979**

Pratīndra, the *jīva* of Sītā goes to hell and searches for Lakṣmana and delivers a discourse on *dharma*, feels pity at the condition of Lakṣmana and tries to take him out of the hell but becomes unsuccessful, How is Bhāmandala? Where is the *jīva* of Daśaratha? What shall happen to Lakṣmana and Rāvana He enquires about all, from Rāma, who apprises him of the factual position *Kevalī* Rāma then achieve *nirvāna*

PADMA PURĀṆA

Parva - 1
The brief of different topics discussed

The one who is himself graceful, and by whose grace all the desires of the people are fulfilled, the one who has the clear vision, the clear knowledge and possesses the noble conduct, the rays of whose lotus like feet reach the crowns of Indra, and the one who bestows his grace over all the three worlds and is the form of welfare, I bow in reverence to such a lord Mahāvīra (1-2) He was the one who had been a great *yogī* (ascetic), was well-versed in all the lines of knowledge, and was self-created, who had been the fist in the *Avasarpinī* times and the first of all the Tīrthaṅkaras, I bow in reverence to him (3) The one who conquered all the internal and external enemies and from whom comfort is derived, I bow in reverence to lord Ajitanātha Then lord Sambhavanātha, is adored by me who proves true to his name (4) Then I bow in reverence to lord Abhinandana who delights the entire world and the lord Sumatinātha, who possesses the true knowledge (5) I bow in reverence to lord Padmaprabha, having the lustre of the sun rays falling over the lotus flowers and had the beautiful waist, besides Jina Supārśvanātha who possesses all the knowledge (6) The one whose lustre resembled the moon rays, my salutation to him, I also bow in reverence to lord Puspadanta, whose teeth have a shine of lily flowers (7) The lord who bestows peace and tranquility, and is the form of welfare and is known as Śitalanātha, besides lord Śreyāmsanātha, who delivers discourses to the people on *dharma,* are both adored by me with reverence (8) The one who was the lord of the noble people besides being Kubera and known by the name of Vāsupūjya and lord Vimalanātha, who relieves the falsehood and blemish of the people of the universe, are both adored by me with reverence (9) I also bow in reverence to Jinendra Anantanātha, who possessed the divine knowledge beyond measure and was quite beautiful to look at, besides Jinendra Dharmanātha, who happened to be the strong foundation of *dharma,* in addition to Śāntinātha, who conquered the people with peaceful means (10) I adore lord Kunthunātha, who worked for the welfare of all, besides Aranātha who getting himself releived of all the miseries had achieved the pleasure beyond limits (11) I adore with reverence Mallinātha who had been an incomparable wrestler and

Naminātha who was adored by all the people of the world and had been the preceptor of the gods as well as the demons (12) I bow to lord Ariṣtanemi, who possessed immense lustre and could remove all the great miseries like *cakra,* then I adore the twenty second Tīrthankara Pārśvanātha, who attracted Dharnendra and was the lord of all the people, I offer my salutation to him (13) I also bow in reverence to lord Munisuvrata who delivered the best of discourses on the performing of the best of *vratas,* who had been relieved of the blemishes like hunger, thirst etc and from whose *tīrtha* the auspicious story of lord Rāma emerged, I adore with great reverence such a great ascetic and lord Munisuvrata (14) Besides the above, I also offer my salutation to fortunate *Ganadharas* and others, besides the sages and ascetics, with the action thought and behaviour, again and again (15) In this way offering all the salutation to (all the adorables), I shall now narrate the story of Rāma, whose chest was adorned with Lakṣmī or with the symbol of lotus and whose face resembled the blossoming lotus flower, who had been extremely virtuous and was immensely intelligent, was the abode of innumerable virtues, was broad-minded and was engaged in performing noble deeds Though, only the *śrutakevalīs* are competent enough to narrate his life story, but still, following the *ācārya* traditions, as even the people of the lowest strata of society are reciting the life story of Rāma, as a result of which his life-story is becoming quite clear (popular) (16-18) Even the stags traverse through the paths by which the intoxicated elephants treed and the one, ahead of whom the great warriors move in the battlefield, even the ordinary warriors also follow them in the battle (19) The ordinary things illumined by the sun can be viewed by the ordinary people and the gem in which a hole is pierced with a needle, the thread easily penetrates into it (20) The story of Rāma is being continued with the traditions of the intellects and my mind is inspired to discuss about it (21) One achieves merit with the audiences with noble people and having earned such merit with the same, my speech has been beautified (22) The person in whose speech the letters like *akāra* are present, but still which does not recite the stories of the great people, such a speech is of no use and becomes the cause of only earning sins (23) With the recitation of the life stories of the great people, the intelligence is developed with the same to a considerable extent, the spotless glory spreads and the sins are washed out (24)

The human body is filled with several ailments and is short lived, but the fame earned with the reciting of the glory of the great people, becomes everlasting till the sun, the moon and the stars shine in the

sky (25) Therefore the self-conscious persons should make all efforts to make their bodies eternal by earning the fame (26) A person who narrates the stories which delight the noble people, he achieves the merit of both the worlds (27) The persons whose ears listen to the stories of the noble people, they are considered by me to be the true ears, whereas the rest of them have only the shape of the ears like those of a baffoon (28) The letters which describe the achievements of the noble people, moving through the brain of a person, could be called as the real brain, while the rest of them are like the coconuts (29) The tongue which enjoys the taste of the recitation of the name of the noble people, it is considered to be a real tongue by me, the rest of them are like the sharp daggers (30) Only those lips are the best which remain engaged in reciting the glory of the noble people, the rest are like the rears of leech stuck to the conch-shell (31) Only those teeth are the real ones which remain decorated with the narration of the stories of the noble people The rest are like the exit doors which remain engaged in spitting out the cough (32) Only that mouth is the real one, which becomes the source of achievement of the welfare and remains engaged in narrating the auspicious stories of the noble people, the rest are like the pits filled with worms and insects (33) The one who speaks or listens to the words of welfare, he happens to be the real person, the rest are like the puppets made by the artists (34) As the swan takes milk alone separating it from water, similarly the noble people accept only the virtues out of the heaps of good and evil (35) As a cock takes only the meat out of the temples of the elephants, leaving aside the gems, similarly the wicked people out of the heaps of goods and evil, accept only the evil (36) As an owl visualizes the solar disc like the dark leaf of the *tamāla* tree, similarly the evil people find fault only in the otherwise faultless poetic creations (37) As the wire net fixed at the entrance of the water in a tank, obstructs the filth from entering into it and not the water, similarly the evil people are unable to obstruct the flow of water like the virtues, but of course they obstruct the blemish and other evil things and carry them with them (38) The noble people by nature, create the poetry keeping in view its purposefulness, while the wicked people resort to creations only for self interest (39) By listening to the best of the stories, one achieves the pleasure or bliss, which is the self interest of a noble person, and leads to the earning of the merits (40) These words which were spoken by Jinendra Vardhamān, were received by Ganadhara Gautama—Indrabhūti Thereafter they were achieved by Sudharmācārya, the son of Dhāranī Then they were received by the Prabhava, then by Kīrtidharācārya Thereafter they were received by the

sage Ultara Vagnı The work wrıtten by hım was receıved by Ravısenācārya (41-42) There are seven *Adhıkāras* ın thıs Purāna, *vız*, (1) Lakashutı, (2) Geonology of Vamśas, (3) Departure for the forest, (4) The battle, (5) Bırth of Lavānakuśa, (6) *Bhavāntara-Nırupana* and (7) *Nırvāna* of Rāma All the seven *Adhıkāras* are studded wıth beautıful *Parvas* (43-44) Whıle narratıng the story of Rāma, I shall also narrate ın brıef the story of Mahāvīra, whıch ıs as under - Once lord Mahāvīra reached over Kuśāgra-mountaın on the peak of Vıpulācala, wıth the *Samavasarasna* At that poınt of tıme the kıng Śrenıka out of a quest, enquıred from Indrabhūtı Ganadhara Whıle gıvıng reply to the questıon, Ganadhara fırst of all descrıbed the *yugas* Then he narrated the orıgın of the dıfferent races Thereafter the causes for the sudden emergence of the mıserıes on earth whıch frıghtened the unıverse were dıscussed (45-47) Thereafter the bırth of lord Rsabhadeva, hıs crownıng over the Sumeru mountaın, after whıch hıs dıscourse on the removal of the mıserıes of the unıverse was hıghlıghted (48) Lord Rsabha receıved *dīksā*, he achıeved the supreme knowledge hıs worldly fortunes were brought out, all the Indras reached there and the lord ultımately achıeved *moksa* (49) A fıerce battle was fought between Bharata and Bāhubalı Then emerged the evıl practıces whıch spread the false relıgıon (50)

The bırth of the Iksvāku *vamśa*, hıghlıghtıng ıts glory, the bırth of Vıdyādharas, and the *upasarga* achıeved by the sage Sañjayanta through Vıdyuddamstra Vıdyādhara The best of the sages then achıeved the *Kevalajñāna* and then achıeved *nırvāna* Wıth thıs event, Dharnendra felt agıtated agaınst Vıdyuddamstra, as a result of whıch the former snatched away all the *vıdyās* from the latter and also tortured hım severely (51-52) Lord Ajıtanātha was thereafter born Then there ıs the descrıptıon of Vıdyādhara Pūrvamegha and the bırth of a daughter to hım Then Vıdyādhara Kumāra takes refuge wıth Ajıtanātha, then the arrıval of Vyāntaradeva, the lord of the Rāksasa ısland and gettıng pleased he gave away the Rāksasa-dvīpa to Pūrvamegha Then there ıs the bırth of Sāgara Cakravartī Havıng been grıeved wıth the death of hıs sons, he receıved *dīksā* and achıeved *nırvāna* (53-54) The bırth of Mahārāksasa ın the race of Pūrvamegha, besıde the bırth of Vıdyādharas of the monkey race, have been descrıbed ın detaıl (55) Then there ıs the story of Vıdyādhara Vıdyutkeśa then there are the storıes of Udadhıvıkrama and Amaravıkrama Then there the bırths of Vıdyādhara named Kıskındhā, and Andhraka ın the *Vānaravamśa* are hıghlıghted and theır unıon wıth Śrīmalā Vıdyādharī (56) Wıth the kıllıng of Vıjaya Sımha, Aśanıvega was enraged and the kıllıng of Vıjaya Sımha The kıllıng of Andhraka-

Vidyādharas of the monkey race then establishing Kiṣkindhā over the mountain called Madhuparbat who started living there. The son of Sukeśī and others achieved Lankā (57-58) With the killing of Nirghaṭa Vidyādhara, Mālī achieved huge riches At Rathanūpur to the south of the Vijayārdha mountain, Indra, the lord of all Vidyādharas was born Mālī was killed and Vaiśrāvana was born (59-60) Ratnāśrava, the son of Sumālī, established a city named Puṣpāntaka and his union with Kaikasī, who witnessed the auspicious dreams (61) The birth of Rāvana and his meditation for *vidyās* A. g[illegible] named Anavarta is disturbed and there was the arrival of Sumālī (62) Rāvana achieved Mandodarī and several other girls Vaiśrāvana was enraged at the conduct of Bhānukarna (63) The battle between the *Yaksas* and *Rāksasas* Performing of *tapas* by Vaiśrāvana Arrival of Rāvana in Lankā and his inspection of the best of the buildings (64) The *Māhātamya* of Harisena Cakravartī who destroyed the sins and the inspection of the elephant Trilokamohana (65) Uprooting of Yama and other Lokapālas from their positions and establishment of Sūryaraja of the *Vānaravamśa* as the king of Kiskindhā Then abduction of Sūrpanakhā, the sister of Rāvana by Khara-dūsana and their marriage Departure of Khara-dūsana to *Pātāla Lankā* (66) The killing of Candrodara in the battlefield after which his queen Anurādhā had to face evil times Virādhita, the son of Candrodara was deprived of the kingdom and Sugrīva received the kingship (67) Bāli received *dīksā* the lifting of Kailāśa, by Rāvana and Sugrīva's achieving of Sutārā The Vidyādhara Sahasgati feels painful because of his being unable to achieve Sutārā Arrival of Rāvana at Vijayārdha mountain (68-69) The king Anaranya and Sahaśra-raśmi denounce the world, the destruction of the *yajña* of Rāvana has been described in detail, description of the earlier births of Madhu and discussion between Uparambhā the daughter of Rāvana and Madhu (70) Achieving of *vidyā* by Rāvana, decrease in the royal fortunes of Indra, visit of Rāvana to the Sumeru mountain and his return from that place (71) Achieving the supreme knowledge by the sage Anantavīrya Rāvana's taking vow before him that if some one else's wife who shall not desire for him, he would also not desire for her Thereafter there is the story of the birth of noble Hanumān (72) Meeting between Mahendra, the father of Añjanā and Prahlāda over the Kailāśa mountain Pavanañjaya is enraged Then his delight at the separation of the pair of ruddy-birds Añjanā conceives and is turned out by her mother-in-law (73) Narration of the story of the earlier birth of Hanumān by the great sage, Birth of Hanumān in a cave, after which the maternal uncle of Hanumān known as Pratisūrya, carries Añjanā and her son to

Hanurūha island (74) Thereafter the entry of Pavanañjaya in the forest infested with the goblins, where Pratisūrya Vidyādhara, finding the elephant of Pavanañjaya reached there Then the meeting between Pavanañjaya and Añjanā is described (75) Hanumān renders help to Rāvana in his terrific fight with Varuna Description of the great kingdom of Rāvana, besides the height and the depth of certain holy places (76) The description of Balabhadra, Nārāyana and their enemies like Pratinārāyanas, besides their activities in six *khandas* The birth of the king Daśaratha and his granting of the boons to Kaikeyī (77) Birth of Rāma, Laksmana, Bharata and Śatrughna as sons of Daśaratha Birth of Sītā to Janaka and grief of the mother of the abduction of her son Bhāmandala (78) Confusion of Bhāmandala, with the showing of Sītā's portrait by Nārada Description of the details of the *svayamvara* of Sītā and appearing of a bow in the *svayamvara* (79) Receiving of *dīksā* by Daśaratha from Sarvabhūta Śaranya The feelings of Bhāmandala about Sītā (80)

Bharata's getting kingship because of the boons of Kaikeyī and proceeding of Rāma, Laksmana and Sītā towards the south (81) The story of Vajrakarna and achieving of Kalyānamālā by Laksmana Subjugation of Rudrabhūti and the freeing of Bālakhilyas (82) Reaching of Rāma in the village named Aruna, and living in the city of Rāmapuri built by the gods Meeting of Vanamālā with Laksmana and the progress of Ativīrya (83) Thereafter achieving of Jitapadmā by Lakṣmana, then there are the stories of the sages named Kulabhūṣana and Devabhūsana Building of Jina temples by Rāma at mountain Vansasthala (84) Performing of *vrata* by the bird Jatāyu, merit of giving alms to the appropriate people, mounting of Rāma and Laksmana over the chariot driven by huge elephants and the killing of Śambūka (85) The story of Sūrpanakhā and description of the battle between Rāma and Khara-dūsana, the immense grief of Rāma at the abduction of Sītā (86) Arrival of a Vidyādhara named Virādhita, death of Khara-dūṣana, the destruction of the *vidyās* of the Vidyādhara Ratnajatī by Rāvana besides meeting between Rāma and Sugrīva (87) Killing of Sahasgati for the sake of Sugrīva Ratnajatī apprises Rāma of the welfare of Sītā Rāma then invaded Lankā through the skyway Meeting of Vibhīsana with Rāma and Laksmana and achieving of *Simhavāhinī* and *Garudavāhinī vidyās* by both of them (88) Indrajit, Meghanāda and Kumbhakarna are all bound with *Nāgapāśa*, Lakṣmana is wounded with the *śakti* and Viṣalyā relieved him of a dart (89) Rāvana enters the temple of Śāntinātha for achieving of the *Bahurūpanī-vidyā* and adores the Jina The attack of Vidyādhara army of Rāma over Lankā and their return because of the influence of the

gods (90) Achieving of *cakra-ratna* by Laksmana and the killing of Rāvana, lamenting of his wives and the arrival of Kevalī (91) Receiving the *dīksā* by Indrajit and others, meeting of Rāma and Sītā, arrival of Nārada and Rāma's entry into Ayodhyā (92) Description of the earlier births of Bharata and the elephant Trilokamohana, detachment of Bharata, expansion of the kingdom of Rāma and Laksmana (93) Laksmana whose chest was being embraced by Laksmī achieved Manoramā, killing of Mādhavī and Lavana in the battle (94) Because of the rage of Dharmendra, terrific diseases was spread in Mathura which was removed with the influence of Saptarsis Exile of Sītā and her lamenting (95) Protection of Sītā by Vajrajañgha and birth of Lavānkuśa Becoming of age, Lavānkuśa, conquered various kingdoms and expanded the kingdom of Vajrajañgha Ultimately they both fight with Rāma, their own father (96) Arrival of the gods on the eve of the achieving of the supreme knowledge by the sage Sarvabhūsana Removal of the blemish of Sītā by means of the fire ordeal, description of the earlier birth of Vibhīsana (97) The commander Krtāntavakra, took to the performing of *tapas*, anguish of the sons of Rāma and Laksmana in a *Svayamvara* and receiving of *dīksā* by the sons of Laksmana and the demise of Bhāmandala with the fall of lightening (98) Receiving of *dīksā* by Hanumān, the demise of Laksmana, performing of *tapas* by the sons of Rāma, and grief of Rāma at the sad demise of his brother (99) Receiving of *dīksā* by Rāma at the instance of his friend of earlier birth and achieving of the supreme knowledge (100) For the noble people, this story of Rāma is a step towards the achievement of *moksa* and provides all the comforts Therefore all of you should listen to this story with rapt attention (101)

Such of the people who devote their minds at the feet of Rāma with utmost devotion and humility, all their sins collected since long get shattered in thousands of pieces Such of the people who listen to his life story with attention, then what to speak about them (102) Ravisenācārya says that this story of Rāma was composed by Indrabhūti Ganadhara which destroys the sins, therefore this story is adored by the conscious and intelligent people from ancient times (should be listened by you all) and adopt it according to ones means All should read it themselves and recite it to others because when the appropriate path is indicated by the sun, then which one with a proper vision, would like to fall down otherwise (103)

Here ends Parva-1, of the famous work of *Padma Purāna* by Ravisenācārya, highlighting the brief of different topics discussed therein (Verses 1-103)

Parva - 2

Appearing of Lord Mahāvīra at Rājagīr and the thinking of Śreṇika—the king of Magadha, about the false traditions in the *Rāmāyana*

In the Bharata region of Jambūdvīpa, there is an illustrious country, which is quite well known by the name of Magadha (1) The region is the abode of the noble people and resembles the city of Indra The ruler is broad-minded and manages the affairs of the people quite well (2) The fields of the country are ploughed with the plough-shares, in which the lotuses are grown like the best of the virtues of the earth (3) The fields of *pauda* and sugarcane, looked as if having been irrigated with milk, the leaves of which were shaking with blowing of the wind quite slowly, and were spread all over the land like the forests (4) The country, in the contiguous regions of which, the huge stocks of different types of granaries are found, look like the mountains (5) The fields of cumin plants and paddy in the country, are irrigated with the pots of the water wheels, which appear as if the earth was wearing the matted locks of hair (6) The country, the land of which is quite fertile, having a large number of the paddy fields which are becoming yellow with the pods of green gram and kidney-bean are bursting (7) The creepers, the pods of which had cracked due to heat, the seeds of kidney-beans and other beans are found scattered everywhere, and it appears that the shoots of grass would never grow (8) This is the country which produces the best of wheat and also grows without obstruction other types of cereals in abundance (9) The cowherds move mounted over the backs of huge he-buffaloes, singing while protecting the fields They are followed by the skylarks raising their heads, feeling greedy of feeding on the insects of the necks of the buffaloes, which have been decorated with a number of bells tied in colourful ropes round the necks of the animals, which issue pleasing sound The udders of these buffaloes are filled with milk It appears as if they are releasing in panic the milk because of the over consuming of the milk earlier, from the ocean of milk The cows graze with satisfaction the tender grass which breaks with the mere breathing of the cows, and is spread everywhere The forests become whitish because of the presence of such cows (10-12) The black bucks which keep on jumping here and there, whose eyes resemble those of Indra, provide a surprising sight in the country side (13) The country in which the land is becoming white with the blossoming of the lilly flowers like the sand of the Gangā, collected by the people (14) The country is having vegetation in the green fields, which look quite fine and at places the groves of coconut trees

provide a charming sight, well guarded by gardeners (15) The flowers resemble the fore part of the beaks of the parrots, and create the doubt about the faces of the monkeys Such orchards of pomegranate trees are found in abundance in this region (16) The groves of grape fruits which are also filled with citron fruits, the juice of which is extracted by the gardeners, besides having the saffron flowers in abundance, serve the travellers as the resting places where they can get fruits to eat and the water for drinking, can be found in abundance everywhere They appear like the places for the supply of drinking water to the travellers (17-18) There are the date-palm trees, from which the travellers are plucking fruits and eating them There are a large number of banana trees, from which the monkeys are plucking the fruits (19) There are a large number of lakes on the banks of which tall *Arjuna* trees are grown, which because of the sound created by the herds of cows, take to the form of canals, having the flying fish with bunches of blossoming white lotus flowers which seem as if smiling The high waves give an impression as if they are getting ready to perform the dance The sweet notes of the swans appear as if they are singing, the best of the people are seated in groups on the banks of these lakes, which are filled with lotus flowers and decorate all the forests (20-23) The sheep, camels and the cows with calves, which are protected by the benign guards are found crowded in all the directions (24) There are a large number of mares, the backs of which have been painted with saffron in order to attract the horses of the chariot of the sun-god which breath from the foreparts of their mouths, as if trying to educate their colts in the womb to move with speed, and are spread in the entire country (25-26) The swans moving in flocks, look like the most virtuous people, which attract the people with their sweet notes, make the ground whiter at some places (27) The cooing of the peacocks mixed with the sound of the playing on cymbals, always rent in the sky (28) The people of the place have the spotless character like the moon of the winter season and are like the pearls, delighting others, who dwell in this country (29) Those of the householders, who have always supplied food for the travelers and who look like the best of the trees bearing fruits, and because of such big house holders, the people keep on coming and going there (30) Many high ranking people using the fragrant materials like *Kastūrī* and others and clad in garments of different colours appear like the various peaks of Himālaya Such big people reside in that country (31) In that country, the evils of falsehood in the eyes of the people are removed with the collyrium of the Jaina teachings and the huge forests of sins are destroyed with the *tapas* of the sages (32)

There is a beautiful city of Rājagīr which is filled with the fragrance of the flowers and it appears as if the entire beauty of the universe has been assembled there (33) The city of Rājagīr is like the inner apartment of Yama, which attracts everyone, the minds of all, because as in the abode of Yama, have thousands of Mahiṣīs (or buffaloes) or queens, similarly in Rājagīr thousands of damsels with the saffron applied over their bodies, grace the city (Therefore the city of Rājagīr is filled with Mahiṣīs or the queens, whose behavior in the royal palaces is quite appropriate) (34) Several areas of that city were decorated with small wings which were being shaken with the moving of the breeze, like the fly-whisks The city can be compared with the glory of the city of Indra, because the areas contiguous to the place of Indra are decorated with fly-whisks Besides the fly-whisks of the gods are also moved there (35) The city appeared to be trying to conquer the city of Tripura, because as the people of Tripura, had to suffer at the arrows of Mahādeva, similarly the wealthy people of that region had enough of riches with them and they enjoyed enough of pleasures (36) The city had the houses arranged in lines which were white-washed with lime, and their lustre resembled the Candrakānta gem chiseled out with small chisels (37) The city was filled with intoxicated women well adorned with the best of ornaments issuing dangling sound Because of this, it appeared to be the city of Kubera i e Alkāpurī or the reflection of it (38) The sages took it to be a *tapovana* or the orchard for meditation The whores had taken it to be the city or the temple of Kāmadeva, while the dancers had taken it to be the place of dancing On the other hand, for the enemies, it looked like the place of Yama (39) The warriors had taken it to be the abode of the valorous people The beggars had taken it to be *Cintāmani*—the place which removes all the worries The students had taken it to be the abode of the preceptor and the bards had taken it to be place of cheats (40) Those who were well-versed in music had taken it to be the city of Gandharvas and for the scientists it happened to be the abode of Viśvakarmā (41) The noble people had taken it to be the rescue-home, built with *vajra* like wood (42) The senders of the messages thought it to be the mysterious places of the *asuras* The clever people thought it to be the assembly of the clever people and the people of the modern ideology thought it to be the best and charming place (43) For the *cāranas*, it was the place for festivals, the passionate people, thought it to be the abode of *apsarās* where the people were filled with pleasure (44) Though the damsels of the city had relations also with *cāndālas*, still they were considered to be noble (or though they moved like the elephants and were quite chaste) In spite of

their being of dark complexion, they had the lustre resembling rubies Still those who were of fair complexion, they lived like Pārvatī living with Śiva (45) The bodies of those damsels resembled the lustre of moon-stone and wore quite lovely *sirisa* (Acacia) flowers (In other words, their bodies were as beautiful like the moon and tender like the Acacia flowers) Though these women were beyond the reach of serpents still their bodies were adorned with *Kañcukīs* (bodices) (In other words, though the damsels were beyond the reach of the wicked people but the bodices were worn by them on their bodies (46) Though the ladies were quite youthful but still they had quite a sweet tongue They had quite bright and smiling faces and their activities were devoid of arrogance (47) These damsels were extremely beautiful with stiff buttocks, their waist was extremely beautiful and they were well behaved They had bright future (48) The fort of the city of Rājagīr appeared like the one beyond the human habitation and was surrounded by a moat as deep as the ocean, from all the sides (49) There was a king named Śrenika in that city, who had been quite well known, and who well administered the people of all the classes and was a good archer (50) The king was always engaged in the welfare of others and looked like the Sumeru mountain He was always afraid of crossing the limit and appeared like an ocean (51) The king Śrenika was like the moon in accepting the art (or rays), was like the earth for ruling the *lokas*, he had the lustre of the sun and had the riches resembling Kubera (52) He protected his kingdom with his prowess and he was always just and equitable He was closely related with Laksmī and he had never been arrogant (53) Though he had conquered all the conquerable enemies, but still he continued his practices in the use of arms He was never upset at the time of misfortune and the people who behaved humbly with him he respected them (54) The people without blemish were taken to be gems by him The precious stones were considered to be a form of stones alone (55) Such of the performances which aimed at giving away of charity, were considered by him as the best way of achieving success He considered intoxicated elephants as long term sports (56) He had a great regard for the glory, which always moves ahead of a person He considered a perishable life to be of no consequence (57) He considered all the directions to be the ornaments which addressed him as *Āryaputra* He was least interested towards the women (58) He considered the bow strung with a cord as his helper but did not consider the mercenary soldiers as his helpers (59) In his kingdom, even the wind did not snatch away anything from anyone, then what to speak of others Even the ferocious animals did not resort to

kıllıngs, then what to speak of the humans (60) The actions of Vısnu were aımed at the kıllıng of Vrsāsura, and hıs actıvıtıes caused paın to the famıly of Dakṣa, but hıs rıches never caused paın to the noble people (61) As the actıvıtıes of Indra aımed at the destructıon of the mountaıns, but hıs actıvıtıes never resulted ın the destructıon of the races As Yama, the lord of the southern dırectıon always holds a staff ın hıs hand, but hıs sense of judgement, dıd not award excessıve punıshment (62) As the water of Varuna ıs free from the wıcked crocodıles, and other aquatıc anımals, sımılarly hıs rıches were not protected by guards and could be used by the needy persons (63) To achıeve the treasure of Kubera ıs of no consequence but ıt was not dıffıcult to achıeve hıs treasure of nobılıty As the audıence wıth an elderly person ıs devoıd of selfish motıve, sımılarly an audıence wıth hım could bestow enormous rıches As the moonlıght dısappears ın the dark fortnıght, sımılarly hıs glory could not vanısh wıth enormous blemıshes (64) He could not fınd enough of beggars to receıve the charıtıes dıstrıbuted by hım He was ımmensely wıse and well-versed ın *śāstras* The composıtıon of hıs poetry was beyond the competence of Sarasvatī who was not aware of such a large number of words (65) Hıs valorous actıvıtıes could hardly reach the end of hıs glory Hıs actıvıtıes could hardly reach hıs enthusıasm Hıs glory could not be restrıcted to the lımıts of the dırectıons and the treasure of hıs vırtues could not be lımıted and was beyond lımıts (66) The people of the entıre unıverse could not measure the lımıts of the love he bestowed on them The profıcıency of hıs beıng an artıst could not be measured by anyone and the enemıes could not vısualıze the lustre of hıs glory (67) The heıght of hıs ıntellıgence and wısdom was the matter of dıscussıon ın the court of Indra How could the vırtues of the best of the kıngs Śrenıka be spelt out by the ordınary persons lıke us?(68) The kıng used to treat the enemıes pretty harshly lıke *vajra* and bowed ın reverence to the ascetıcs and before the merıtorıous people he bent lıke the cane (69) The cıty was protected by hım wıth the strength of hıs arms, whıch was surrounded by the forts and the moats, whıch were ındeed meant for the decoratıve purposes (70) Celanā was the name of the wıfe of Śrenıka, who was adorned wıth the ornaments of chastıty (modesty) She possessed spotless ıntellıgence and was well-versed ın *Śrāvakācāra* (71) Once, Jınendra Mahāvīra, who was adored by the people possessıng enormous rıches, besıdes the gods and the demons, reached the cıty of Rājagīr (72) He was the same Jınendra Mahāvīra, who stayed ın the womb of hıs mother havıng been purıfıed by the maıdens of the dırectıons, possessıng all the ıntellıgence, knowledge of scrıptures and the tıme and who had enjoyed

all the pleasures like Indra, during the pregnancy of his mother (73) He was the one, whose parents home was filled with precious gems by Indra, before and after the his birth (74) At the time of whose birth, the gods together with Indra, had organized a grand festival of *abhiseka* over the top of the Sumeru mountain (75) He was the one who, while pressing with the thumb of his foot, had shaken the Sumeru mountain and earned the title of Mahāvīra from Indra (76) He was the one who in spite of his being a child, acted like a matured person and Indra used to offer the nectar at the thumb of his hand, for his satisfaction (77) He acted in a child-like manner, possessed the pleasant humility and was the one to whom the divine princes sent by Indra, served with devotion,(78) (with the birth of whom), the delight of his parents, relatives and all the three worlds was increased (79) With the birth of whom, all the enemy kings of his father, had bowed in reverence to him.(80) The one, the courtyard of whose palace was filled with the intoxicated elephants, the horses, which galloped with the speed of the wind, several articles for making gifts, herds of camels, umbrellas, flywhisks, vehicles and other riches Such king of kings discarding all the riches, arrived from different countries and the great people arrived there and felt anguished (81-83) As a lotus is not attracted towards water, while remaining in it and is always detached from the water, similarly the mind of the Jina was free from the actions and other attractive subjects (84) The lord who himself disowned all the riches like the lustre of the lightning, taking them to be short lived and at the time of his receiving the *dīksā* all the gods of the universe assembled there (85) He was the one who meditated upon *samyagjñāna* (correct knowledge), *samyagdarśana* (correct vision) and *samyagcarita* (correct conduct) and had destroyed the four destructive type of deeds (86) He was the one who achieved the *kevala-jñāna* (knowledge), which illumined the universe, and turned it into a *dharma-tīrtha* for the welfare of the people (and by doing so) he himself felt beholden (87) He was the one who had achieved all the things which were worth achieving and had performed all the deeds which were required to be performed Therefore all his activities were meant only for the welfare of the universe (88) He had the best of the body since his birth, which was free from the blemish and the sweat, whose blood was white like the milk He possessed the best of the institute of learning, had best of fragrance and was quite solid in nature and possessed immense strength, was beautiful to look at and bestowed welfare, spoke sweet words for the welfare of others and was the storehouse of the virtues beyond measure (89-90) While he was wandering on earth, the drought, famine, or the activities

which caused pain to others, besides excessive rains, drought or the happenings of extreme conditions could not occur within the radius of two hundred *yojanas* wherever he travelled (91) He was the one who had been the lord of all the *vidyās*, whose body had the lustre of spotless crystal and whose body was without the shadow (92) The one who had the peaceful eyes, whose nails and the hair had the lustre resembling the sapphire which did not grow (93) He had a feeling of friendship with all the creatures The cool breeze always flowed, suiting his temperament His wandering on earth was for the welfare and delight of the people (94) The trees blossomed and bore fruit in time according to the seasons and with the mere approach of whom, the earth used to act like a mirror (95) (When the Jina walked) the earth upto a *yojana* used to become free from dust, stones, thorns, etc and was filled with fragrance (96) The gods of the races of Stanatakumāras and Meghakumāras, whose bodies were garlanded with garlands of lightning, adorned the Jina with devotion, irrigated the land with great enthusiasm and with the fragrant water (97) He was the one who moved in the sky and under whose feet the gods spread the tender flowers,(98) coming nearer to whom, the trees laden with excess of fruits, were bending down and all types of cereals were grown in the same (99) The sky used to become spotless like the tank of the winter season and all the direction looked exceedingly beautiful having been relieved of all the blemish and the dust (100) The *dharma-cakra* in which a thousand spokes kept on shining and which had overpowered even the sun, always moved ahead of Jina (101) With the qualities mentioned above, the lord Vardhamān arrived at vast Vipulācala mountain which was located close to Rājagīr and was full of springs which issues the pleasant sound Every bit of the space there was filled with flowers, the trees of which were embraced by the creepers The wild animals like lion, tigers and others leaving aside their natural enmity were lodged there at several places The trees, which were shaking with the blowing of the wind, appeared as if they were offering their salutation The water raising from the springs spreaded the spotless drops of water and looked as if they were smiling, the sweet notes issued by the birds appeared as if someone was speaking with sweet tongue The intoxicated bees issued the humming sound as if someone was singing The cool breeze was blowing as if someone was embracing The peaks of the mountains looked beautiful with several types of metals shining over their tops In the case of the mountains the lions were seated at the entrance and their heads were looking from a distance The kings of the elephants were found seated under the thick shade of the trees The

mountains looked graceful spreading their glory on all sides, as if lord Ṛṣabhanātha was seated over the Kailāśa mountain, similarly Dhīrendra Vardhamān was seated over the Vipulācala mountains (102-108) An area of a *yojana* over Vipulācala was known as the place for *samvasarana* (109) When lord Vardhamān, who could conquer the enemies in the whole of the universe was seated over the *singhāsana* in *samavasarana* then the throne of Indra started shaking (110) Indra then thought about the reason for the shaking of his throne and because of his divine knowledge he came to know of the factual position (111) Indra then remembered his commander who at once arrived there and stood before him with folded hands Indra then issued the command to him that all the gods should be informed about the arrival of Dhīrendra Vardhamān over Vipulācala and all of them should come for the adoration of the lord (112-113) Thereafter Indra himself proceeded on to Vipulācala mounted over the elephant Airāvata which looked like the white cloud of the winter season, the tusks of which had become yellow because of their having been covered with the sheets of gold and was adorned with the garland of gold and it appeared as if the water was getting yellow with the fall of dust of lotus flowers It looked like Kailāśa With that type of river the intoxicated black-wasps were hovering over the temples of the elephant The fragrance resembling that of the flower of *Kadamba* was spread in the entire universe, the ears of which were adorned with ornaments called *Śankha* who appeared like vomiting the lotus flower from its mouth, who with the pride appeared as if breathing He looked because of his intoxication as if he was getting fainted and because of his youthfulness he appeared as if infested with passion, whose nails were quite slippery and hair on the body were quite hard and he appeared like a fresh disciple He was the one whose mouth was very vast, whose head was quite soft, who was quite stubborn to get an introduction, who had long life and whose shoulders were quite small It otherwise means that his age was long but the neck was small, whose temples always issued the fluid, who was quite quarrelsome like Nārada and was like Garuda for the destruction of the Nāgas, who was decorated with a rosary with twenty seven beads which appeared like the beginning of the night The huge bells tied to him were issuing the dangling sound, who had been decorated with the flywhisks of red colour and the one who looked quite pleasant because of the vermilion applied to the front part of his temple (114-123) All the gods whose faces were beaming because of the desire to have an audience with lord were mounted over their respective vehicles and arrived there and joined Indra (124) Besides the gods several

of the Vidyādharas accompanied with their wives decorated with the best of their ornaments also arrived there (125)

Then Indra, observing the actual divine, extremely spotless virtues of the lord and getting surprised, prayed to the lord in the following words (126) "O lord with your vast lustre of the supreme knowledge resembling the sun, you have rid the universe of the sleep from the night and overpowered by the great illusion (127) O lord you are free from pleasure and pain, are all knowledgeable, a great ascetic and you have achieved the last shore of the inaccessible ocean Therefore I offer my salutation to you (128) You are the best of the boatmen, the traders like the graceful *jīvas* could achieve the salvation with you because the blemishes like the thieves cannot plunder them on the way (129) O lord, you have shown the spotless path of salvation, to them and you have destroyed their deeds with the use of your meditation like the fire flames (130) Such of the people who are without friends and the lord and are helpless in the world, you are the only protector and lord for them and you are the one who can relieve them of misfortune (131) O lord, how can we recite the glory of your virtues because they are so innumerable and beyond comparison and could be known only by the people possessing supreme knowledge "(132) Thus uttering the prayer, Indra, offered his salutation to the lord and after doing so, he prostrated before him on the earth with his lotus like hands touching the earth (133) Indra was then surprised observing the *samavasarana* of the gods and because of that, the same has been described here in brief (134)

First of all, at the command of Indra his obedient workers set up three forts in gold which were studded with several types of gems of huge size and of different colours (135) On all the four sides of the forts the *Gopura* entrances were there, the gates of which were quite high They were decorated with huge step-wells, and were covered with lustre of gems.(136) These *Gopuras* were filled with materials for *Astamangalas* looking astonishingly graceful and were beyond description (137) In the *samavasarana,* twelve rooms were built with the walls of crystal stones and were arranged in the form of circumambulation (138) In the first row the great ascetics were seated with the Ganadharas In the second row together with Indrānīs the spouses of the gods of the Kalpas were lodged In the third one, the group of Āryakas with *Gananīyas* were seated In the fourth one the astrological gods with their spouses were lodged In the fifth one the spouse of Vyāntara-devatās were seated In the sixth one the spouses are Bhuvanvāsī gods were seated In the seventh one the astrological gods were lodged In the eight one Vyāntara gods were

lodged In the ninth one the Bhuvanvāsī gods were accommodated In the tenth one the gods of Kalpa were seated In the eleventh one the humans were there and in the twelfth one, animals and birds were accommodated (139-142) Thereafter groups of gods arrived from different directions with their minds filled with surprise Besides them the immensely valorous king Śrenika, who was the leader of all the kings, together with his army came out of the city (143) He discarded his vehicle and other apparatus from a distance and then entered *Samavasarana* adoring lord Jina offering prayers and salutation to him and then he took his seat (144) The compassionate Varisena, Abhayakumāra, Vijayavahā and other princes also bowed in reverence to Jina with folded hands offering prayers to him at the same time Thereafter all of them took their respective seats with great humility (145-146) The branches of the *Aśoka* tree under which lord Vardhamān had taken his seat in *samavasarana* over the lion-throne, were made of emerald gems, it bore tender shoots with bunches of flowers issuing lustre which was spread in all the directions It looked quite graceful and was as beautiful as the *Kalpavrksa* and could remove the grief of the human beings Its leaves were of green colour, it appeared like a mountain having several of the precious gems The lustre issuing from the lion-throne of the Jina gave the impression like the rainbow which was covered with divine costumes and its touch was quite soft and pleasing It would stop the lustre of the gem of the crown of Indra The three *chatras* represented the three *lokas* and were covered with the flowers showered by the gods which were placed on the ground The king of Yaksa was moving the flywhisks over the same The sound of playing of *dundubhīs* was emerging from the same (147-152) The divine voice of the lord was emerging which was being turned into the language of three types of creatures quite loudly which resembled the thundering of the clouds (153) Lord Jina was seated against the *Prabhā-mandala*, the lustre of which put the rays of the sun into shame At the instance of Ganadhara, he delivered the following discourse on the following of *dharma* (154) He said, "First of all the power is the *tattva* and thereafter the *jīva* and *ajīva* are the two separate *tattvas* Out of these two, *jīva* is considered to be of two forms *viz*, Siddha and the worldly one (155) Besides these, the *jīvas* are divided in two forms *viz*, *bhavya* and *abhavya* As the cereals like the black grams are of two types *viz*, those which are ripened or cooked and the other which cannot be ripened or cannot be cooked even with the best of efforts Similar is the case with the *jīvas* There are some, who with the destruction of the deeds achieve the stage of the Siddhas Still there are some, who are unable to achieve the

supreme stage, even after making of the best of efforts Such of the *jīvas* who can achieve the *Siddhis* are called the *Bhavyas* and such of them who are unable to achieve that stage are called *Abhavyas* Similarly like *Bhavya* and *Abhavyas jīvas* are of two types The *Ajīva-tattva*, has five parts *viz*, *Dharma*, *Adharma*, *Ākāśa*, *Kāla* and *Pudgal* (156-157) The reverence in the *tattvas* which have been explained by Jinendra is the symptom of the *Bhavyas* and having no reverence for them is the symptom of *Abhavyas* A single organ, two organs, three organs, four organs and the five organs of senses together with *Bhavyas* and *Abhavyas* are upper divisions of the *jīvas* (158) Because of the eight elements like the speed, the body, Veda, leśya, (the position of *jīva* in which it is bound with the deeds), *kasāya* (blemish), knowledge, *Darśana*, stories, *gunasthānas*, *nisāgraja*, *adhigamaja*, correct vision, name, dedication, touch, time, difference, feeling—small or big, the *jīva tattva* is divided into several parts (159-160) The *Siddhas* and the worldly *jīvas* experience only the pain The pleasure one achieves through the five organs of senses is considered by the people as the real pleasure due to misapprehension (161) The hellish people in fact do not enjoy the pleasure even for the twinkling of an eye (162) Because of the five types of violence like suppression, beating, extraction, serving as a vehicle besides the winter, summer and the rains etc the birds and the animals have to suffer (163) One feels immensely painful with the separation from the near and dear ones, facing of the violent things and having been deprived of the desired objects (164) Even the less privileged gods feel painful observing the features of more privileged gods (165) In this way when a person feels painful in all the four situations, then one should earn the merit of *Dharma* while achieving the place of activities, which is the best (166) In case a person having achieved *Bhava* (human birth) is not devoted to *Dharma* he is like the one having been deprived of the nectar even when it comes handy to him (167) In the universe filled with several creatures, the *jīva* keeps on wandering and a person achieves human birth after a long time (168) In the human form also the *jīva* is born mostly with the people who are sinful, greedy and those indulging in evil ways, like *Śabaras* and other low caste people In case per chance he achieves the Ārya country even there he is born in a low family (169) In case he is born in a high family, then he gets a deformed body In case luckily the body is normal, in that case it is difficult for him to remain without ailment (170) In this way even when all the good things are combined, then because of his attraction towards the vices, the following of *Dharma* gets out of his reach (171) There are a large number of people in this world, who fill up their bellies with great difficulty, by serving

others and are deprived of the fortunes (172) Several of the people, getting overpowered with the organs of senses and the speech, enter in such a battlefield which is filled with the mud of blood and the showering of the weapons (173) Many of the people earn their livelihood with the ploughing of the fields in which numerous creatures are killed, putting in hard labour In spite of that, they are troubled by the kings immensely (174) In this way when a person performs a work for the sake of pleasure, he in turn faces grave misfortune (175) Even if one gets the money, some how by some means, then it has to be protected from thieves, the fire, the water and the king While doing so a person has to face considerable difficulties and he remain upset because of the same (176) Even if the riches so earned remain quite safe, even then the person can never feel peaceful while spending it because the passion for the greed keeps on increasing (177) Even when because of his earlier noble deeds a sense of performing religious deeds is inculcated in him, then he is dragged by other wicked people to follow the evil path of worldly affairs (178) Such of the noble people who keep the company of wicked people are despised by them and are forced to follow the *dharma* only in name patronizing the ancient traditions (179) How could the mind of the person indulging in worldly affairs remain spotless It is necessary for a person to have a spotless mind and he cannot remain in such a condition with the people who are involved in the household affairs (180) So far as one is involved in the household affairs upto that time the killing of the creatures is bound to happen The violence is the basic cause of the troubles of the universe In fact the pain is also a part of violence (181) With the attachment, the envy and attachment are generated and these attachments and envy are the main reason for the trouble in the world (182) When the desire for meeting is calmed down though several of the people achieved the noble audience but their having been covered with the illusion they could not achieve good conduct (183) Many of the people after achieving good conduct also perform best of *tapas* but they are fallen from their path because of the evil circumstances (184) Many of the people who are fallen because of evil situations they perform the *anuvratas* and several of other people then getting satisfied with the noble sight and do not enter into any type of *vratas* (185) Many of the people who are taken out from the well of the universe by the nobility extending their hands but they ignoring the one who had redeemed them again follow the path of falsehood (186) Such of the people following the path of falsehood have to suffer always from the pain of fire and they wander in the universe which is filled with

misfortune (187) There are several well known noble souls who follow the good conduct throughout their lives (188) They meet the end of their lives sitting in meditation and then achieve the place of Nārāyana (189) Such of the people who are Nārāyanas, they cause pain to the others and their hearts are devoid of compassion Because of that, they after the death, have to suffer considerably in the hell (190) Many of the people achieve the place of Indra by performing *tapas*, many of them achieve the place of Baladeva, many of them dwell in the planes which serve as boats (191) Many of the immensely patient people meditating upon the sixteen types of perceptions and achieve the place of Tīthankaras, which creates disturbance in all the three worlds (192) Several people meditate upon *Samyaga-darśana, Samyaga-jñāna, Samyaga-carita* and they are freed from the blemish of *karmas* in two or three births (193) They again achieve the highest place of the redeemed souls and enjoy unfailing and everlasting pleasures till the end (194) In this way listening to the auspicious discourse from the mouth of Jina or *dharma* the humans as well as the birds and the animals besides the *devas*, achieve the highest bliss (195) Listening to discourse on *dharma* many of the people accepted *anuvratas* and several of the people terrified from the universe, received Digambara *dīksā* (196) Many of the people accepted only the *Samyaga-darśana* and several of the people discarded the evil activities according to their strength (197) In this way listening to the discourse on *dharma*, all the people offered their prayers to Dhīrendra and appropriately offered him their salutation (198) Thereafter with their minds devoted to *dharma*, all of them dispersed to their respective abodes The great king Śrenika whose soul was feeling delighted with the listening of the discourse of the Jina looking blissful with the royal fortunes returned to his city (199)

Thereafter the solar disc desired to move towards the western ocean and got absorbed in it It appeared as if the sun was so much ashamed at the sight of the lord Jina that he wanted to commit suicide by drowning itself in the ocean (200) At the evening time the sun moving towards the western mountain appeared more reddish which gave an impression that he was adorning itself with the ruby gems as had red shade all round (201) The sun rays which always followed the sun also faded out because when the lord is in a miserable position, how could its lustre be increased?(202) Thereafter the sheldrake birds looked at the sun with their eyes filled with tears and possibly because of that feeling compassionate on them the sun was slowly setting (203) With the listening of the discourse of lord Jina some of the people had discarded attachment and because of the evening time they had covered all the

directions with the darkness (204) As a friend does good to the other even without his asking for it, similarly the sun also without our making the request to it, got ready to do good to us because of that the sun was setting as if a good friend was disappearing (205) At that point of time the lotuses were squeezing which gave an impression that the sun which was about to set making the morsels of the redness, the darkness which had spread with considerable height and had overtaken the universe, cannot be described (206) It was spread everywhere and as the activities of the wicked people effect the good and bad people who arrive and because of adversities, it becomes difficult to describe it, similarly darkness was covering the high mountains as well as the plains alike and because of the adversities it was difficult to describe it (207) As the column of smoke covers the fire similarly the ever increasing darkness covered the light of Aruna at the time of the evening (208) The group of lamps having the wicks which appeared like the jasmine buds there wavering with the movement of wind and it appeared as if the ear ornaments of the damsels in the form of night was adorned with them (209) The royal swans which had been drinking the juice of the lotus flowers rubbing the stalks at the same time, fluttering their wings, started sleeping (210) The damsels who had decorated the locks of hair with the flower garlands, the winds carrying the fragrance of those flowers, started blowing slowly like the breathing of the damsels, in the form of the night (211) The fragrance of particles of saffron went on increasing and the group of black bees started sleeping inside the beds of lotuses (212) As the pleasant and spotless discourses of Jina are charming for all the three worlds, similarly with the rising of the stars the sky appeared quite graceful (213) As the words spoken by lord Jina shatter the words of *Ekāntavādin*, similarly with the rising of the spotless rays of moon the darkness was shattered (214) Thereafter the moon which had been sighted by the people with their delightful eyes and which had removed the darkness of anger and kept on rising shakingly, such a type of moon rose in the sky (215) When the bright moonlight was spread everywhere then the universe appeared as if getting annoyed with the darkness and was trying to rest in the lap of ocean of milk (216) Suddenly the lily flowers started blossoming It appeared as if they were feeling extremely delighted with the touch of rays of moon (217) In this way, the king Śrenika earning the affection of all the men and women who were enjoying enough of festivity which was on its increase, he delighted the people, when the evening twilight appeared The king Śrenika attending to the recitation of lord Jina comfortably went to bed, which getting disturbed, appeared like the sand

of Gangā, and the lustre of gems had embraced the entire central part of the palace, the flowers of which were issuing the best of the fragrance, which was coming out of the ventilators The beautiful whores who were surrounding him were singing in sweet tones A lamp of the crystal stones was burning issuing the light The security guards were guarding him leaving all the pride The bed was spread over the ground covered with the fragrant flowers over which the soft pillow was placed, the head of which was placed towards the image of lord Dhīrendra On the legs of the bed, beautiful costumes were spread (218-224) The king Śrenika used to have an audience with lord Jina, lord Dhīrendra in the dreams as well He always questioned him again and again about the discipline and he also made the recitation of the *tattvas* (225) Thereafter the king Śrenika, listening to the morning trumpets resembling those of the intoxicated elephants, which disturb the sleep while living in the rooms of the palaces resembling the mountain caves, leaving asides the terrific thundering of the clouds, woke up from his sleep (226-227) Soon after his waking up, he started reciting the stories of the great Cakravartī people, which increased *dharma* and were narrated by lord Mahāvīra, with the concentration of mind (228) Soon thereafter his attention was diverted to the story of Rāma, holding the rank of Balabhadra At this, he developed a doubt about the demons and the monkeys (229) He thought, "It is surprising that the one who was the best according to the religion of Jina, was born in high family, was immensely intelligent, and whose mind had been illumined with the achieving of several of the *vidyās*, such a type of Rāvana had been projected in the popular literature, as a *Rāksasa* who consumed flesh, blood and fat etc (230-231) Kumbhakarna, the brother of Rāvana was immensely valorous and is said to be sleeping for six months continuously (232) Even though, he was trampled upon by the wild elephants or the boiling water was poured into his ears, and tumultuous sound of trumpets was made with the conches, but in spite of that he did not wake up before the prescribed time (233-234) The same Kumbhakarna had a huge belly and when was woken up, he became so much upset with hunger and thirst, that he could consume even the elephants or anything else with which he came across Because of this, he was quite terrific.(235) He used to sleep again after consuming the humans, birds and animals besides the gods At that point of time no other human being could stand before him (236) How surprising it is that the foolish poets, composing the literature supporting the sinful ways, conceived that the Vidyādhara prince was projected in a horrible form (237) The book in which the story is contained is known by the name of *Rāmāyana* and it is

also well known about it that, "Whosoever listens to that story, all the sins of the listeners are wiped out instantaneously "(238) The said work *Rāmāyana* is like the fire for the one who intends to discard the heat and for the one who intends to be free from the cold, it serves as the icy cold wind for him (239) For a person who is desirous of having *ghee*, it would be useless for him to churn the water and the person who is desirous of getting oil, it would be useless for him to crush the sand Similarly for a person who is desirous of disowning the sins, for him to take refuge of the *Rāmāyana* would be of no consequence (240) Such of the *dharma śāstras* which portray the life of the great people, the sinful people conceive a *dharma śāstras* even in the *adharma śāstras* (241) It is also recorded in the *Rāmāyana* that with the arrows shot by Rāvana stretching upto the ear, he had defeated Indra (242) It is quite surprising that Indra the lord of the gods is on one side and on the other is the degraded human, who could be reduced to ashes with the mere thinking of Indra (243) Indra had the elephant Airāvata and the supreme weapon called *vajra* and who could lift up the earth with Sumeru and all other mountains (244) How such an Indra, could be defeated by a mere human possessing little strength?(245) It is also recorded therein that Indra had been imprisoned by Rāvana, the king of the demons and he was lodged in the prison in Lankā as a prisoner for long time (246) Such a statement would be like the killing of a lion by a deer, or the grinding of the stones with the sesame seed, or the killing of a *nāga* with a water snake or the subjugation of an elephant by a dog (247) Rāma the performer of *vrata* killed the golden deer and for the sake of his wife, Sugrīva had his elder brother killed, who was like a father to him (248) All these narrations are unreasonable and therefore incredible I shall seek these clarifications tomorrow of the sage Ganadhara Gautama (249) While the intelligent and great king Śrenika was so brooding, then the bards sounded loudly the slogans of victory accompanied with the blowing of the trumpets (250) At the same time the son of the king Śrenika who was available closeby, woke up and recited the verse which meant that the topic which is already known, the same topic should be discussed with the preceptors again and again, because the topic which is well explained by them, provides eternal bliss (251-252) Due to this beautiful cause, the king Śrenika who had been adored by the damsels delightfully with welfare recitation, got up from his bed (253)

The king Śrenika then came out of his abode, as a black bee, having slept within the doors of flowers, creating humming sweet sound, like the lustreless burning lamps, which were shaking with the blowing of the cool breeze in the morning and looked quite charming (254) Soon after his

coming out, he heard the slogans of victory from the damsels who had the lustre of Lakṣmī and were decorated with lotus flowers, having shining sharp teeth (255) In this way, because of the influence of the auspicious thoughts, he achieved all the auspicious emotions Such a type of king Śrenika came out of his abode, possessing the lustre of white lotus or like the sun emerging out of the white clouds of the winter season (256)

Here ends Parva-2, of *Padma Purāna* by Ravisenācārya, relating to the thoughts of the king Śrenika (Verses 1-256, P T=359)

Parva - 3
Description of Vidyādhara *Loka*

Thereafter, on the next day, after performing all the daily routines, and adorned with all the ornaments, the king Śrenika arrived in his court and occupied the best of the lion throne (1) At the same time the courtiers, who had been allowed in by the gatekeepers arrived there and offered their salutation to the king While offering the salutation the best of the costumes of the courtiers were being torn out because of their getting rubbed with the fore parts of the armlets The best of the flower garlands decorating the crowns, over which the black bees were hovering, were falling down The wristlets worn on wrists issued the rays touching the earth The gems were studded in the centre of the garlands, which issued the rays on the earth The virtues of the monarch, attracted the minds towards him (2-4) Then, mounted over the best of the vehicles, followed by the best of the *Sāmantas* (courtiers), the king Śrenika mounted over a female elephant whose back was covered with a beautiful sheet and then he moved towards the *samavasarana* of Jinendra Vardhamān (5) The attendants holding the swords in their hands, inserting a dagger in the waist band, wearing a bangle of gold in the left hands, taking a high jump towards the sky, who looked like the herds of deer which took to high jumps in the air and were shouting, "Clear the way, move from the front, why are you standing there?" They were thus shouting like this Such types of attendants were moving in the front making huge noise (6-8) In the front, the bards were reciting the elegant words, which were listened to by the king quite attentively Thus the king Śrenika, moving out of the city reached the place where Gautama Ganadhara was lodged Svāmī Gautama had been surrounded by several of the sages His conscious had become spotless because of intensive study of the scriptures, his meditation was spotless, he was busy in delivering his

discourse on the *tattvas* He was seated over a comfortable peacock throne, which had been achieved by him after achieving several *siddhis* He had the shine like that of the moon and his lustre resembled with that of the sun His hands and feet were quite soft like the tender red shoots of the *Aśoka* trees His eyes resembled the lotus flowers He provided tranquility to the universe with his peaceful body He was the lord of the sages (9-13) The king Śrenika got down from the cow elephant from a distance and started walking on foot His eyes were filled with delight and his body was bending with humility Reaching there, he circumambulated the sage thrice and offered his salutation to him with folded hands Thereafter receiving the blessings of Svāmī Ganadhara, he sat on the ground itself (14-15)

Then the king Śrenika, the shine of whose teeth covered the earth, enquired about the welfare of Ganadhara and then asked him (16) He said, "O lord, I intend to listen to the real story of Rāmacandra because the people following the sinful ways have created several stories about him (17) How could Rāvana, the king of Lankā, belonging to human race of Vidyādhara, be defeated by the monkeys of the petty monkey-race?(18) How could he consume the human bodies issuing bad smell? How could Rāma kill Bāli, deceitfully? Reaching the abode of the gods, how could Rāvana, destroying the gardens, capture Indra and put him in prison in Lankā? His younger brother was well-versed in all the *śāstras*, was quite competent and had quite a healthy body, then how could he sleep for six months continuously? How could the monkeys build a bridge with heavy stones, which was beyond the competence of even the gods?(19-22) O lord, be pleased with me and redeem the people of the universe who have been caught up in the mud of doubts "(23)

When so questioned by the king Śrenika, Gautama Ganadhara washing the entire universe with the lustre of his bright teeth, spoke out in thundering deep voice, making the peacock to dance and said,(24-25) "You are the one having the long life, you are dear to the gods, O king,you listen to my words attentively with great efforts These words emerged from the discourse of Jinendra and are truthful on the subject (26) Rāvana was not a demon, nor did he eat up the humans Whatever is spoken by the pseudo people is mere falsehood (27) As a building cannot be built without the foundation, similarly without the preliminaries of the story no words could be spoken, because such words become baseless and because of their being so, they lack authenticity (28) Therefore, initially you listen about the time and the region Thereafter you should listen to the story of the great people which removes all the sins (29)

In the centre of the vast sky, there are three *lokas* surrounded by wind like armlets In the endless sky this *loka* of progressive size appears as if a huge palm tree is planted in a heavy wooden mortar (used for the pounding of rice) (30) The centre of this *loka* which is surrounded by innumerable islands of the form of a bangle, and is known by the name of *Tiryagloka (31)* Jambūdvīpa is circular like the potter's wheel, which is indeed the best of all the islands and is lodged in the ocean of salt water It is spread in an area of a lakh of *yojanas* (32) The Sumeru mountain is lodged in the centre of Jambūdvīpa This mountain is imperishable Its base is made of the gems (or *vajra*) and the upper portion is made of gold and pearls (33) Its highest peak looks like red clouds at the time of evening The land of the heaven and the top of this mountain remain apart having a distance as wide as the tip of a hair (34) Its height is ninety-nine *yojanas* and a thousand *yojanas* it is buried beneath the earth Under the earth, this mountain is *vajra* like strong (35) The mountain is spread to ten thousand *yojanas* at the base and the top it has an area of a thousand *yojanas* It appears as if a staff has been raised in order to measure the height of the sky from the centre of the universe (36) The Jambūdvīpa is divided into seven regions known as Bharata, Haimavata, Hari, Videha, Ramyaka, Hairanyavarta and Airāvata In the region of Videha, there are two countries known as Devakuru and Uttarakuru There are six Kūlācalas (mountains) which divide the seven regions of the Jambūdvīpa (37) Jambū and Śālamali are the two huge trees In the Jambūdvīpa there are thirty four Vijayārdhạ mountains and on each and every Vijayārdha mountain there are a hundred and ten habitations on every one of them (38) In the Jambūdvīpa there are thirty two *Videhas*, a Bharata and an Airāvata, making a total of thirty four regions Each one of the regions has a capital city In this way there are thirty-four capital cities There are fourteen great rivers There is a natural temple of Jina over the Jambū tree (39) In all there are eight Jina temples At Meru, Gajadanta, Kūlācala, Vaksaragiri, Vijayārdha, Jambūvrksa and Śālamali vrkṣa, have the unnatural temples of Jina while at other places there are the natural temples There are thirty-two Videhaksetra, besides Bharata and Airāvata Thus there are thirty-four Vijayārdha mountains Each one of these mountains has two caves each, which make a total of sixty-eight caves The Bhuvanas are also of an equal number (40) There could be a Tīrthankara in each one of the thirty-two Videhaksetras, at Bharata and at Airāvata, making a total of thirty four Because of this, there are thirty-four lion thrones of the lord in the *Samavasarana* In the Videha and Vijayārdha regions there are two mountains of silver known as

Vijayārdha mountains (41) On the peaks of all the mountains, with the Vaksyaragiris, have the temples of Jina (42) In the southern direction Bharata region of Jambūdvīpa, there is a huge island known by the name of Rāksasa having enough of images of Jina (43) To the west of Mahāvideha region, there is an auspicious island of Kinnaras, illumining with the large number of the images of Jina (44) There is an island named Gandharva which is lodged to the north of the Airāvata Kṣetra, which has the best of the Jina temples (45) In the Videha country to the east of the Meru mountain, there is a Dharmadvīpa lodged to the east of it This Dharmadvīpa also has enough of Jina temples (46) Both the regions of Bharata and Airāvata represent the gain and loss equally The lands of other regions are well established and no changes of time and seasons occur in them (47) In the building above the Jambū tree, lives a god named Airāvata This god remains surrounded by the criminal tribes (48) During the earlier period of Śuśuma, it had enough of *kalpavrksas* like the region of Uttarakuru (In other words the land had all the pleasures in it (49) During that period, the people of that place were illustrious like the sun of the mid-day, besides being quite tall and possessed all the good symptoms (50) The men and the women were born together here They lived together for three *palyas* and they used to die together (51) The land of this place was filled with gold and several other types of gems and with the influence of time, it fulfilled the desires of all the people (52) The land of that place produced tender grass which was fragrant, spotless, soft in touch, and used to grow to the height of four fingers and always looked charming (53) All the trees there blossomed and bore fruits according to the seasons and all the animals like the cows, buffaloes, sheep and others lived comfortably (54) The lions consumed the desired fruits produced by the *kalpavrksas* and always lived peacefully They never killed any creature (55) The lakes and step wells there were always filled with lotus flowers besides the gold, gems, honey, milk, *ghee*, and looked quite charming (56) The mountains of that region were quite high and were illumining with five *varanas* They raised the lustre of various gems and could bestow pleasure on all the creatures (57) The beautiful rivers were free from ferocious animals like the crocodiles and they had milk like water also resembling *ghee* and honey Its taste was quite pleasant and their banks were studded with gems (58) The region had neither excess of cold nor heat There were also no strong winds The region was free from all the dangers and everyday there were new festivities (59) With the lustre of the trees of Jyotering species, the solar and lunar discs remained covered and could not be visible The *kalpavrksas* decorated the

area and provide comforts to all the organs of senses (60) There were vast gardens and orchards surrounding the palaces, bedrooms and drawing rooms The wine and other soft drinks, food, costumes, pastes, pleasant sound of trumpets and the fragrance was spread over the vast areas (61) Besides these, several other things were also achieved from the *kalpavṛkṣas* In this way the young couples enjoyed all the divine pleasures throughout the night under the shades of beautiful *kalpavrkṣas* like the divine couples "(62-63) After this speech of lord Ganadhara the king Śrenika enquired from him the reason for the emerging of the earth (64) In reply thereto, the lord Ganadhara said, "Such of the simple minded people who respect and adore the sages, are indeed the best on this earth.(65) Such of the people who give away charities with the desire of achieving pleasures to the unsuitable sages, they also achieve the births like those of the elephants and others and enjoy the fruits of such charities (66) As the seed sown in the soft earth ploughed with the sharp tip of the plough, yields produce of paddy etc beyond limit, or the water irrigated to the sugarcane field turns into sweetness and the water consumed by a cow results excess yield of milk, similarly the body decorated with excess of *vratas* and *tapas*, and the charities given to the great sage, being free from all the attachments, become highly rewarding (67-69) As the seed sown in infertile land yields little fruit or the *neem* tree irrigated with water, results in becoming sour and the water served to the snakes turns to become the poison, similarly the charities given to the undesirable person, result in evil reward "(70-71) The sage Gautama said, "O king, the type of charities given by a person, yield similar type of results Whatever things are placed before the mirror are similarly projected by it (72)

As the bright and dark fortnights appear one after the other, similarly *Utsarpinī* and *Avasarpinī* are the two periods which appear one after the other (73) When at the end of the third period the group of the *kalpavrksas* start getting destroyed, then fourteen Kulakaras were born I am now speaking out the conditions of that particular time You listen to me (74) First of all there appears a Kulakara named Pratiśruti, listening to whose words the people feel delighted (75) He was aware of the happenings of his past three births (76) Thereafter with the lapse of thousands of crores of years, the second Kulakara known by the name of Sanmati was born (77) Subsequently Ksemandhara were born followed by Simankara and Simandhara (78) Thereafter Cakṣusmān Kulādhara was born During his times the people getting frightened from the sun and the moon started asking him, "O lord, what are the two types of elements

which appear in the sky like the ocean "(79) When so questioned by the people, Caksusmān was reminded of the happenings of his earlier birth He also recalled the discourse he had heard from the mouth of the Jinendra in the Videha region He then said, "The end of the third period was fading out and the lustre of the sun and the moon was appearing The two astrological gods are appearing in the sky known by the names of the sun and the moon (80-81) There are four divisions of the creatures like *jyotiṣī* (astrological), *Bhuvanvāsī*, *Vyāntara* and *Kalpavāsī* The people of the universe are born in these *lokas* according to their deeds (82) Out of these, the one with cool rays, is called the moon and the one with the warm rays is called the sun Because of the nature of the time, both of them appear to be the gods of the sky (83) When the sun sets, the lustre of the moon is increased Besides the sun and the moon the constellations are also appearing in the sky (84) This is all the nature of the time Understanding this, you should all be free from panic " When Caksusmān Kulakara so spoke to the people, they, shedding panic, started living peacefully (85) When the Kulakara Caksusmān proceeded to his heavenly abode, he was succeeded by another Kulakara named Yaśasvī He was followed by Vipula and then Abhicandra, then Candrābha, thereafter Marudeva, then Prasenjit and after him the Kulakara named Nābhi was born Out of these Kulakaras, Nābhi was the last one (86-87) All the fourteen Kulakaras are taken to be like father of the people They were born on earth due to the auspicious deeds to their credit and in wisdom, they were all equals (88)

In due course of time, during the period of fourteenth Kulakara Nābhirāja all the *Kalpavrksas* were destroyed Only the *Kalpavrksa* grown in his area was left out, which stood as a *prāsāda* or a palace and was quite high (89) His palace was decorated with the garlands of pearls, and its walls were built of gold and gems It also had gardens and step wells It was unique on earth (90) Nābhirāja had the best of queen who attracted his heart and was known by the name of Marudevī As Rohinī the spouse of the moon is quite unstable, similarly the eyes of Marudevī were quite wavering (91) As the Gangā the spouse of the ocean emerges from the high mountains, similarly Marudevī was also born in a high royal race As the spouse of a swan remains ready for proceeding to the Mānas lake, similarly Marudevī also followed the king Nābhi (92) As Arundhatī always lived with her husband, similarly Marudevī also lived with her husband She walked like the goose, and spoke sweetly like a cuckoo (93) She loved her husband like the female sheldrake bird In case of using all these similes, the position of Marudevī is downgraded because she was

indeed the best of all (94) As the adorable spouse of *Dharma* is known by the name of Śrutadevatā similarly the wife of Nābhi was called Marudevī and all the *lokas* respected her.(95) She did not have an iota of anger or pride (arrogance) Thereafter it appeared as if she had been made of the rays of the moon Everyone desired to possess (a spouse like) her or accept her and it appeared as if she intended to win the grace of the mirror (96) She could well understand the feelings of others It appeared as if she had been made of the soul Her performance pervaded in all the three *lokas* It appeared as if she had a free temperament (97) Her nature was auspicious and as such it appeared as if she had been created with the speech of Jinendra She was like the showering of the nectar for the greedy people, therefore she appeared like the form of nectar (98) She could provide pleasure to her hand maids, therefore she appeared like salvation Her body was filled with all the worldly pleasures, therefore she appeared like the wine itself She had achieved the height of beauty, therefore she appeared like the image of Rati (the spouse of Kāmadeva) (99) Her eyes were enough to decorate her forehead, the garland of blue lotuses only served as the weight (100) Her hair was black like the black bees, appeared like the ornaments of both sides of the head, the buds of *tamāla* plant served only as the weight (101) The ornaments of her ears were to listen to the glory of her lord and the wearing of the *kundalas* of gems and gold were only a fallacy (102) Both her cheeks always issued lustre and the lustre of the lamps of gems was only to indicate the excess of fortunes (103) Her serene smile was like the fragrant powder, and the bright powder of camphor was only for reducing the lustre (104) Her speech was sweet and the sound of sweet *veenā*, or the anxiety to listen the musical instrument, was thus only to put down the stars (105) The brightness emerging out of her lips appeared like the glittering lustre of her body For her the paste of vermilion was of no consequence and actually served as a blemish for her beauty (106) Her tender arms were enough to attack her husband in jovial times and the pieces of lotus stalks were of no consequence (107) The drops of sweat emerging out of the heat, decorated her breasts as ornaments, while the *hāra* was the unnecessary burden for them (108) Her buttocks were quite vast like the slabs and quite astonishing and the gem pedestal made in the palaces served for her no purpose (109) The lotus like feet attracted the bees which served as the foot-ornaments The ornaments of emerald like the anklets were of no use (110) Even crores of literary treatises would be inadequate to narrate the glory of the auspicious grandeur enjoyed by the queen Marudevī, emerging from the *kalpavrksa*, which was born with Nābhirāja (111)

When the time of Ṛṣabhadeva's entering into the womb of the mother arrived, then all the divine damsels started serving Marudevī with pleasure, at the command of Indra (112) Laksmī, Śrī, Dhrti and Kīrti kept on waiting for her command, uttering, "Let the merits be increased, get me the command, "you enjoy a long life "(113) At that point of time several of the goddesses, because of her heartfelt virtues, used to offer prayer to her and several of the goddesses playing on the best of *veenā* sang her glory.(114) Some of them sang the nectar like songs which were astonishing and pleased the ears Several of the goddesses with soft hands caressed her feet (115) Some of them offered betel to her, holding the sword in their hands (116) Some of them guarded the inner door of the palace holding a spear, golden stick, staff, sword and other weapons (117) Some of them moved the flywhisks, some of them brought for her the costumes, while some of them gave her the ornaments (118) Some one was making the bed, someone was engaged in cleaning, some one was showering the flowers, while some one was busy in applying the fragrant paste over the body (119) In this way, all the goddesses used to serve her (120) Thus the beloved of Nābhirāja did not have to take any trouble whatsoever (and everything was done without any discomfort) Once she was sleeping over the soft bed covered with the China cloth and was realizing the pleasure derived of her noble deeds (121-122) The goddesses holding the spotless weapons, were serving her At that point of time she witnessed the sixteen dreams which bestowed welfare (123) First of all she witnessed an elephant which was as bright as the moon rays, from the temples of which the fluid was emerging and the black bees were hovering over them and it could thunder aloud (124) In the second dream she saw a bull, the humps of which were like the *dundhubhīs* (large drums), having auspicious *kāndilā* and was bellowing It was of the size of white cloud of the winter season (125) In the third dream, she witnessed a lion having the mane as bright as the lunar rays and having the fangs as white as the moon rays (126) Fourthly, she dreamt Lakṣmī who was being bathed by elephants holding the golden vases in their trunks She was seated over the blossoming lotus (127) In the fifth dream, she saw two big flower garlands which attracted the bees and were made of white lotus, *mālatī*, blue lotuses and other flowers (128) In the sixth dream, she saw the sun rising from the peak of the Udayācala mountains which removes the darkness and was free from the obstructions of clouds etc. and appeared fearlessly (129) In the seventh dream she saw the moon, which was related to the lily flowers and made them blossom It was the ornament of the damsel in the form of night and could brighten all the

directions with its rays, besides being the lord of the stars (130) In the eighth dream she saw a pair of fish swimming in the clean water, like the two rods of lightning and were quite auspicious (131) In the ninth dream she saw a bright vase, the neck of which was decorated with a garland of flowers which were tied to its neck as well and was filled with five types of gems It was such a bright *kalaśa* (132) In the tenth dream she saw a lake which was filled with white and blue lotus flowers, with spotless clean water, surrounded with several birds. It had beautiful steps and was quite a vast one (133) In the eleventh dream she saw a vast ocean filled with crocodiles which had high waves and appeared like the sky covered with the clouds (134) In the twelfth dream she saw a high lion throne, decorated with the big lions, in which several types of gems were studded and was made of gold (135) In the thirteenth dream she saw a plane which was as big as the Sumeru mountain and was quite gigantic, which was illumining with the gems and was decorated with bulls and mirrors which resembled the peak of a mountain, spread in vast area (136) In the fourteenth dream, she saw such a huge building the size of which was like the *kalpavrksa* and had various apartments, was decorated with the garland of pearls and was shining with the lustre of gems (137) In the fifteenth dream, she saw five big heaps of gems which issued the rays like the rainbow (138) In the sixteenth dream she saw the fire which was burning without smoke, the flames of which were raising high, spreading towards the southern direction and was without the burning wood (139) The goddess Marudevī having beautiful wings, after witnessing the dreams, woke up at the sound of the music (140) The bards were saying, "O goddess, this garland of moon has emerged out of your face and has been deprived of lustre, out of the shame (141) The sun over the Udayācala mountain appears like a *kalaśa* (vase) of welfare plastered with vermilion (142) Presently the darkness shall vanish with a simple smile of yours Therefore the lamps have been faded out because of their being of no consequence or utility (143) The flock of birds having perched in their nests, are delightfully issuing sweet notes It appears as if they are issuing welfare songs in your honour (144) The trees of the house coming in touch with the sweet fragrant air, appear as if they were moving, having been overpowered with the sleep (145) The sheldrake bird standing near the home step-well, is feeling delighted observing in it the reflection of the sun and invites her mate issuing sweet notes (146) The geese are getting anxious to observe your serene walking, as if trying to shed away drowsiness by issuing sweet notes (147) The sweet notes issued by the crane birds could be compared with the beating of the

bronze vases which sounded quite pleasant (148) "O goddess making spotless efforts it is already time of the sunrise, therefore, shed away the sleep " In this way the bards were offering the prayers The folds in the beds of Marudevī appeared like the waves and as such she left the bed (149-150) Coming out of the bed room, Marudevī who had performed all the tasks, reached before the king Nābhirāja, as Lakṣmī reaches the sun (151) Reaching before him, she was seated over a low pedestal Then with her hands folded, before her beloved who had been seated over the raised lion-throne, she narrated her dreams to him (152) In this way listening to the dreams of the queen, Nābhirāja was overwhelmed with delight and said, "The lord of the three worlds has incaranated in your womb "(153) At these words of Nābhirāja, the lotus eyed Marudevī, felt immensely delighted and she started illumining like the rays of the moon (154) When the Jinendra was to be born after six month, then at the command of Indra, Kubera started showering rain of gems (155) Since the earth had taken to the form of gold with the entry of the lord in the womb of Marudevī, Indra had eulogized her calling her Hiranyagarbha (156) While in the womb of the mother, the lord possessed the three types of knowledge, called *mati*, *śruti* and *avadhi* and did not move much in the womb, in order to avoid pain to his mother (157) As the reflection of the fire flame can cause no defect in the mirror, similarly with the entry of the lord in the womb of the mother, the queen Marudevī, did not develop any defect (158) In due course of time, the lord emerged out of the womb, as some one emerges out of a crystal house (159)

Thereafter the king Nābhirāja performed the birth ceremony of his son, which delighted all the people (160) All the three worlds were disturbed and the throne of Indra started shaking All the gods and the demons started repeatedly saying, "What is this?"(161) At the same time in the abodes of the gods dwelling in the Bhuvana, the conches started blowing and kept on blowing for long and the trumpets also started issuing sound The thundering of the lions was being heard by the Astrological gods and the gongs in the abode of gods of the *kalpas* started sounding automatically (162-163) Thus with the appearing of the divine disturbances, bending of the crowns Indras then resorted to their divine knowledge with which the birth of Tīrthankara was revealed (164) Subsequently, Indra who felt extremely enthusiastic and whose body was adorned with all the ornaments, mounting over Airāvata—the king of the elephants, marched towards the abode of Nābhirāja (165) At that point of time several of the gods were dancing having been filled with delight

Many of them were clapping their hands, many of them were organizing the army Many of them uttered the lion's roar which echoed in the universe, many of them were disguising themselves in many ways and many of them were singing excellently (166-167) The universe at that time was filled with several types of gods who were moving up and down It appeared as if all of them had lost their way (168) Thereafter Kubera created the city of Ayodhyā, which was surrounded with a vast fort resembling the Vijayārdha mountain (169) It was surrounded by a moat which was as deep as *Pātāla* The type of *gopuras* looked like tearing out the sky (170) Indra, possessed of great supernatural powers arrived in the abode of Nābhirāja, which was covered with several rays of the gems like a cotton sheet (171) Indra initially circumambulated the city thrice with the gods, before entering it Then he called for the newly born child through Indrānī from the labour room (172) Indrānī went to the labour room and bowed in reverence to the mother of Jina Thereafter placing the illusory child besides the mother she picked up the real child and coming out of the labour room she handed over the real child in the hands of Indra (173) Though Indra had a thousand eyes but still looking at the lord who was unique in the three worlds his eyes did not feel satisfied (174) Thereafter Indra carrying the child in his lap mounted over Airāvata elephant accompanied with the best of devotees and gods who were moving the flywhisks and carrying *chatras* moved on (175) In this way Indra accompanied with all the gods reached over the peak of the Sumeru mountain which was issuing the lustre of emeralds (176) There was an unnatural (divine) lion-throne placed over Pandu-Kambala rock and Indra raised the child over the throne and he himself stood behind it (177) At that point of time the gods started playing upon trumpets which issued the sound like the disturbing of the ocean The conches were blown and the small drums played a terrific sound (178) The Yakṣas, Kinnaras, Gandharvas, Tumburu, Nārada and Viśvavasu performing variously, accompanied with there respective spouses, started singing the songs which attracted the mind and the ears Lakṣmī also started playing on *veenā* quite gracefully (179-180) The *apsarās* who were adorned with heavy ornaments and looked attractive decorating there persons suitably started dancing (181) Just at a time when the singing and dancing was going on by the gods, Indra carrying the vase full of water in his hands arrived there for *abhiṣeka (182)* Thereafter the gold vases which were filled with the water of the ocean of milk and which could be achieved with great difficulty and with their necks covered with lotus flowers were placed and tender red leaves, looked graceful With thousands of such

vases, Indra performed the *abhıseka* of the Jına (183-184) Yama, Vaıśrāvana, Soma, Varuna and other gods besıdes all other Indras performed *abhıṣeka* of the chıld (185) and the goddesses wıth theır lotus lıke soft hands applied the fragrant paste over the body of Jına (186) As the clouds perform the *abhıṣeka* of the mountaın, sımılarly performıng the *abhıseka* of the lord wıth large number of *kavacas*, the gods became ready to adorn hım wıth the ornaments (187) Indra at the same tıme adorned hıs ears wıth *kundalas* (188) Instead of tuft he was adorned wıth ruby gem, the rays of whıch appeared lıke the matted locks of haır of the lord (189) The crescent was drawn wıth the sandal paste over the forehead The parts of arms were adorned wıth *keyūras* (190) Hıs chest was decorated wıth *Śrīvatsa* mark and he was further adorned wıth the garland of pearls (191) The gems lıke rubıes ıssued thıck rays whıch gave an ımpressıon as ıf the tender shoots were emergıng from the gems whıch were worn ın the form of a garland and Jına was adorned wıth the same (192) The ornaments named Laksmana was worn by hım and both hıs arms were decorated wıth armlets whıch looked quıte charmıng (193) He was made to wear the waıst-band over the sılken cloth and hıs buttocks appeared lıke the mountaın top at the tıme of the evenıng (194) The golden fınger rıngs studded wıth gems were worn ın hıs fıngers (195) Whatever ornaments were offered by the gods to the lord were offered by them out of the best of devotıon and not otherwıse The lord hımself was the ornament ın the three worlds and the other ornaments could hardly add to the glorıes of lord (196) Hıs body was plastered wıth sandal paste decorated wıth yellow spots whıch looked as ıf the golden lotuses were placed over the crystal rock (197) The upper garments ın whıch the embroıdery work of flowers was done, was worn by hım over the body and ıt appeared lıke the spotless sky studded wıth stars (198) The nuptıal chaplet made of the flowers of *Pārıjāta, Santānaka* and *Kalpavrksa* trees, over whıch the black bees were hoverıng was tıed over the head of the chıld (199) Sınce the lord happened to be the *tılakam* of the world, the centre of both the eyebrow was paınted through sandal paste (200) In thıs way when the lord who happened to be the ornament of all the three worlds, was so decorated wıth the ornaments, then Indra and other gods offered theır prayers to hım (201)

"O lord you have appeared on earth ın order to remove the darkness of ıgnorance from the unıverse, whıch ıs devoıd of *Dharma* (202) O lord of the Jınas you are lıke the spotless moon and the spotless rays of your dıscourses wıll surely make the flowers ın the form of lılıes to blossom (203) O lord ın all of the abodes dıvıne *jīvas* know about the *jīvas*

and *ajīvas* You are like the great lamp which is lighted with the fire of *Kevalajñāna* (204) You are the sharp arrow for the destruction of sinful enemy and you yourself are like fire to destroy the forest of sinful world (205) O lord, you are like Garuda to subjugate the serpents in the form of wicked organs of senses You are the one, who can shatter the clouds of doubts like the terrific winds (206) O lord, you are the great cloud to shower the nectar, therefore for observing a drop of water like *dharma*, the *jīva* of the universe remains thirsty like the *cātaka* birds raising their heads, are looking at you expectantly (207) O lord your spotless glory is recited by all the three *lokas* Therefore we offer our salutation to you O lord you are decorated with flowers of virtues and you are the key which bestows the fulfillment of all the desires, therefore we offer our salutation to you (208) You are like the sharp edged axe which can cut off the wood of deeds Therefore I offer my salutation to you Similarly you are like *vajra* to tear apart the high mountain of attraction, therefore I offer my salutation to you.(209) You are like the water to extinguish the fire of grief, you are like the sky devoid of the particles of dust therefore I offer my salutation to you (210)

In this way the gods offered prayer to the lord appropriately and bowed in reverence to him again and again Thereafter mounting over Airāvata elephant he proceeded towards Ayodhyā (211) Arriving in Ayodhyā, Indra restored the child in the lap of his mother, through Indrānī, performed a play entitled Ānand and then accompanied with other gods he went to his place (212) The mother of Jina found that the child was clad with divine costumes and was decorated with the best of fragrant paste applied over his body, which was attracting the entire universe with its lustre Holding such a *deva* in her lap Marudevī was immensely satisfied (213-214) The heart of Marudevī was filled with astonishment and she kept on embracing the child again and again which provided her the comfort beyond description (215) Marudevī appeared in the city carrying the child in her lap and looked so graceful as the eastern direction appeared graceful with the rising of the sun (216) Nābhirāja finding his child adorned with all the ornaments and projecting best of lustre considered herself as possessing the best of the fortunes of the three worlds (217) The heart of Nābhirāja was immensely moved thinking about his son in his mind He derived the best of the comfort looking at the body of his son and enjoyed the divine pleasures emerging out of his body. The third part of his eyes was closed (218) Since the Jinendra had been received by the king after the adoration of Indra, therefore the parents gave him the name of Ṛsabha (219) The mutual love of the

parents had immensely increased and it was at that point of time centered around the child Ṛṣabhadeva (220) Indra had thrown the nectar into the thumb of the child sucking which it kept his body on developing day by day (221) Thereafter the Jina enjoying the company of playmates and divine princes as supported by Indra, kept on providing comfort to his parents indulging in spotless child-like sports (222) The seat, the sleeping bed, the conveyance, the food, the costumes and the servants, whatever was required by him was provided to him by Indra alone (223) In short period he was grown up and his chest was developed like the peak of the Meru mountain and became very broad (224) Both his arms were like *Kalpavrksa* for the entire universe They were taking to the form of the pillars for binding the elephants of directions the form of hopes (225) Both his thighs over which the sandal paste was applied, issued lustre, it appeared as if two pillars had been picked up in order to support the abode of three *lokas* (226) His face had overpowered the lustre of the moon and the lustre of his face had the beauty and the sunshine In this way he was possessing two opposite qualities of the sun and the moon (227) Both his hands having the red lustre were quite soft and were competent enough to turn into powder the huge mountain (228) He had thick hair which was quite slippery and it appeared as if the flag of collyrium had been placed over the Meru mountain (229) Though the lord was quite a religious minded one and stealing was considered to be a sin by him, but still because of his beauty he had stolen the eyes of all the people (230) At that point of time all the *kalpavrksa* had already been destroyed and because of that, the entire earth was lying without ploughing or growing of the seeds Only such of the petty crops were grown which could grow up automatically (231) At that point of time the people were ignorant of businesses, financial transactions and their general conduct Even *dharma*, worth the name, was not there Therefore there was no false doctrine in the vogue (232) The people lived on the sugarcane alone which was filled with this types of juices which was automatically cut and fell on the ground It increased the strength Such juice of sugarcane was the food of the people (233) Initially the juice of sugarcane emerged automatically but with the passage of time and due to effect of time the automatic emerging of juice of the sugarcane stopped but the people did not know how to extract the juice of sugarcane by crushing it (234) Similarly the people observed the standing crops of paddy but husking was not known to them and because of that they were suffering from hunger and became extremely upset (235) Therefore the people collected in large number and took refuge with Nābhirāja They

prayed to him offering their salutation to him (236) They said, "O lord, all the *kalpavṛkṣas* which provided food to us have been lost Therefore suffering from hunger we arrived here to take refuge with you. You protect all of us (237) Several things are available on earth and yields of these things could be fit for food, in case they are properly processed but we cannot get food but we people are unaware of the process (238) The cows are wandering endlessly and some fluid emerges out of their udder, whether it can be consumed or not we do not know? O lord you enlighten us (239) The lions, tigers and other wild animals could be embraced earlier but now they have become ferocious and are troubling the people (240) Besides there are several articles which appear in the sky, the water and the land look quite charming but how can they comfort us, we are not aware of it (241) Therefore O lord, you kindly enlighten us about the processing of these articles consuming which we could lead our lives comfortably "(242) At these words of the people, the heart of Nābhirāja was filled with compassion, therefore he, in order to educate the people for earning their livelihood, spoke to them quite patiently the following words,(243) "At the time of birth of Jina the gems were showered for long time and the gods who create disturbance in the minds of people have arrived here (244) Let us go to lord Rsabhadeva who is well aware of all the probabilities and enquire from him about the means for our livelihood (245) No human being can equate him on the earth His soul is completely free from the darkness of ignorance "(246) When Nābhirāja spoke those words to the people they collected before him and went to lord Rsabha Finding his father arriving there Rsabhadeva respected him appropriately (247) Thereafter when Nābhirāja and lord Rsabhadeva had taken up their respective seats then all the people of the country started offering prayers to the lord (248) They said, "O lord, your body is full of all the divine symptoms and has the great lustre which is illumining the universe (249) Your body provides the light to the people like the moon rays and the entire universe is manifest with your virtues (250) We had arrived before your father for a particular purpose but he praised your virtues which you have achieved because of your knowledge (251) When such an immensely intelligent Nābhirāja also depends on you about the solution of certain things, then it becomes clear that you possess immense knowledge and are an unprecedented great soul having immense patience at your command (252) Therefore you kindly protect us since we are suffering from hunger and you save us from the lions and other wicked wild animals You tell us the way out "(253) Thereafter lord Rṣabhadeva whose mind was filled with

compassion started delivering discourse to the people who had fallen over his feet with folded hands (254) He enlightened the people about hundred types of the cottage industries He also explained to them the setting up of the cities building of the villages, the houses and enlightened them further on several other arts (255) Such of the people who were entrusted with the duties of protecting others by the lord, came to know as *Ksatriyas* (256) Such of the people who were to take up the business, farming, looking after the cows and other animals besides the trading came to be known as the *Vaiśyas* (257) Such of the people who performed the menial jobs and ran away from the scriptures, came to be known as the *Śūdras* They were divided in several classes like the servants and the slaves (258) In this way the *yuga* which bestowed all the pleasures on the people was established by lord Rsabhadeva during those times All the riches were available to the people and as such it was known as Krtayuga (259) Lord Rsabhadeva had two wives named Nandā and Sunandā who gave birth to Bharata and other illustrious sons (260) Bharata and others were hundred brothers who were quite virtuous and beautiful It appeared as if the earth was graced with them, who performed festivities regularly on earth (261) Lord Rsabhadeva the preceptor of the universe, ruled the country enjoying all the pleasures for a long time (262) Then on one day a dancer named Nilāñjanā was dancing in the court The lord developed detachment and wisdom in his mind (263) He thought, "It is surprising that the people with their performance try to please others These actions of the people are like the mad persons who cause pain to the body (264) Look at the astonishing aspect of the world that some people become slaves of others serving them variously while some people utter words with arrogance and command others (265) Disgrace to this world in which the *jīva* because of the illusion considers the pain as pleasure (266) Therefore I instead of calling the artificial and destructive pleasures shall try to cause the real pleasure and comfort to the people "(267) In this way the mind of the lord was set in auspicious thinking At that point of time all the worldly gods arrived there and prayed to the lord quite humbly (268) They said, "O lord, you have thought of providing comfort to the creatures of all the three *lokas* This is quite a noble thing The gates of *moksa* were closed long back (269) These creatures are drowning in the ocean of universe without any one leading them to the right direction (270) Presently all the people following the path indicated by you would achieve everlasting pleasures and redemption ultimately "(271) At these words of the gods spoken by them, they were well received by the lord He had already

achieved immense intelligence and wisdom (272) As soon as the lord thought of discarding the household, suddenly at the same time Indra and other gods arrived there (273) Arriving there all the gods offered their salutation to the lord and prayed to him, "O lord you have thought very well " These words were repeated by the gods again and again (274) Thereafter the lord came out of his abode and took his seat in the Palanquin which possessed the lustre of the gems illumining all the directions, over which the white flywhisks were being waved was shining like the sun rays It was spreading elegance like the full moon and the mirror studded with the circular gems, resembling the crescent moon, over which the flags were being hoisted and was issuing the fragrance of flower garland and was decorated with the garland of pearls and was quite beautiful to look at and appeared like the aeroplane It was decorated with the small bells issuing the dangling sound and was being carried by Indra over his shoulders besides the other gods Such a beautiful palanquin, which was made, by the competent artisans, and the lord was seated in it, as he came out of his abode (275-278) Thereafter with the playing of the musical instruments and dancing besides the singing by the gods, the sound of which was echoed in all the three *lokas*,(279) with great pomp and show, accompanied with the gods whose hearts were filled with devotion, the lord reached in the orchard known by the name of Tilaka (280) Lord Rsabhadeva accompanied with the people reached the orchard named Tilaka and because of that the place was known by the name of Prayāga In other words the lord had made a great denouncement at that place and because of that it came to be known as Prayaga (281) Reaching there, the lord sought the permission of his parents and other relatives to receive *dīksā* uttering the words, "I offer my salutation to the *siddhas* "(282) The great sage Rsabhadeva then disowned the costumes besides the ornaments Then he plucked his hair with five fists and threw it out (283) Indra kept those locks of hair in a casket of gems and placing it over its his head he consigned it in the ocean of milk (284) All the gods after attending the *dīksā* ceremony went back to their respective abodes in the same way as they had come At the same time all the gods leaving all the humans with their hearts attracted towards Jina also returned to their respective places (285) At that point of time four thousand kings who were unable to understand the intention of lord under the influence of their devotion for him, disowned their costumes (286) Thereafter the lord Rsabhadeva controlling all his senses stood in the *Kāyotsarga mudrā* for six months like the Sumeru mountain remaining unmoved (287) His locks of hair were flowing with the

blowing of the wind like the columns of smoke of fire (288) Consequently without the passing of six months time the group of kings who had received the *dīksā* were defeated by the strong organs of senses (289) Many of the kings were fallen on the ground with the moving of the strong wind and many of them who were somewhat stronger took their seats on the earth (290) Several of them feeling hungry by standing in *Kāyotsarga mudrā* leaving aside their meditation started consuming the fruits Several of them whose bodies were troubled by the heat took refuge in the water (291) Several of them discarding all the bondages of the human behaviour left the place and entered the place infested with the intoxicated elephants and several of them changing their minds went to have an audience with Jinendra (292) Out of those kings, the son of Bharata named Mārīca was quite arrogant and clad in the red brown garments turned himself into a Parivrājaka He was accompanied by several of the sages clad in bark garments (293) When all those kings became ready to consume food and other things then the following words were spoken by the gods who invisibly appeared in the sky, "O kings you people should not conduct yourself remaining naked because by doing so it could be quite painful for you "(294-295) Listening to the words of the gods, many of them were clad in the costumes of tree leaves while others were clad in bark garments Several of them covered their bodies with the leather while others put on their clothes which had been discarded by them earlier (296) Feeling ashamed by their nudity several of the people covered themselves with the costumes of Kuśāgra grass In this way after covering their bodies with various leaves all of them took fruits and cold water which satisfied them (297) Consequently many of them were feeling miserable because they had fallen from their mission All such kings collected together and going far away they openly consulted among themselves (298) Some of the kings then addressed the other kings, "Had the lord spoken any thing to you earlier?"(299) In reply to this, the other kings said, "He never told us anything at the point of his taking *dīksā* " Listening to this, some of the kings who were still attracted towards the worldly pleasures then said, "What is the use of remaining here? You get up and let us return to our respective places and meet our sons and wives and feel delighted thereafter "(300-301) Some of them said, "Since we are feeling painful therefore we are ready to return Presently there is nothing that we can do because of pain of heart but one should keep in mind that once the people find us having returned alone without the master, they, as well as Bharata, would torture us and also drive us out from our countries (302-303) Or otherwise when lord

Rsabhadeva again accepts the kingship leaving aside the dwelling in the forest and starts ruling the country, then how shamelessly can we show our faces to him (304) Therefore we should remain here consuming the fruits and roots and should wander here and there, serving the sages (305) Thereafter when lord Rsabhadeva had been established like *Pratimāyoga* or an idol, then in the meantime Nimi and Vinami bowed at his feet who were desirous of enjoying the worldly pleasures and offered their salutation at the feet of the lord and stood there (306) At that point of time with the shaking of the throne, Dharnendra the lord of the Nāga princes realized that Nimi and Vinami were feeling desirous for the lord Learning about this, they arrived there immediately (307) Dharnendra taking to the form of lord bestowed on Nimi and Vinami the best of the *vidyās* After achieving both the *vidyās* both of them returned to Vijayārdhara mountain, travelling ten *yojanas* above the ground level the abodes of Vidyādharas had been built (308) Their abodes are divided into several countries and cities and appeared like the place where all the pleasures were enjoyed (309) Ten *yojanas* above abode of Vidyādharas there are countries of Ganadharavas and Kinnaras in which thousands of cities have been established, (310) still at the further height of five *yojanas* the place has a temple of lord Arhanta and looks like the mountain of Nandeśvara island (311) In those temples of Arhanta the sages engaged in self motivation and the immensely illustrious yogis dwell there (312) At the southern end of Vijayārdhara mountain there are the fifty cities including Ratnupur and Sandhyabhra At the northern end, there are sixty cities including Gaganavallabha (313-314) Each one of these cities is better than the other There are several countries and the villages There the *Matambaras* and *karvatas* are found in a widespread manner (315) There are several *gopuras* and high buildings in those cities There are forts of gold which are decorated with beautiful *toranas* The step wells are located in the orchards They provide the heavenly pleasures during the festivity There are trees which are grown without ploughing Several types of medicines are available there which fulfill the desires of all (316-317) Their land always remains decorated like the pleasure gardens The springs of that area always issue the honey, milk and *ghee* besides the juices The lakes of that place are filled with lotus flowers and are surrounded by the swans The steps of the step-wells are made with gold studded with gems They are filled with sweet and clean water and are surrounded with the dust of the lotus flowers The cow-sheds of that place are decorated with the calves besides the Kāmadhenu cows are kept bound there, in large number which reflect like the moonlight Their

hoofs and the horns are of yellow colour like the gold and they are always pleasing the eyes (318-321) The cows of that place drop the urine and cow dung which are filled with fragrance which increase the lustre and the strength Then what could be spoken of their milk (322) In those cities the buffaloes are of blue colour like the blue lotus flower and of dark colour like the dark lotus flower and they roam about with their calves quite freely (323) The heaps of cereals are stored like the mountains The granaries there are never emptied The palaces there are surrounded with the step-wells and the orchards look quite fine (324) The parks of that place are free from the dust and thorns and provide immense comfort to the users There are the booths for the supply of water over which the shades of the trees fall and all types of juices are stored therein (325) The thundering of the clouds pleases the air which drop the nectar like rain for four months The rain water tastes like the honey (326) The wind of the winter season of that place is free from the touch of snow and delights the people who use the costumes according to their own liking (327) The sun during the summer season has the rays which are without the scorching heat and makes the lotus flowers to blossom issuing the lustre of the gems (328) The other seasons also bestow the desired things there as the spotless directions are free from mist and look quite charming (329) There is no place without the comfort The people of that place always enjoy the worldly pleasures (330) The damsels of that place have the delicate bodies and are adorned with all the ornaments They understand the meaning quite well and are bestowed with the glory of Laksmī, modesty, patience and elegance (331) Some of the damsels are like the beauty of the center of the lotus flower Some of them have the lustre of blue lotus flowers Some of them are soft like the *siris* flower and some of them are of green complexion while others are of yellow complexion like the lightening (332) Those damsels are full of fragrance and it appears as if they are made of the wind of Nandanavana When they are adorned with the garlands of lotus flowers it appears as if the spring season has incaranated on earth (333) Their bodies are filled with rays of the moon Many of the damsels filled with the lustre emerging out of their bodies (334) Those damsels are clad in red, black and white costumes and look charming They move like the swans and their breasts are quite hard while the waist is quite thin They conduct themselves like the damsels of the gods (335) The men of that place have the beautiful faces, are quite valorous and have the broad chest resembling that of the lion having long arms They are competent enough to move in the sky and possess best of symptoms, virtues and

perform best of the deeds (336) They remain satisfied always because their actions are quite judicious They have the lustre like the gods and are beautiful like the god of love and they move about at will with their spouses (337) In this way the Vidyādharas who possess the spouses like the *vidyās* dwell over the top of Vijayārdha mountain in several classes enjoying, all the desired pleasures because of their following the *dharmas* (338) In this way all the pleasures are enjoyed by the people while performing of their *dharma* As the sun destroys the darkness in the sky, similarly one should also destroy the darkness of ignorance and should try to achieve *dharma* always (339)

Here ends Parva 3 of the *Padma Purāna* composed by Ravisenācārya relating to the description of Vidyādhara *lokas* (Verse 1-339, P T 698)

Parva - 4
Glory of Rṣabhadeva

Thereafter lord Rsabha who glitters like the lustre of the gold for the welfare of the universe was inclined to speak on the merit of performing charities (1) The immensely valorous lord completed the *pratimā-yoga* in six months and thereafter he started roaming about on earth The lord was free from all the blemishes and was wandering keeping the *vrata* of silence (2) His body was quite tall and he with the lustre of his body was illuminating the entire earth After having the audience with such a lord, the people thought that they were actually witnessing the second sun (3) The lord of Jinas wherever put his foot on earth, it appeared as if the lotus flowers were blossoming (4) His shoulders were like the peak of the Meru mountain and were quite shining The locks of hair falling on the shoulders appeared like the rays of the sun and the lord kept on roaming about quite carefully and intelligently (5) The lord Rsabha who appeared like the Meru mountain in grace, while roaming about reached the city of Hastināpur at the time of noon (6) He was illumining like the sun of the mid-day Having an audience with the lord who was the best of the humans, the people of Hastināpur were immensely surprised and were confused also It never struck anyone that it was the time for the meals and the lord should be provided with food (7) The people of that place brought several types of costumes, the gems, elephants, horses, chariots and several other types of vehicles and offered them to the lord (8) Several of the people clad in humble dress carried their daughters having the face like the moon and offered them to him who had the lotus like eyes and the chaste girls could not attract the lord towards them (9) They

became envious of themselves They threw away the ornaments worn by them and meditating for the lord in their hearts, they stood aside (10)

Thereafter the king Śreyāmsa who was standing over the top of his palace looked at the lord quite lovingly and sighting at him, he was reminded of the events of his earlier births (11) The king Śreyāmsa at once came down from the palace and together with his wife and friends went to the lord He started adoring him with folded hands circumambulating him at the same time as if going round the Meru mountain (12-13) First of all the king removed the dust of the feet of the lord with the hair of his head and washed his feet with the tears of bliss emerging from his eyes (14) He offered the *argga* with the vases of gems and washed his feet He lodged him at the auspicious place and with his mind dedicated to his virtues, he offered the cool sugarcane juice to the lord appropriately Thereafter he served food to him (15-16)

At that point of time the gods moving in the sky delightfully appreciated the actions of the king uttering graceful words and also sounded the *dundubhīs*, the sound of which echoed in the sky (17) The gods of the first category appreciating the charity delightfully showered the flowers of five colours (18) At that point of time quite pleasing wind with a soft touch spreading fragrance in all the directions started blowing The wind was spread in the sky showering the rain of gems (19) In this way the king Śreyāmsa was honoured with the glory which surprised all the three *lokas* On the other hand the Samrāt Bharata also adored the lord with great affection (20)

Then Rsabhadeva who controlled all the organs of his senses observed, "What type of *vrata* could be performed by the ascetics who are without robes? What type of food is served to them?" Thus thinking he was again absorbed in meditation (21) Whereafter with the influence of *Śukladhyāna* and with the destruction of illusory deeds, he achieved the *kevala-jñāna* (supreme knowledge) which illumines the universe, removing darkness (22) Together with the *kevala-jñāna* a disc of lustre also appeared which was removing the difference between the day and night (23) The place where the lord achieved *kevala-jñāna* an *Aśoka* tree appeared there, the trunk of which was very thick and was adorned with the flowers of gems (24) It had the red shoots which looked quite graceful The gods from the sky showered the fragrant flowers of different types The fragrance of which attracted the bees (25) The big drums were played upon, the sound of which resembled the disturbance created in the ocean The gods taking to the invisible form played on the big drums creating huge sound (26) Two Yakṣas having the eyes like the lotus buds and

adorned with all types of ornaments, stood on both the sides as if jearing at the moon, holding white flywhisks which they kept on moving (27) Then there emerged a lion throne which was as high as the top of the Meru mountain, appeared like the crown of the earth and with its lustre which kept the sun rays to shame (28) Then there emerged a divine umbrella which was the symptom of the sovereignty of the three *lokas* was decorated with the strings of jewels and sparkled like the glory of the lord (29) Ācārya Ravisena says that the lord was seated over *singhāsana* in *Samvarasana* and his glory could be narrated only by the people who had achieved the supreme knowledge and the insignificant persons like us could hardly describe the same (30) Thereafter learning through his divine knowledge about achieving of the supreme knowledge, by the lord Indra, and other gods together with their families arrived there immediately for adoring the lord (31) First Vrsbhasena, the great sage served as Ganadhara to him Thereafter several other ascetics also served as Ganadharas to him, who were completely detached from the worldly affairs (32) In the *Samavasarana* when the sages, Śrāvakas and the gods took their respective seats in their cabins then Ganadhara prayed to the lord to start his discourse for the people (33) Thereafter the lord spoke the words which were sounding like the sound of big drums and revealed *tattvārtha* in the following words (34) He said, "In the three worlds the people who are desirous of welfare should have only one *dharma* which is to provide refuge to others and bestows the best of the comforts (35) All the activities of the creatures are meant for comfort which can be derived only with the performance of *dharma* Thus thinking the noble people should follow *dharma* (36) How could there be the rain without the clouds and how could the crops be grown without the seeds Similarly the creatures cannot become comfortable without following the *dharma* (37) As a deformed person desires to walk or the dumb person desires to speak or the blind person desires to see, similarly without *dharma* no comfort can be achieved (38) As there is nothing smaller than the atom in the world and there is nothing as greater or wider then the sky, similarly for the people in the universe, there is no good friend besides *dharma* (39) When with the performing of the *dharma* the humans achieve all the pleasures and the heavens then what is the use of performing other tasks?(40) When the people of wisdom by performing *ahimsā* serve the spotless *dharma* they only rise in stretcher while the rest of the people go to the nether world (41) Though *Hamsas-Paramhamsas, Parivrājakas* and others rise to heights with the performance of their *tapas* and are born in the heaven but having been born there they serve as servants and have

to adore the other gods (42) Even after becoming the gods because of their deeds, they have to face distress and are fallen from the heaven and thereafter are born as birds or animals (43) The truthful persons and such of the people who have practiced the discipline of *jīva* quite appropriately, they achieve the heaven and after falling from that place achieving the three *ratnas* they further achieve the highest *mokṣa* (44) The *dharma* for the householder and the sages is of two types Such of the people, who, besides these two types of *dharmas* believe in any other type of *dharma*, they appear to have been burnt out with the fire of illusion (45) For the householders there are five *anuvratas* and three *gunvratas* and four *śiksavratas* (46) Such of the householders who at the time of their death discard all the activities and are detached from the body and meet with their end quite peacefully they achieve the highest stage (47) The *dharma* of the sages includes five *mahā-vratas*, five *samitis* and three *guptis* Such of the people who following the *dharma* of the sages engage themselves in auspicious meditation, they,(48) discarding the terrific body issuing bad smell achieve the heaven or the *moksa* (49) Such of the people who adore the Digambara sages and offer prayer to them with devotion they can also achieve *dharma* (50) Because of the influence of that *dharma* they do not achieve the evil positions but they achieve the *dharma* of *Ratnatraya* and they are ultimately freed from the bondage of the sins (51) In this way listening to the discourse of lord Rsabha who is the god of gods all the people felt delighted (52) Many of the people achieved *Samyagdarśana* and *Samyagajñāna* Several of the people accepted the duties of the householders and several of the people under the influence of their own strength became ascetic (53) Thereafter the gods and the demons who were getting ready to depart offered their salutation to the lord They also offered prayer to him and getting decorated with the *dharma* all the people went to their respective places (54) The lord never moved anywhere of his own sweet will but still in which ever country he reached the area upto a hundred *yojana* from that place was turned like a heaven (55) In this way while wandering in several countries lord Jinendra bestowed *Ratnatraya* to the people and carried them across the ocean of the universe (56) There were eighty four Ganadharas besides eighty four thousands best of the ascetics with the lord (57) All those ascetics had the spotless mind and had the lustre of the sun and the moon He was surrounded with all these ascetics The lord roamed about over the earth (58) Bharata, the son of the lord Ṛṣabhadeva achieved the place of Cakravartī and the connected riches Because of his name, the land was known as Bharataksetra (59) Lord Ṛṣabhadeva had a hundred

sons who were quite illustrious and were shining and ultimately accepting the position of the sages and *śramapada* and *munipada* they all achieved salvation (60) Out of the hundred sons Bharata Carkavartī was the first who was served by the noble people and dwelt in the city of Ayodhyā (61) He had nine types of infallible treasures filled with nine types of gems He had ninety nine thousand of mines, three crores of cows, one crore ploughs, twenty four lakh elephants of best breed, eighteen crores of steed which moved like the wind, thirty two thousand illustrious kings and thirty two thousand countries with numerous cities He had fourteen gems which were guarded always by the gods and had ninety six thousand women In this way no one is competent enough to describe about his riches which is quite difficult (62-66) In the city of Pudanapur the step brothers of Bharata named Bāhubalī was living He was immensely valorous, he was always opposed to Bharata saying that he and Bharata were sons of the same father (67) Shattering the pride with Cakravartī Bharata accompanied with his four fold army which was spread on the earth, he went to Pudanapur to fight with Bāhubalī (68) Initially they fought with the groups of elephants striking one another and several of the people were killed in that battle (69) Finding this Bāhubalī who had enough of strength in arms, smilingly said to Bharata, "What are we going to gain with the killing of the innocent people (70) In that case you can defeat me with your calm sight then I shall consider myself to have been defeated by you Therefore we should fight with the sight (71) As proposed by Bāhubalī both of them were engaged in the battle of sight in which Bharata was defeated Thereafter in the battle in water as well in the battle of arms also Bharata was defeated Ultimately Bharata shot *cakra-ratna* for the killing of his brother (72) but since Bāhubalī had a strong body, therefore the *cakra-ratna* was unable to kill him and it became infructuous and went back to Bharata (73) Thereafter realizing the cause of the enmity with his brother, the broad-minded Bāhubalī, felt detached from the worldly pleasures (74) He suddenly discarding all the pleasures removed all the clothes and the ornaments and threw them away Thereafter he stood motionless over the Meru mountain for a year in a *pratimā-yoga* (75) Many of the ant hills were formed around him from the holes of which huge serpents emerged His body was further covered with the black creepers In this condition he achieved the *Kevala-jñāna* (76) Thereafter with the completion of his life time, he achieved *moksa* and in this *avasarpinī* period he sanctified the path of *moksa* making it thorn less (77) Bharata Cakravartī ruled without any obstruction over the land of Bharata dividing it into six regions (78)

In his region all the cities and the villages had all the comfort comparing to the place of Vidyādharas All the cities were comparable to the divine cities and were filled with the best of riches (79) The people living during those times appeared to be like the gods of the time of Krtayuga Everyone could have his desire fulfilled merely by thinking about it (80) The countries of his domain were like the heavens, the kings were like *lokapālas* and the women were like the *apsarās*, looking like the abode of passion (81) In this way as Indra enjoyed all the comforts in the heaven, similarly Bharata Cakravartī also enjoyed all the pleasures over the earth because of his noble deeds (82) He had the treasure of damsel named Subhadrā who was gem of the women and looked quite graceful and was protected by a thousand Yaksas with great care She could provide pleasures to all the organs of senses (83) Bharata Cakravartī had five hundred sons who had been divided by the father and they enjoyed the pleasure of Bharataksetra without any obstruction (84) In this way the sage Gautama Ganadhara described Rsabhadeva and his sons besides the grandsons Hearing this, the king Śrenika became quite anxious and he again said (85)

The king again said, "O lord, you have spoken about the emergence on earth of the people of the three *varnas viz*, Ksatriyas, Vaiśyas and Śūdras But I also intend to know the origin of the Brāhmanas (86) Such people, for the performance of *Dharma* are denounced by the noble people and are proud of performing the degraded actions of violence (87) Therefore you are competent enough to speak about the origin of such people who are engaged in perverted actions You also tell me as to how the householders get devoted to the Brāhmanas?(88) In this way, the lord whose mind had been freed from jealousy such a type of Gautama Ganadhara spoke out to the king Śrenika, who had asked (the sage about the Brāhmanas) the following words (89) He said, "O Śrenika, the minds of the Brāhmanas are filled with illusion and as such they act in a perverted manner I therefore narrate the cause of their origin, which may be listened by you attentively (90)

"Once lord Rsabhadeva arrived in the vicinity of Ayodhyā, which place had been inhabited by the humans, the animals and the birds At the arrival of the lord, the king Bharata was immensely delighted He then went to the lord, with the best of the food which was got prepared for the sages to the lord, carried by the attendants Reaching before the lord, he offered his salutation to him with great devotion, besides the other sages Then placing both his hands on the ground, he spoke,(91-93) "O lord, I beg that all of you should be pleased with me and the alms

(*bhiksā*) of best quality which has been got prepared by me, should be accepted by you "(94) At these words of Bharata, the lord said, "O Bharata, the *bhiksā* (alms) which is specifically prepared for the sake of the sages would not be suitable for them The sages do not consume the food specifically prepared for them (95) The sages are free from desire and passion and have conquered the enemies in the form of the organs of senses They possess all the great virtues These sages after observing fast for not one but several months, visit the houses of Śrāvakas and keeping mum, take the food while standing They do not eat for the sake of the taste, but for the sake of keeping the body alive somehow, because the life is the cause of performing of *dharma* (96-97) These sages are practicing the *dharma* for the sake of achieving *moksa* and while doing this it is not desirable to cause pain to anyone "(98) On hearing these words of the lord, Bharata kept on thinking for a longtime and observed, "This *vrata* of Jinendra is filled with various types of painful situations The sages who perform such *vratas* are free from attachment of the body, wear no costumes, are quite valorous, patient and always remain ready to shower their compassion over all the creatures (99-100) I shall therefore feed the house holders with the huge quantity of food which has been prepared presently I shall decorate these householders with a golden *sutra* (101) Besides the food, I shall also gift away other things in quite a large number because the *dharma* followed by them is the smaller form of *dharma* followed by the sages (102)

Thereafter, the emperor Bharata, deputed his fast moving messengers over the entire earth inviting all the people possessing the correct wisdom (103) With this effort, a great turmoil was created on earth The people started saying, "It is astonishing that the king is going to distribute the huge charities (104) Therefore, let us all get up and walk rapidly and receive the gems, costumes and other riches Look here, the emperor has sent the messengers quite gracefully "(105) On hearing this, some of the people said, "This Bharata honours his own respected people, therefore it would be useless for us to go there "(106) Hearing this, the people with correct vision felt delighted and accompanied with their wives and other kith and kins, reached before Bharata and stood before him with respect (107) Even those with the false vision, pretending to possess the correct vision reached the palace of the emperor Bharata, which resembled the abode of Indra (108) The emperor Bharata had sown in his compound, the barley, paddy, green-gram, black-grams, which had been sprouting Using them all the people with correct vision were separated from those possessing the false vision and were decorated with

gold ornaments studded with gems in a cord, and then allowed to enter the palace (109-110) The people with the false vision, who were suffering from greed and getting upset with anxiety, speaking humble words, felt extremely painful (111) Thereafter the emperor Bharata distributed charities to the Śrāvaka to their satisfaction Having been thus honoured by Bharata, they developed arrogance and evil spirit and they started thinking (112) "We people are extremely auspicious in deeds and are the best of the persons engaged in doing welfare of the universe Because of that we have been honoured by the king "(113) Becoming so arrogant, they were then spread on the earth and finding any rich person they demanded charities from him (114) After some time the courtier Mati—Samudra informed the emperor Bharata, "I have heard the following speech in the *Samvasarana* of the lord (115) It has been stated therein that the Brāhmanas who had been created by Bharata, would become deceitful and extremely arrogant during the fifth period of Kaliyuga, after Vardhamān (116) Getting confused with the religious wisdom, they would indulge in sinful ways becoming passionate and arrogant (117) They would follow the Vedas which preach violence and would create useless literature besides confusing the people (118) They would engage themselves in enormous activities and shall also receive *daksinā*, denouncing the *jīvas* at the same time (119) Finding a *Nirgrantha* ascetic before them, they would be enraged and as a poisonous tree is harmful for the world, similarly these sinful people would be engaged for creating disturbance in the world They would create terror in the world "(120) Listening to the words of courtiers Matisamudra, Bharata was enraged and got ready to kill those Brāhmanas Getting frightened all of them took refuge with lord Rsabha (121) Lord Rsabha then said to Bharata, "O son, don't kill them " Thus speaking the lord saved their lives Because of this, they were called the great *(Mohan)* (122) Since these intellectuals' lives had been saved by lord Jinendra, therefore the lord was called as *Trātā* or the saviour by the gods and the Brāhmanas offered prayers to the lord immensely (123) Such of the rulers who had fallen after the receiving of the *dīksā* by the lord, they started other *vratas* according to their own wisdom (124) Their disciples and the grand disciples becoming arrogant composed several false scriptures which were propagated by them in public (125) Several of the sages called Bhrgu, Angiras, Vanhi, Kapila, Atri, Vida and other ascetics, clad in bark-garments, became the ascetics (126) Their minds were disturbed at the sight of the women and their organs of production developed deformities Because of these facts, the degraded and passionate sages covered their organs with *langotis* (127)

Such of the Brāhmanas wearing the sacred thread, who had been created by Cakravartī Bharata in a very small number, but in due course of time their member went on increasing and were spread over the entire earth (128) Ganadhara Gautama, then said to Śrenika—the ruler, "O king, I have spoken about the origin of the Brāhmanas in this context Now you listen from me the natural words which are going to be spoken by me (129) Lord Rsabha, after redeeming several of the people from the ocean of the universe, achieved *moksa* over the peak of Kailāśa mountain (130) In due course of time Cakravartī Bharata, also leaving the vast empire which surprised the people, like straw, received *dīksā* (131) O Śrenika, this *Adhikāra* named *Sthiti*, I have narrated to you in brief O best of the humans, now I am going to speak on *Vamśadhikāra* which you should listen with respect (132)

Here ends Parva-4, of the *Padma Purāna* by Ravisenācārya highlighting the glory of Ṛṣabhadeva (Verses 1-132, P T =521)

Parva-5
Origin of Rākṣasas (Demons)

Thereafter, Svāmī Gautama said to Śrenika, "O king, there had been four great races, which were popular in the universe, which are further divided into several races All the racial diversions are full of various types of mysteries (1) Ikṣvāku happens to be one of the four great races, which happens to be the best and is the ornament of the universe (2) The second race is called Rsi-vamśa, or the lunar dynasty, and is spotless like the lunar rays (3) The third one is the dynasty of Vidyādhara which is quite pleasant, while the fourth one is called Harivamśa Lord Rsabhadeva was born in the Iksvāku dynasty He had a son named Bharata who was succeeded by his illustrious son named Arkakīrti Arka is also the name of the Sun and because of this, it has also been named as the solar race or the Sūrya-vamśa The son of Arkakīrti was known by the name of Sītāyasa, who had the son named Balānka, Balānka had a son named Subala, Subala had the son named Mahābala, Mahābala had Atibala, Atibala had Amrta, Amrta had Subhadra, Subhadra had Sagara, Sagara had Bhadra, Bhadra had Raviteja, Raviteja had Śaśi, Śaśi had Prabhuteja, Prabhuteja had Tejasvī, Tejasvī had Pratāpī who had Tapana Tapana had Ativīirya, Ativīirya had Suvīrya, Suvīrya had Utiprakrama, Utiprakrama had Mahendravikrama, Mahendravikrama had Sūrya, Sūrya had Indradyumna, Indradyumna had Mahendrajit, Mahendrajit had Prabhu, Prabhu had Vibhu, Vibhu had Aviddvamśa, Aviddhavamśa had

Vıtabhı, Vıṭabhı had Vrsabhadhvaȷa, Vrṣabhadhvaȷa had Gurudanka, Gurudanka had Mrgānka as the son In thıs way there had been several kıngs ın thıs dynasty All of them were terrıfıed from the unıverse and therefore entrustıng the care of the theır kıngdoms to theır sons, gettıng detached from the body performıng the *vrata* of *Nırgranthas* (they left theır kıngdoms) (4-9) O kıng, I have narrated the story of the orıgın of Somavamśa or Candravamśa (10)

As son named Bāhubalī was born to the second queen of Rsabhadeva, who was quıte beautıful Moon ıs also known as Candramā or Soma The Somavamśa or the Candravamśa tradıtıon orıgınated from the same Somayasa had a son named Mahābala, Mahābala had Subala, Subala had Bhuȷbalı In thıs way begınnıng from these kıngs several kıngs were born ın the lunar dynasty All these kıngs engaged themselves ın spotless actıvıtıes and takıng to the ascetıc form, achıeved the hıghest posıtıon of *moksa* (11-13) Several of them who stıll had some deeds to theır credıt, facıng the reward of the same, became gods ın the heaven and shall achıeve *moksa* after returnıng from that place (14) O kıng, I have thus descrıbed the lunar dynasty to you I shall further speak to you ın brıef about the Vıdyādhara dynasty (15)

Nımı the kıng of Vıdyādharas, had a son named Ratnamālı Ratnamālı had a son named Ratnavaȷra, Ratnavaȷra had Ratnaratha, Ratnaratha had Ratnacıtra, Ratnacıtra had Candraratha, Candraratha had Vaȷraȷañgha, Vaȷraȷañgha had Vaȷrasena, Vaȷrasena had Vaȷradamstra, Vaȷradamstra had Vaȷradhvaȷa, Vaȷradhvaȷa had Vaȷrāyudha, Vaȷrāyudha had Vaȷra, Vaȷra had Suvaȷra, Suvaȷra had Vaȷrabhrta, Vaȷrabhrta had Vaȷrābha, Vaȷrābha had Vaȷrabāhu, Vaȷrabāhu had Vaȷrasamȷña, Vaȷrasamȷña had Vaȷrāsya, Vaȷrāsya had Vaȷrapānı, Vaȷrapānı had Vaȷraȷātu, Vaȷraȷātu had Vaȷravān, Vaȷravān had Vıdyunmukha, Vıdyunmukha had Suvaktra, Suvaktra had Vıdyuddamstra, Vıdyuddamstra had Vıdyutvān, Vıdyutvān had Vıdyudābha, Vıdyudābha had Vıdyudvega, and Vıdyudveda has a son named Vıdyuta Not only these, there were ımmensely valorous rulers ın the Vıdyādhara dynasty rıght from the begınnıng who ruled the country for a long tıme and achıeved the approprıate places by theır respectıve deeds (16-21) Several of these rulers, dıscardıng the kıngdoms, receıved the *Jına-dīksā*, entrustıng the kıngdoms to theır descendants They achıeved the place of the *sıddhas* gettıng free from all the attachments (22) Several of the kıngs could not shatter the bonds of deeds and then achıeved Godhood, enȷoyıng all the pleasures (23) Several of them were overpowered by the bondages of the

deeds and they met with their end as a doe meets her end having been caught in a net (24)

In due course of time in this Vidyādhara dynasty, there appeared a king named Vidyuddrdha, who was the lord of the two categories He possessed immense knowledge and wisdom and great prowess (25) Once, he mounted over a plane went to the country of Videha Flying in the plane through the sky, he spotted the sage Sañjayanta holding the *nirgrantha-mudra*, who was engaged in meditation at that point of time His body was motionless like the mountain (26) The Vidyādhara named Vidyuddrdha lifted up the sage and lodged him over the peak of the mountain called Pañcagiri Then he provoked the Vidyādharas to kill him (27) At the instance of the king, the Vidyādharas started pelting stones at the sage who had maintained the balance of mind and as such, no harm could be caused to him (28) At the time when the sage was bearing all the attacks, he achieved the supreme knowledge (29) At that point of time Dharnendra, the brother of the sage of earlier birth arrived there He usurped all the *vidyās* of Vidyuddrdha, who became peaceful having lost all the *vidyās* (30) After having been deprived of all the *vidyās*, he asked Dharnendra quite humbly, "How can I get back my lost *vidyās*?" At this Dharnendra said, "You have to perform the *tapas* at the feet of the same sage in order to have the *vidyās* restored to yourself But by indulging in evil ways, the *vidyās* get destroyed even after their achievement In case you cross over a temple in which the image of the Jina is installed or disobeying the command of the sages, then all your *vidyās* shall disappear " As per the method spelt out by Dharnendra, Vidyuddrdha, fell at the feet of the sage, and again performing severe *tapas* he got back the *vidyās* which had been lost by him (31-33)

After the happening of all this, Dharnendra, out of his anxiety, enquired from the great sage Sanjayanta, "Why did Vidyuddrdha made such an attempt at you? Why did he kidnap you? Why did he ask the Vidyādharas to attack you?"(34) On hearing the question of Dharnendra, lord Sañjayanta said, "Once while wandering through the four-fold universe, I arrived in a village named Śakata, where there was a Vaiśya, who had been quite close to me I had been quite sweet and soft spoken, kind, simple in nature, and was always engaged in serving the ascetics (35-36) Thereafter I became a king named Śrīvarddhan, of the country of Kumudavatī (37) A deceitful Brāhmana used to live there, who, performing false *tapas*, had become an evil god (or a demon) Falling from there, he became the priest of the king Śrīvarddhana Though the priest was well known among the people as a truthful person, but in reality he

had been quite wicked and followed the evil path in reality (38-39) Once the priest stole away the riches of a trader named Niyamadatta While gambling with him he won even his finger ring (40) A slave-girl of the queen carrying the finger ring went to the abode of the priest and showing it to his wife got some gems from her The queen returned the gems to the trader, who had been quite sad about his loss Thereafter, I took away forcibly the entire riches of the Brāhmana and drove him out of the city humiliating him The shattered Brāhmana somehow achieved noble wisdom and he performed hard *tapas* (41-42) After his death, he achieved godhood in the Mahendra heaven and thereafter having fallen from the heaven, he was born as a king of the Vidyādharas named Vidyuddṛdha (43) My *jīva* also met with its end and became a god having been fallen from the heaven, I became Sañjayanta in the Videha country (44) Because of the earlier blemish the Vidyādhara was fainted in anger, finding me there Overpowered with the influence of his earlier deeds, he indulged in the undesirable activities (45) The trader named Niyamadatta, also performed hard *tapas* as a result of which he was born as Dharnendra, the king of the *Nāgas*, having a noble heart (46)

In due course of time Vidyuddrdha got a son named Drdharatha Thereafter Vidyuddrdha entrusting the kingship to his son, proceeded on for performing the *tapas* (47) On the other hand, Drdharatha had a son named Aśvadharma, Aśvadharma had a son named Aśvāyu, Aśvāyu had Aśvadhvaja, Aśvadhvaja had Padmanibha, Padmanibha had Padmamālī, Padmamālī had Padmaratha, Padmaratha had Sinhayan, Simhayan had Mrgoddharmā, Mrgoddharmā had Simhaprabhu, Simhaprabhu had Simhaketu, Simhaketu had Śaśānkamukha, Śaśānkamukha had Śasānkacandra, Candra had Candraśekhara, Candraśekhara had Indra, Indra had Candraratha, Candraratha had Cakradharma, Cakradharma had Cakrāyudha, Cakrāyudha had Cakradhvaja, Cakradhvaja had Manigrīva, Manigrīva had Mayanka, Mayanka had Manibhāsura, Manibhāsura had Manisyandana, Manisyandana had Manyāsya, Manyāsya had Bimbostha, Bimbostha had Lambitādhara, Lambitādhara had Raktostha, Raktostha had Haricandra, Haricandra had Pūścandra, Pūścandra had Pūrnacandra, Pūrnacandra had Bālendu, Bālendu had Candracūda, Candracūda had Vyomendu, Vyomendu had Udupālana, Udupālana had Ekacūda, Ekacūḍa had Dvicūda, Dvicūda had Tricūda, Tricūda had Vajracūda, Vajracūda had Bhuricūda, Bhuricūda had Arkacūda, Arkacūda had Vanhijatī, Vanhijatī had Vanhiteja, as a son Besides these he had several other sons, who proceeded to their heavenly abodes in due course of time (48-54) Out of the above list, several of the

kings enjoying all the worldly pleasures, ultimately entrusted their kingdoms to their sons, decreasing the stock of their deeds and achieved the land of the *siddhas* (55) Gautama Svāmī says that these are the details of the Vidyādhara dynasty Now you listen to the incarnation of the second *yuga* "(56)

After the completion of the yuga of Rsabhadeva, the earlier noble feelings on earth vanished and the activities of the people about the *Paraloka* declined They became more attracted towards the passions and grabbing of wealth (57-58) Subsequently when the kings born in the Ikṣvāku dynasty proceeded on to the heavenly abode in due course of time, then Dharanīdhara became the king of Aodhyā From his queen named Śrīdevī, a son named Tridasāñjaya, who was lord of the Laksmī was born Indrābhā was the name of his queen Both of them had a son named Jitaśatru (59-60) A king name Vyananda used to rule the country named Podanpur A daughter named Vijayā was born to his queen named Ambojamālā The king Tridasāñjaya married Jitaśatru—his son, with Vijayā and then received *dīksā* He then returned to Kailāśa and performing *tapas* there, achieved *moksa* (61-62) Thereafter lord Ajitanātha was born to the king Jitaśatru and the queen Vijayā Indra and other gods performed the *abhiseka* ceremony of the lord, as they did in the case of the lord Rsabha (63) Soon after the birth of the lord, his father conquered all his enemies on earth, therefore, he was given the name of Ajita (64) Lord Ajitanātha had Sunayanā, Nandā and several other queens They were so beautiful that the beauty of Indrānī had been of no consequence before them (65)

Once thereafter, lord Ajitanātha went to the beautiful pleasure garden with his queens He, in the morning found a tank filled with blossoming flowers (66) In the evening time the observed the forest of lotus flowers getting squeezed At this sight, he realised that the riches and Laksmī were unstable and developed detachment from the world (67) Thereafter taking leave of his parents and brothers, he received *dīksā* appropriately (68) Together with him ten thousand Ksatriyas also discarded the kingship, the brothers and all other attachments, also received *dīksā* (69) Then he started a *vrata* for three days, taking nothing at all Thereafter Brahmadatta—a resident of Ayodhyā offered him food after three days, breaking the fast, with great devotion (70) He achieved the *kevala-jñāna* (supreme knowledge) after fourteen years He also achieved the position of a Arhanta and became adorable by the universe (71) As thirty four *Atisayas* and eight *Pratiharyas* appeared from Rsabhadeva, similarly the same also appeared from him (72) There were

ninety Gandharvas who dwelt at his feet There were also a lakh of ascetics, who had the lustre of the sun (73) Vijayasāgara was the younger brother of Jitaśatru whose wife was known by the name of Sumangalā Both of them had a son named Sagara (74) This Sagara possessed all the auspicious and noble symptoms and was the second Cakravartī king He also earned immense fame because of his holding nine treasures *(nidhis)* (75) O Śrenika, you listen to the events of his life time In the southern mountain ranges of Vijayārdha mountain there is a city named Cakravāla (76) A Vidyādhara king named Purudhana, used to rule there He possessed great influence and had a large number of *vidyās* with him. He asked for the daughter named Sulocanā of the king of Vihayastilaka, who at the advice of Nimittajñāni, gave away his girl to the Cakravartī king instead of Pūrnadhana (77-78) Then a terrific war was fought between the kings Sulocanā and Pūrnadhana When these kings were so fighting between themselves, then Sahasranayana, the son of Sulocanā, fled away with his sister to some other place (79) Pūrnadhana entered the city, killing Sulocana, but when he could not find the girl, he returned to his abode (80) Then Sahasranayana, learning about the killing of his father, was immensely enraged over Pūrvamegha, but being a weak person he could do no harm to Pūrvamegha He then started living in the forest infested with *astapadas* and kept on watching the loopholes of Pūrvamegha (81) After some time, Sagara stole away an illusory horse and reached in the forest where Sahasranayana had been dwelling Fortunately, Sahasranayana's sister Utapalamatī, found the Cakravartī king there and informed his brother about his presence in the forest (82) Sahasranayana was immensely pleased with this news and he gave away Utpalamatī in marriage to the Cakravartī king Cakravartī made Pūrnadhana as the king of Vidyādharas (83) Sagara who was the lord of six *khandas* and whom all the kings accepted as the lord, the same Cakravartī Sagara getting the girl as his wife, felt extremely satisfied (84) Achieving the lordship of Vidyādharas Sahasranayana then surrounded the city of Pūrnadhana from all the four sides (85) Thereafter a great war was fought in which a large number of warriors besides Pūrvamegha were killed (86) Thereafter Meghavāhana, the son of Pūrvamegha was turned out of the city of Cakraval by the enemies, who started wandering in the sky (87) Finding him so wandering, several of the Vidyādharas followed him Getting extremely upset, he then took refuge with lord Ajitanātha, who provided comfort to all the creatures of the world (88) Indra then asked him the reason of his terror Then Meghavāhana said, "My father Pūrvamegha and Sahasranayana's father Sulocana had

destroyed a large number of people as a result of which their enmity is continuing Because of them some tradition, the extremely cruel Sahasranayana, getting emboldened by the prowess of the Cakravartī king Sagara, has killed my brothers and other relatives This enemy has also frightened me immensely Therefore, I myself flying with the swans, have arrived here quickly (89-91) Thereafter such of he kings who had been following Meghavāhana, spoke to Sahasranayana, "Presently he is with lord Ajitanātha, therefore, we are unable to capture him " On hearing this Sahasranayana, getting enraged, himself went to the lord Then he kept on thinking mentally "who else is more powerful then me at present, who could protect him?" Thus thinking he reached the *Samavasarana* of the lord (92-93) As soon as the *prabhā-mandala* of the lord was sighted by Sahasranayana, his entire pride was shattered He offered his salutation to lord Ajitanātha Both Sahasranayana and Meghavāhana, forgetting their mutual enmity, sat at the feet of the lord Thereafter Ganadhara enquired from the lord about the story of the fathers of both of them At this the lord narrated the following story (94-95)

In the Bharata region of Jambūdvīpa, there was a city named Śadrtu in which there lived a trader named Bhāvan His wife's name was Ātakī and Haridāsa was the name of his son Though the trader named Bhāvan was the owner of a crore of *dravyas* but in spite of that he got ready to travel abroad for earning more riches (96-97) He handed over his entire riches to his son as a trust and advised him not to fall for bad habits like gambling etc He said, "O son, the evils like gambling are the cause of all the misfortunes Therefore it would be proper to avoid them " Delivering this discourse to the son, the trader named Bhāvan, with the passion for earning of more riches, boarded a ship and went to the foreign lands (98-99) After the departure of his father, the son Haridāsa, indulged in all the vices like the visiting of whores, gambling, drinking and other vices and destroyed four crores of *dravyas* (100) In this way when he lost everything in gambling then he became debtor of other gamblers The wicked gambler, then entered the palace of the king through a tunnel, and stealing the money from that place he kept on satisfying all his evil desires In due course of time when the trader returned from his foreign trip and did not find his son in the house, then he asked his wife about him, "Where is Haridāsa?" His wife told him that he had gone for committing theft through this tunnel (101-103) At this Bhāvan became doubtful that his son might not lose his life in his effort of committing the theft Therefore in order to dissuade his son from stealing, he also went through the same tunnel (104) On the other hand his own son was

returnıng through the same tunnel He thought that someone of hıs enemıes was comıng Thus thınkıng, the sınful son then kılled hıs own father wıth a sword (105) Soon thereafter he came to realıse by touchıng hıs father's face, moustaches, beards etc , that the dead person was none else then hıs own father At thıs he felt ımmensely grıeved (106) After the kıllıng of hıs father, he was frıghtened and he fled away from that place and went to several countrıes wıth a paınful heart and met wıth hıs end whıle wanderıng (107) In due course of tıme both the son and the father became dogs and then became jackals, then cats, then the bulls, then mongooses, and then the he buffaloes Then agaın they were born as bulls Both of them dıed ın every bırth kıllıng each other and they kept on wanderıng ın the forest of the unıverse Ultımately they were born as humans ın the cıty of Puskalāvatī ın the Vıdeha country (108-109) They performed *tapas* and wıth the merıt of the same, they descended ın the eleventh heaven named Satara and became the gods named Uttara and Anttara Leavıng the heaven the father named Bhāvana was born as Pūrvamegha Vıdyādhara and hıs son was born as Sulocana Vıdyādhara Because of that enmıty Pūrvamegha had kılled Sulocana (110-111) Then lord Ganadhara advısed Sahasranayana and Meghavāhana, "Both of you after knowıng about the actıvıtıes of your respectıve fathers, you should dıscard the enmıty conduct yourself peacefully (112) Thereafter the Cakravartī Sagara asked, "O lord, why dıd Meghavāhana and Sahasranayana, became enemıcal ın earlıer bırth?" At thıs the lord, who had been the owner of Dharmacakra, narrated the cause of the enmıty between the two as follows,"(113) He saıd ın the Bharataksetra of Jambūdvīpa, there ıs a cıty named Padmaka, there lıved an ımmensely rıch person who was well-read and had profıcıency ın mathematıcs, known by the name of Rambhā (114) He had two dıscıple named Candra and Abalı Both of them were quıte frıendly wıth each other They were extremely rıch and possessed ımmense vırtues (115) Rambhā who was well-versed ın the scrıptures on polıty thought that ın case both of them remaıned frıends then they would destroy hıs kıngdom He therefore created dıfferences between them (116) One day Candra ıntended to purchase a cow Therefore consultıng Gopāla, he went to hıs house ın order to arrange for the money As luck would have ıt, Avalı was found comıng wıth the same cow after purchasıng ıt On the way Candra, gettıng enraged kılled Avalı who after death was born as *Mlecha* (117-118) Candra on the other hand was born as a bull after hıs death The *Mlecha*, because of hıs earlıer enmıty kılled the bull and ate ıt up (119) The *Mleccha* then movıng through the bırths of bırds and anımals, was reborn

as a rat and the *jīva* of Candra after the death was reborn as cat In this way the cat ate away the rat (120) Because of their sinful ways both of them were fallen in hell Thus is quite appropriate of the universe (121) Having been freed from the hell, both of them were again reborn as the sons named Kūta and Kārpitika of the slave-girl of the king Sambhavadeva Both the brothers were slaves Both of them performed the duty of slaves and the king Sambhramadeva deputed them to serve at the temple of the Jina After their death, due to the merit earned by them they were born as Vyāntara-devas named Rūpānanda and Surūpa (122-123) Rūpānanda was the *jīva* of Candra and Surūpa was the *jīva* of Āvalikā In due course of time Rūpānanda was born as Kulaputraka named Kulundhara in the city of Rojovalī while Surūpa was born as Puspabhūti, the son of the priest (124) Though both Kuladhara and Puspabhūti were friends, but because of ploughman both of them became enimical with each other, as a result of which Kuladhara got ready to kill Puspabhūti (125) On the way he met a great sage, seated under a tree and he became peaceful listening to his discourse The king tested him and with the influence of his merit, he was appointed as a Mandaleśvara (126) Puspabhūti, found that Kulandhara achieved enormous fortunes because of his following of *dharma* and as such he also accepted the Jaina faith and after his death, he was reborn as a god in the third heaven (127) Kulandhara also reached in the same third heaven as a god Having fallen from the heaven, both of them were reborn as the sons of the father Anñjaya and mother Jayavatī, known as Krūrāmara and Dharmaśruti Both the brothers were immensely valorous and became the trusted servants of the king (128-129) Once the king Sahasraśīrsa went to the forest, in order to capture the elephants He found there that the animals like lions and deer were enemies since birth were living in peace and love (130) The king thought, "Why are the wild animals so peaceful here?" Thus thinking, the king entered the forest, and as soon as he did so he sighted the great sage Kevalī there (131) Then both brothers together with king Sahasraśīrsa, received *dīksā* from the sage As a result of this the king achieved *moksa*, while Krūrāmara and Dhanaśruti achieved the Satārā-heaven (132) Out of them the *jīva* of Krūrāmara, after falling from the heaven was born as Meghavāhana and the *jīva* of Avalika, known as Dhanaśruti was born as Sahasranayana In this way both are enimical to each other because of their earlier enmity (133)

Thereafter Cakravartī Sagara asked the lord, "O lord, what is the reason for my being so immensely attached to Sahasranayana?" In reply to this, the lord said, "Rambhā had been proficient in the mathematics

and used to provide food to several of the sages and became *Ārya* among the gods He then was lodged in the Saudharma heaven Having fallen from there, he was born as the loving son of the king Hari and his queen Dharā, in the city of Candrapur His name was Vratakīrtana Achieving the position of an ascetic, he reached the heaven Falling form there, he was reborn as Payoble, the son of the king Mahāghosa and his queen Candrinī, in the city of Ratnupur, in the western Videha region Becoming an ascetic, he reached the fourteenth heaven named Prānata and became a god there (134-137) Falling from there, he was reborn in the city of Prithvīpur in the Bharataksetra as the son of the king Yaśodhara and his queen Jayā, His name was Jayakīrtana (138) He received *Jina-dīksā* near his father and was reborn in Vijaya-Vimāna Falling from there, you became Sagara Cakravartī (139) As Rambhā you were closely attached to Ābali Presently Ābali has been born as Sahasranayana (140) In this way learning about the events of their past life from the mouth of the lord, Meghavāhana and Sahasrāksa felt more devoted towards *Dharma* (141) Because of the religious inclination, both of them were reminded of their earlier castes Thereafter with their hearts filled with devotion Meghavāhana and Sahasranayana offered prayer to the lord Ajitanātha as follows (142) "O lord, the one who is without wisdom, the one who is without lord, has no protector, on such worldly creatures, you bestow your compassion without any cause and do good to them What more surprising than this can be?(143) Your beauty is without comparison You possess immense strength O lord, who is the person in the three worlds who could not be satisfied on having an audience with you (144) O lord, though you have achieved all the achieveable things, you are self contented, omniscient, the form of comfort, beyond thinking, and you have attained the knowledge about everything, but in spite of that you are still prepared to act for the welfare of the people (145) O lord of the Jinas, you provide the best of support to the *jīvas* who have fallen in the blind well of the universe, imparting your discourses on the religious faith "(146) Thus they were speaking in delight and their eyes were wet with tears Both Meghavāhana and Sahasranayana offered their salutations appropriately and took their seats (147) The sages like Simhavīrya, the gods like Indra and others, and the kings like Sagara and others were immensely surprised (148)

After sometime, Bhīma and Subhīma the Indras among the Rāksasas with their hearts filled with delight, said to Meghavāhana, "O son of the Vidyādharas, you are quite graceful for taking refuge with the Jinendra Ajitanātha who is all knowledgeable Both of us are pleased with you

Therefore we are going to speak out something which would be beneficial to you You listen to us attentively You deserve to be protected by us (149-151) The ocean of salt water which is full of terrific crocodiles, have thousands of islands which are quite beautiful (152) The groups of Gandharvas, Kinnaras, Yaksas and Kimpurusas enjoy their sports at some of these islands (153) Among those islands, there is an island which is auspicious sporting place for the Rāksasas and is thus called the Rāksasa-island and is spread in seven hundred square *yojanas* (154) In the centre of the Rākṣasa-island there is a Trikūta mountain which is quite vast like the Meru mountain It is extremely inaccessible and has a large number of caves which provide the abodes to the people there besides protection (155) Its peak is as beautiful as the peak of the Meru mountain It is nine *yojanas* in height and is fifty *yojanas* in width (156) Its golden corners always remain studded with heaps of diamonds The *kalpavrksa* trees are surrounded by a number of creepers, which get squeezed (157) At the base of Trikūta mountain, the city of Lankā is located covering an area of thirty *yojanas* The people of demon race live there The palaces of the city are built with gold studded with gems (158) It looks like the place of Indra in beauty with a large number of gardens, the lakes filled with the blossomed lotus flowers, and high temples of Jinas (159) The city of Lankā is considered to be the ornament of the south O Vidyādhara, you go to the city of Lankā and live there quite happily "(160) Thus speaking to Bhīma—the Indra among the Rāksasas, he presented him with a divine garland of gems, which was issuing lustre of crores of rays (161) Because of his attraction towards him in his earlier births, he gave away the garland to him and said, "O Vidyādhara, you are having a body of leather and are best person of the *yuga*, and because of that the *hāra* has been presented to you "(162) Besides that garland, he also gave him a vast natural city which was concealed in the earth, which was six *yojanas* in depth, and had the length of a hundred thirty one and a half *yojanas* in length and one and a half *kalas* in width (163) What to speak of the physical entry of the enemies with their bodies, they could not enter it even mentally there It had several palaces and was known by the name of Alankārodaya It could be compared with the heaven in so far as its beauty was concerned (164) In case per chance, you are attached by the enemy, then you can live there in the city quite comfortably with the help of your sword This is the most secured place for your family traditions "(165) These were the words spoken by Bhīma and Subhīma—Indras among the Rāksasas, to Meghavāhana, the son of Pūrnaghana, hearing which he was immensely delighted Then he got up offering his

salutation to lord Ajitanātha (166) Thereafter Bhīma, who was Indra among the demons, bestowed him with the *Rāksasī-Vidyā* Receiving the same he (Meghavāhana) boarding the automatic plane proceeded on towards the city of Lankā (167) On coming to know that Indra among the Rākṣasas had given the city of Lankā to Meghavāhana, all the brothers and relatives of Meghavāhana were delighted as the lotus flowers blossom in the morning (168) Many Vidyādharas including Vimala, Amala, Kānta and others came delightfully to him quickly and felicitated him speaking sweet words (169) He was surrounded by the brothers and relatives with their hearts filled with satisfaction, Meghavāhana moved towards Lankā Several of the Vidyādharas were following him, while some of them accompanied him and the others marched ahead of him Many of them were moving mounted over the elephant backs, while some of them were moving riding the horses Many of them were issuing the slogans of victory, several of them were issuing the sweet sound, with the beating of the drums Several of the people were moving under the white umbrellas Many of them were decorated with flags and garlands Some of the Vidyādharas were blessing Meghavāhana while others were offering their salutations to him Moving with all of them Meghavāhana sighted the ocean of salt waters (170-172) The ocean of the salt water was as vast as the sky, was as deep as *Pātāla*, had dark complexion like the forest of *tamāla* trees and had high waves (173) The people accompanying Meghavāhana started saying, "Look here, it appears like a mountain in the oceanic waters Look here a huge crocodile is leaping forward You find a huge fish here "(174) Thus enjoying the natural beauty of the ocean, Meghavāhana, entered the city of Lankā, which was lodged at the foot of the Trikūta mountain The city of Lankā was surrounded by a huge boundary wall and *gopuras* and had the red lustre It appeared as if the sky had been overcast with the lustre of the evening or the setting sun The place was decorated with high banners which were white like the lotus flowers It had enough of forts, *toranas* and the Jina temples Entering into the city of Lankā, Meghavāhana first of all paid a visit to the Jina temples, where he offered his salutation to them Thereafter performing all the welfare ceremonies, he entered the palaces (175-177) His other relatives also whose eyes and eyebrows were shining like the diamonds, were lodged appropriately in the suitable palaced (178)

Thereafter, in the city named Kinnaragīta, there ruled a king named Ratimukha who had a queen named Anumati They had a daughter named Suprabhā who could steal the mind as well as the eyes besides being the abode of desire, like Laksmī and like the moon rays who could

make the lilies to blossom She was like the stepwell of beauty and the ornament of ornaments She could delight all the organs of senses The king Meghavāhana married her with great pomp and show (179-181) Subsequently, all the Vidyādharas obeyed the command of Meghavāhana, who ruled the country of Lankā for a long time in the same way as Indra rules in the heaven (182) In due course of time a son was born to Meghavāhana, who was desirous of having a son That son, according to the family tradition was given the name of Mahāraksa (183) Once upon a time the king Meghavāhana went to the *Samavasarana* of lord Ajitanātha, for his adoration After adoring him, he humbly took his seat there (184) When the narration which was going on earlier was over, then Sagara Cakravartī, offered his salutation touching his head with his hands asked Jinendra Ajinātha (185) He said, "O lord, during this *avasarpinī* period, how many more Tīrthankaras would appear on earth, being the lords of *Dharma-cakra*?(186) How many Tīrthankaras have already appeared in this world for the benefit of the people? In reality the birth of people like you in the three worlds is really surprising (187) How many Cakravartīs possessing the fourteen diamonds, and Laksmī with a symbol of *Sudarśana-cakra* would be born? Similarly, how many of Balabhadras, Nārāyanas, Pratinārāyanas, would be there?"(188) When so questioned by Sagara Cakravartī, lord Ajitanātha spoke the following words His words were putting to shame, the sound of the beating of drums by the gods and provided the best of delight to the ears (189) The lord spoke in the language of Ardha-Māgadhī and it did not allow his lips to waver, while speaking Of course, it was quite surprising (190) The lord said, "O Sagara, in each and every period of *Utsarpinī* and *avasarpinī*, there appear twenty-four Tīrthankaras in each one of the period, whose mind is filled with religions fervour (191) At the time when the entire universe was covered with the darkness of ignorance, the *dharma* had completely declined, it became the abode of all the false-doctrines, and was without a ruler, at that point of time, the son of the king Nābhi, named Rsabhadeva, became the first Tīrthankara O king, this yuga was initially established by him (192-193) It is he who created the three classes of Ksatriyas, Vaiśyas and Śūdras, because of the difference in their activities During his time the paddy was grown with water of the clouds (194) During his time also, Bharata, who had the lustre like the lord, created the Brāhmanas, who wore *yajñopavīta* (195) Two *āśrama* known by the name of *Sāgāra* nand *Anāgāra* were also created during his time It was lord Rsabhadeva, who delivered discourses on the science and all types of arts (196) Receiving *dīksā*, lord Rsabha carried on his duties and provided

solace and comfort to the people who had been suffering from the worldly ailments (197) In case all the creations of the three worlds collect together still they cannot visualise the depth of the beautiful virtues, which illumined with his own lustre (198) When lord Ṛṣabha reached the peak of the Kailāśa mountain for proceeding towards his heavenly abode, then all the gods and the demons had visualised them like the peak of the mountain of gold (199) Taking refuge with him, several of Bharatas and other sages, performing *mahāvratas* and achieved *nirvāna* (200) Several of the people earning auspicious merits, achieved heaven Besides several of the simple minded people achieved the highest position (201) Though his ideals were quite spotless, but some of the people following the false ideologies, could not appreciate his teachings in the same way as the owl is unable to look at the sun (202) Such of the people, following falsehood, believing in the false-*dharma*, are born as the degraded gods Thereafter moving through the births of birds and animals they fall in the hell (203) Thereafter with the passing of longtime, when the *youga* of Ṛṣabhadeva, who was as deep as the ocean, was shattered, and the religious activities came to a stand still, them lord Ajitanātha in order to establish the order of *Satayuga* and for the welfare of the universe, was born as the second Tīrthankara (204-205) When the noble-*dharma* declines because of misconduct, and false attitudes of the people, and starts losing its lustre or appeal, then the Tīrthankara is born for the uplift of the same (206) The people of the universe, achieving the noble *dharma* against which like their close relative, follow the path of *moksa* and then achieve *moksa* (207) After my achieving of *moksa*, thereafter twenty-two more Tīrthankara would be born, who would provide brilliance to the three worlds (208) These Tīrthankaras would also possess the lustre like myself besides the prowess and would be majestic They would also be adored by all the creatures of the three worlds like me and possses the knowledge and the wisdom like me (209) Out of these twenty two Tīrthankaras, three of them (Śānti, Kunthu an Ara) enjoying the fortunes of Cakravartīns, would enjoy endless comforts and enormous wisdom (210) Now I am going to speak out the means of those great personalities, which are the form of welfare in the three worlds O king Sagara, these names will surely purify your heart (211) Rsabhanātha, who had been the best of the Kumāras, who had lived in the past, and presently I am the Tīrthankara known as Ajitanātha (212) Sambhavanātha is the cause of redemption, Abhinandnanātha is the delight of all the creatures of the world, Sumatinātha, Padmaprabha, Supārśvanātha, Candraprabha, Puspadanta who destroys the eight types of deeds, Śītalanātha who is the ocean of

humility, Śreyāmsanātha, who bestows welfare with the best efforts, Vāsupūjya who is adored by the nobility, Vimalanātha, Anantanātha, Dharmanātha, Śāntinātha, Kunthunātha, Aranātha, Mallinātha, Suvratanātha, Naminātha, Neminātha, Pārśvanātha, and the great follower of the path of Jina-Viranātha These are the twenty-four Tīrthankaras of the present *Avasarpinī yuga* They will bestow welfare and grace on all the creatures as well as the god of gods (213-216) The birth of all of them would be celebrated with the shower of the gems All the gods would perform their *abhiseka* over the Sumeru mountain with water of the ocean of milk (217) The grandeur, beauty, comfort and strength of all of them would be beyond comparison and all of them would be the destroyer of the enemy like birth in the universe and bestow *moksa* to the people (218) When lord Mahāvīra would set like the sun, thereafter several of the fireflies of falsehood would gain importance (219) Such people would not only themselves fall into the fourfold well of the universe, but would also make others who would be blinded with the illusion, to fall in the same (220) A Cakravartī as illustrious as you are and was the lord of immense fortunes and Laksmī, has already happened in the past You are the second most powerful Cakravartī on earth Besides you two, there would be ten more Cakravartī kings in future (221) Bharata had been the first of all the Cakravartīs Presently you are the second Cakravartī Besides you too, those enjoying the symbols and *cakras* of Cakravartī kings and lords of all the pleasures, there would be ten more Cakravartīs (222) Then there would be Sanatkumāras—3, Maghavas—4, Śānti—5, Kunthu—6, Ara—7, Subhuma—8, Mahāpadma—9, Harisena—10, Jayasena—11, and Brahmadatta—12 (223) There would be nine Pratinārāyanas and nine Nārāyanas Besides there would be nine Balabhadras who would be devoted to *dharma* (224-225) O king, as the Tīrthankaras and Cakravartī kings of the *Avasarpinī* age have been described by me, similarly in the *Utsarpinī* age they will appear in the Bharata and Airāvata regions (226) In this way the wandering of the *jīvas* under the influence of *karmas* (deeds) in the universe, the birth of the great personalities, the changing of *Kālacakra,* and the comfort enjoyed by the *jīvas* having been deprived of the eight type of deeds, all these aspects were well thoughout by the intelligent of Meghavāhana (227-228) He thought, "Alas! it is a matter of great pity, that the deeds performed by the *jīva* make him suffer immensely Intoxicated with wine of the *karmas,* he enjoys the worldly pleasures which look quite pleasant and attractive in the beginning,(229) but ultimately they cause harm like the poison What is the use of enjoying such worldly pleasures?(230) Though the *jīva*

keeps company of the riches, women, brothers and relatives for a long time, still he has to wander alone in the universe (231) As a dog follows a person only upto the time it is given the piece of bread to eat, similarly the people of the universe follow a person till such time they enjoy *through him the comforts (232) So much of time has passed, but who is* the person in the world to accompany his brothers, wives, friends, and other intimates, to the heaven (233) The pleasures of the five organs of senses, are like the skin of the serpent and make one fall into the hell Who is the conscious and thoughtful person to get attracted towards the worldly pleasures?(234) The biggest surprise has been that a person who takes shelter with Laksmī (or riches), the same Laksmī deceives him and cheats him, what more wickedness could be there?(235) As the meeting with friends in a dream is quite short lived, similarly the meeting with the relatives is also short lived and the pleasure derived with the meeting with the relatives is also short lived (236) The body is without any substance like the water bubble and the life is unstable like the lustre of lightning (237) Therefore disowning the worldly surroundings which are the cause of living in the world, I accept the assistance of *dharma* which is not going to cheat me in anyway "(238) Thus thinking, putting on the *kavaca* of *vairāgya* (detachment) the intelligent Meghavāhana, entrusting the kingship to his son named Mahāraksa received *dīksā* from the lord Ajitanātha (239) A hundred and ten more Vidyādharas, also accepted *detachment with Meghavāhana and came out of the house like a* prison (240)

The moon like a Mahāraksa, with the rays of charity disturbing the ocean of relatives rose in the *Ākāśa-Gangā* in the form of Lankā (241) He was so powerful that the lords of Vidyādharas, receiving his command in dream, got up feeling disturbed and bowed before him with folded hands (242) He had a spotless beloved named Vimalābhā who always accompanied him like the shadow (243) He had three sons named Amararaksa, Udadhiraksa and Bhānuraksa All the three sons possessed all the virtues (244) They kept themselves busy in various types of activities and were quite large hearted They possessed enormous fortunes All the three of them appeared like the three *lokas* (245) Lord Ajitanātha leading the virtuous people to the path of *moksa*, ultimately reached the Sammeda mountain peak and from there he achieved salvation or the place of the Siddhas (246) Sagara Cakravartī had ninety six thousand beautiful queens who had the lustre possessed by Indrānī They had sixty thousand sons possessing immense prowess and the lustre like the gems studded pillars Those sons also had several sons (247-248)

Once all the sons went to the Kailāśa mountain for the purpose of adoration With the movement of their feet the earth was shaking They looked like the mountains (249) They adored all the sages at the mountain Kailāśa with utmost devotion Thereafter all of them using the *danda-ratna* started digging a moat around the mountain (250) With the use of the *danda-ratna* they dug up the earth as deep as *pātāla* At this Nāgendra was immensely enraged and he looked at them in anger (251) With the flames of anger of Nāgendra, their bodies started burning All the sons of the Cakravartī king were then reduced to ashes (252) As with the strength of killing in the poison, there remains a force of bestowing life as well, and with the influence of the same, sometimes it becomes the cause of sustaining life, similarly the fire of anger of Nāgendra, though had the power of burning, it was a source of showering the grace as well Because of its becoming so graceful, out of those sons, two sons Bhagīratha and Bhīma could save their lives and could not be reduced to ashes (253) Finding that the other sons of Sagara had met with misfortune, they went to their father (254) Since they were afraid that with the sudden breaking of the news to Sagara about the death of his sons, he might die in shock, the people of wisdom prevented Bhīma and Bhagīratha from breaking the true situation to the king (255) Thereafter, all the kings, the courtiers of his race, people well-versed in the scriptures, those well-versed in making entertainments assembled together and went to the king Their faces were normal and their costumes were also as usual and there was no difference All of them behaved like they did so earlier All of them reached before the Cakravartī king as before (256-257) All the people took their respective seats offering their salutation to the king Then at the instance of all of them an old man started narrating the following story (258) O king Sagara, you look at the instability of the universe observing which the mind of women gets attracted towards it (259) In earlier times, there had been an immensely valorous king named Bharata who was as valorous as you are, who had controlled the entire six *khandas* of the earth like a slave (260) He had an immensely valorous son named Arkikīrti and solar race had derived its name from him (261) Arkikīrti had a son who further had a son but all of them are nowhere to be seen presently (262) Or even otherwise leave them All the powerful kings who possess the fortunes as comparable with the heaven are reduced to ashes in not time (263) Or leave them aside even the three Śankaras who delight the entire three *lokas*, also at the end of their age discard the human body and proceed to heaven (264) As the birds spending the night over the huge trees, next morning proceed on to the ten direction, similarly several

of the people collecting in a family move on to different places under the influence of their deeds (265-266) Many of the people have witnessed the beautiful bodies of the earlier people with their own eyes but presently they know them with the mentioning of their names only (267) Death is more powerful than any one of the powerful people because it has defeated all other powerful persons (268) It is astonishing and quite a big surprise and reminds one of the destruction of great people like Bharata Our chest does not burst out (269) The fortunes of the people, meeting with the near and dear ones besides the body forms the waves, rainbows, dreams or lightning like the storm (270) There is no one in this world who could be compared in this respect that in the way one is eternal We shall also become eternal (271) The one who was competent enough to drive out the ocean filled with the crocodiles or the one who could lift up the earth carrying it in his hands and the one who is competent enough to eclipse the sun and the moon such people in the due course of time enter the mouth of Yama (272-273) All the people of the three worlds have been overpowered by the impossible universe infested with the death In case someone has been left out, it is only the Jina, who has been born as *siddha* in the *dharma* of *jīva* (274)

As several of the kings had been destroyed by the passage of time similarly we people also will one day face destruction and death This is the ordinary rule of the universe (275) The death which overtakes people of the three *lokas* equally, on its arrival, which one of the person in the universe would grieve for the cause of their death "(276) When this discussion was going on with the old person in the meantime, the Cakravartī king who could well understand the actions of the people found two of his sons were looking at them He thought in his mind,(277) "All my sons use to offer their salutation to me at one and the same time but presently only my two sons are visible in spite of that their faces look quite sad and gloomy Apparently my remaining sons have been destroyed (278) The kings who have arrived here before me are unable to tell me about the death of my sons Therefore they are speaking in the round about manner taking some pretext "(279) Thereafter though the Cakravartī king had been bitten by the snake of grief but still having been consoled with the sound voice of the courtiers he did not die instantaneously (280) He realized that the worldly pleasures are as unstable as the banana leave and entrusted the kingship to Bhagīratha and himself received *dīksā* (281) In the meantime, the king Sagara who possessed immense virtues was about to leave the earth Then the entire earth which possessed gold mines was treated by him in his mind like a

straw (282) Thereafter the king Sagara accompanied with his son Bhīmaratha took refuge with lord Ajitanātha He received *dīksā* there and achieved *kevala-jñāna* (supreme knowledge) Soon thereafter he was bestowed with the place of *siddhas* and he was redeemed (283) The son of Cakravartī Sagara named Bhagīratha started ruling there One day he asked Śruta Sāgara, the great sage (284), "How did my grandfathers's sons met with their death at one and the same time and because of which merit I could be saved while remaining with them (285) Lord Ajitanātha said, "Once the four-fold *sangha* was moving for adoration towards the Sammeda mountain peak On the way they reached in the village named Antaka (286) Finding the group of the people the dwellers of the village Antaka started using abusive language against them laughing at them There was a potter who prevented all the people of the village from humiliating *sangha* while praising them (287) A person of that village had committed theft therefore the thoughtless king observed that the entire village was at fault and the people commit crimes He therefore surrounded the village and burnt out the entire village (288) The day on which the entire village was burnt into ashes, at that particular day the potter had gone out on an invitation at the some other place out of the village (289) After the death of the potter he became an extremely valorous man and all the people of the village became the shells which were all purchased by the Vaiśyas (290) Thereafter the *jīva* of the potter after his death became a king and the villagers became the earthworms The earthworms were crushed under the feet of the elephant and they kept on wandering in the universe (291) The *jīva* of the potter became the sage and he achieved godhood and falling from there, he became Bhagīratha All the people of the village after they died became the sons of Sagara Cakravartī (292) Because of their denouncing the sages and the *sangha* they met with their death after attaining human form Because of the same sin all the people also met with their death and because of praising of *sangha* you became so well placed possessing long life (293) In this way learning about the details of his earlier birth from the mouth of the lord, he became peaceful Thereafter becoming the best of the sages he achieved the best of the position among them (294) Gautama Svāmī then spoke to Śrenika, "O king, I have narrated to you the story of Sagara In this context now I am going to narrate to you another story which you kindly listen attentively (295) In due course of time Mahārakṣa kept on ruling Lankā without any obstruction The king was full of knowledge and once in order to enjoy the sports with the ladies he went to the pleasure garden which was covered with blossoming red flowers and the

step-wells A high mountain of gems had been built for the purpose of supporting the trees The trees were blossoming with flowers and looked graceful The birds wandering here and there issued sweet notes in flocks which was covered with the land studded with gems which issued various types of lustre It had beautiful groves covered with cool creepers over which the black bees were flying issuing humming sounds The place was covered with gems from which various types of lustre was emerging and which was covered with creepers with their leave (296-300) The king Mahāraksa started enjoying his spouses Sometimes the damsels showered flowers on him and sometimes he himself threw flowers at the damsels (301) Some of the damsels became jealous and annoyed at the efforts of others while the others pacified her falling at her feet (302) Sometimes the breasts of the damsels developed like the Trikūta mountains inviting others while the other damsels embraced her instigating her at the same time (303) In this way the king was engrossed in the play with the damsels Looking at them it appeared as if the king was surrounded by the damsels in the ocean of love and kept on enjoying the sport for long time, in the same way as Indra enjoys the company of the *apsarās* in the Nandanavana (304) In due course of time the sun was set and there started the night All the lotuses started closing The king Mahāraksa suddenly spotted a black bee lying dead in a closed lotus flower (305) At the same time the influence of the conjugal pleasures started fading out and his heart was overtaken with the incident of destruction of the black bee inside the lotus flower He felt worried about it (306) He thought that this blackwasp had been attracted towards the flower dust and had to face the death because it was not satisfied The *Ācārya* says that disgrace to the passions for the worldly pleasures (307) As the blackwasp was getting attracted towards the lotus flower it met with its death, similarly the one attracted towards lotus like damsels would also face death (308) Whereas the black bee had met with its end because of the passion of smelling and the taste then we people are overwhelmed with five organs of senses then what to speak about us?(309) Even otherwise this blackwasp belongs to the birds species is devoid of knowledge and as such it is quite appropriate for it to behave like that but we people possess the wisdom but in spite of that we remain absorbed in all these worldly pleasures (310) What is the pleasure in licking the sword soaked in honey when with its fall the tongue will be reduced to pieces (311) There is no comfort in the worldly pleasures and it appears like that What to speak of the pleasures in the worldly affairs? They become the cause of several types of discomfort continuously (312)

Such of the people who have been detracted from the worldly passions like the fruit of *kimpaka* tree I adore all such great people mentally who speak the truth, offering my salutation to them (313) Alas! it is a matter of great misfortune that I have been overpowered by these passions for a long time and allowed myself to be cheated, for so long The attraction towards these passions is quite harsh and is like the poison which kills (314) Suddenly at the same time Śruta Sāgara who was true to his name and was a great sage, arrived there in the forest (315) The sage Śruta Sāgara had a beautiful body and with the lustre emerging from his body he put the moon the shame The lustre of his body even humiliated the sunshine and with his patience he could defeat even the Sumeru mountain (316) His soul always remained absorbed in the *dharma-jñāna* He was free from attachment and jealousy He had controlled his mind, speech and body with three types of *dandas* He always remained ready to subside the attractions (317) He was the one who controlled all the organs of senses He was attracted towards the six *jīvas* of the body He was free from the seven types of fears and eight types of prides (318) By looking at him one felt as if *dharma* had arrived in the form of a human being The great sage was engaged in the best of efforts and was heading a great *sangha* of the sages (319) He had illumined all the directions with the lustre of his body Such a great sage took his seat over the vast and spotless rock which was free from the insects (320) When the king Mahāraksa came to know from the gardeners about the presence of the great sage there, he with his heart filled with anxiety went before him (321)

Thereafter the king Mahāraksa, with his face beaming with lustre fell at the feet of the sage, who bestowed welfare and comfort (322) He also offered his salutation to the best of the *sangha* and enquired about their welfare and *dharma* Then after waiting for a moment, he asked with devotion about the form of *dharma* (323) Subsequently, the great sage whose heart was beaming like the moonrays and had the teeth which issued the lustre of the moon, said to Mahāraksa (324) He said, "O king, lord Jinendra has described the feeling of *ahimsā* alone as the form of *dharma* and the truthfulness and other activities are only its associates (325) In which so ever position, the people of the world are lodged, and the way in which they are influenced in life, they get attracted to the same (326) When on the one hand a person is achieving the life and on the other hand the possibility of death is also there, the people who are afraid of death, then the people leaving the riches of the three *lokas*, desire to remain alive This goes on to testify that the people

are more desirous of life then anything else (327) What is the use of speaking much on the subject? This fact can be visualised by one's own experience The way in which our life is dear to us, similarly all other creatures love to remain alive (328) Therefore such of the people who perform the cruel deeds, are foolish and destroy the loving lives of the creatures, they perform all the sins (329) With the killing of the creatures, the weight of the deeds, becomes so heavy for them that they straight away fall in the hell like the piece of iron falling in the water (330) Such of the people, who are sweet-tongued but their minds are poisonous and hard, those who have been overpowered by the organs of senses, and whose minds are engaged in the activities of the three worlds,(331) those who have been deprived of the noble thoughts, and who move according to their own whims, such wicked persons are born as birds and animals (332) First of all the *jīvas* achieve the human form with great difficulty and still difficult is to achieve a beautiful body and still more difficult is the achieving of the riches and the fortunes, further difficult is to be born in the *Ārya*-race Still difficult is the gaining of the education, still difficult is the knowledge of the useless and the precious things and still difficult is the achieving of the *dharma* (333-334)

Several people with the influence of *dharma* achieve the company of the goddesses in the heaven besides the mental pleasures (335) Falling from there covered with the refuse and the urine, besides the crawling insects, he enters into the womb of the mother which is filled with the bad smell (336) In the womb the creatures are surrounded by the net of leather, the blood mucus and other things, receives as its food through a pipe from the mother (337) In the womb all the limbs of the *jīva* are squeezed and he feels quite uncomfortable with the weight of the miseries Then coming out of the womb he gets the best of the body of human beings (338) There are several human beings who remain cruel right from the birth and are against following the rules of good conduct They are also deprived of the correct vision and keep on enjoying all the worldly pleasures (339) Such of the people who getting infested with the passions are fallen from right conscious, they have to face immense miseries and they keep on wandering in the ocean of universe (340) One should disown the words spoken by him which are painful to others making all the efforts because such type of words result in violence and the violence becomes the cause of destruction of universe (341) Similarly, the stealing, keeping company of others wives and also having desires for others' wives are the sins which have to be left because all of them are the cause of pain "(342) Mahāraksa the king of Vidyādharas listening to

the discourse of great sage from his mouth developed detachment Thereafter he offering his salutation to him enquired about his earlier birth (343) The sage Śruta Sāgara who possessed all the knowledge looked at Mahāraksa, the great king of Vidyādharas and spoke to him briefly (344) "O king, in the Podan city of Bharataksetra there lived a person named Vrita, he had a wife named Mādhavī and both of them had a son named Prīti (345) In the same city of Podanpur there was a king named Udayācala and the name of his queen was Arhacchri Both of them had a son known by the name of Hemratha who subsequently ruled the country (346) Then he performed astonishing type of adoration at the temple of Jina with great devotion which surprised the people (347) At the time of adoration the people loudly shouted the slogans of victory, listening to those slogans you also shouted the slogans of victory getting filled with delight (348) Because of this delight you could not remain inside the house Therefore you came out in the open courtyard and started dancing like the peacock which starts dancing with the thundering of the clouds (349) Because of the merit earned by you by this performance you after your death became a Yaksa who pleased the eyes of Yaksas (350) After some time once, in the western Videha country, the enemies of Kañcanapura, the enemies attacked the sages (351) You defeated the enemies and saved the bodies of the sages who were engaged in performing of *tapas* By this performance you earned a great merit (352) Thereafter falling from there you went to Vijayārdha mountain and you were born to the Vidyādhara couple Tadidangada and Śrīprabhā (353) Once Amara Vikrama the king of Vidyādharas arrived for the adoration of sages Looking at him you desired to have the similar type of fortunes which were posssessed by the kings (354) Thereafter performing great *tapas* in the next world you were born as a god in Aisāna heaven and falling from there you were born as Mahāraksa, the son of Meghavāhana (355) As the wheel of the chariot of sun keeps on rotating similarly you also influenced with your wife and tongue and other organs of senses wandered in the universe (356) Whatever bodies were achieved by you in your earlier births their number was so large that they could not be accommodated in all the three *lokas*?(357) The one who could not be satisfied with the worldly pleasures enjoying them for crores of *kalpas* besides the pleasures enjoyed by the Vidyādharas, then how could you be satisfied with the magic like players in eight days? Therefore you disown the desire for the worldly pleasures and accept the peaceful means " (358-359) Learning about the fact that he has very little age left now he did not feel panicky but he felt that he had to take to so many births in this universe Learning about this, he of course felt

paınful (360) Therefore you establıshed your eldest son named Amarāksa over the thrown and declared Bhānuraksa the younger son as the crown prınce (361) You dısowned all the fortunes and engaged yourself doıng good to others then you stood lıke a pıllar and became free from greed (362) You dıscarded all thıngs lıke food and water etc wıth whıch the body could be maıntaıned and started thınkıng the frıend and foe equally You selected the mıddle path and controllıng all the senses you undertook the *vrata* of sılence Takıng your seat ın the center of Jına temple before performıng all these tasks you adored lord Arhant and performed hıs *abhıseka* ın a grand manner (363-364) Because of the devotıon of your mınd at the feet of Arhant your conscıous became auspıcıous and you as Vıdyādhara after your death became the best of the gods (365)

In due course of tıme, Amarāksa marrıed a prıncess named Ratı who was born of the kıng Śrīdhara and the queen Vıdyā ın the cıty of Kınnargīta (366) The Bhānuraksa on the other hand marrıed the prıncess of Gandharva born of Sura Sannıbha kıng and the queen Gāndhārī (367) Amarāksa was bestowed wıth ten beautıful sons and had three daughters who were as beautıful as *apsarās* of the heaven and were adorned wıth all the ornaments (368) In thıs way Bhānuraksa also had ten sons whose glory was spread ın all the dırectıons besıdes he had sıx daughters (369) O Śrenıka, the vıctorıous prınces founded many beautıful cıtıes after their names (370) You lısten to the names of the cıtıes whıch are—Sandhāyakāra, Suvela, Manohlāda, Kımsadvīpa, Harıyodha, Samudra, Kanchana and Ardhasvaragotkrsta, whıch could be compared wıth the heaven All these cıtıes had been founded by the ımmensely ıntellıgent and valorous sons of Amarāksa (371-372) Sımılarly the sons of Bhānuraksa also buılt the cıtıes named Āvarta, Vıgadha, Amboda, Utkata, Sphut, Durgraha, Tata, Toya, Avalı and Ratnadvīpa These ten cıtıes were founded by Bhānuraksa's sons (373) All the cıtıes were studded wıth numerous gems and dıamonds were glıtterıng, the walls of whıch were made of gold and ıssuıng lustre (374) All the cıtıes became the dwellıng places of Rāksasas who were desırous of enjoyıng the worldly sports The other Vıdyādharas who dwelt ın other ıslands also buılt several cıtıes (375)

Thereafter Bhānuraksa and Amarāksa both the brothers entrustıng the care of theır kıngdoms to theır sons receıvıng *dīksā*, even after becomıng ımmensely rıch, achıeved the eternal posıtıon of Sıddhas (376) In thıs way the great personaltıes ınıtıally enjoyed all the royal pleasures and thereafter they receıved *dīksā* Sımılar type of tradıtıon of the kıng

Meghavāhana was followed by the future kings of his race (377) In the same ancient tradition a demon named Manovega had an illustrious son named Rāksasa and because of that its dynasty was called as the Rāksasvamśa The king Rāksasa had a queen named Suprabhā He got two sons from her who were given the name of Ādityagati and Brhatkīrti Both these sons had the lustre of the sun and the moon The king Rāksasa was like the bull to carry the weight of the kingdom and entrusting the kingship to both the sons he went for performing *tapas* (378-380) Out of those two brothers Ādityagati was the elder one and the king and Brhatkīrti was the crown prince The queen of Ādityagati was known as Sadanpadmā and the queen of Bhānubhūti was known as Puspanakhā (381) Ādityagati got the son named Bhīmaprabha who had one thousand queens having the lustre of the divine damsels (382) He got one hundred and eight sons who were quite valorous All those sons were carrying on the responsibility of the kingdom like the pillars (383) Thereafter the king Bhīmaprabha entrusting the kingship to his elder son received *dīksa* and thereafter performing *tapas* he received the supreme position (384) In this way Bhīma and Subhīma—Indra of the gods had bestowed their favour on Meghavāhana in the family tradition of whom the Vidyādharas started dwelling in Rāksasa-dvīpa with comfort (385) The Vidyādharas of Rāksasa dynasty who were protected by their merits and were protecting the gods of the Rāksasa-dvīpa and because of that, the island came to be known by the name of Rāksasa-island and such of the Vidyādharas who protected the island came to be known as Rāksasas (386) Then he spoke to the king Śrenika, "O king, I have narrated to you the origin of the Rāksasavamśa to you Now I spell out the names of the prominent people of this dynasty You listen to me attentively (387) The first son of Bhīmaprabha was known as Pujārha He handed over the kingship to his son named Jitabhāskara and received *dīksā* (388) Jitabhāskara handed over the kingship to Samparikīrti and became ascetic (389) Samparikirti handed over the kingship to Sugrīva and then received *dīksā* Sugrīva handed over the kingship to Harigiri and performing hard *tapas* was turned into the best of the gods (390) Harigiri handed over the kingship to Śrīgrīva and taking to the *vrata* of a sage retired to the forest (391) Śrīgrīva entrusted the kingship to Sumukha and followed the path laid down by his father The valorous Sumukha handed over the kingship to his son Suvyakta and received *dīksā* (392) Suvyakta handed over the kingship to Amrtavega his son and resorted to performing *tapas* Amrtavega handed over the kingship to Bhānugati and Bhānugati handed over to Chintāgati all the riches and accepted the

posıtıon of an ascetıc (393) In thıs way Indra, Indraprabha, Megha, Mrgārıdamana, Pavı, Indrajıt, Bhānuvarmā, Surārı, Trıjata, Bhīma, Mohana, Udhāraka, Ravı, Cakāra, Vajra-Madhya, Pramoda, Sımha-vıkrama, Cāmunda, Mārana, Bhīsma, Dvıpavāha, Arımardana, Nırvaja-Bhaktı, Ugraśrī, Arhadbhaktı, Anuttara, Gatabhrama, Anıl, Canda, Lankāśoka, Mayūravān, Mahābāhu, Manoramya, Bhāskarābha, Brhadgatı, Brhatkanta, Arısantrāsa, Candravaraha, Mahārava, Meghadvān, Grhaksobha, and Naksatradaman, besıdes crores of other Vıdyādharas became the rulers of that dynasty All these Vıdyādharas were filled wıth ıllusıon and prowess and possessed enormous strength and lustre (394-399) All of them were the lords of Lankā and were well-versed ın all the *vıdyās*, Laksmī adorned the chest of all of them All were beautıful and had been born ın Lankā, after havıng fallen from the heaven (400) These kıngs of Rāksasas race gettıng frıghtened from the unıverse followıng the tradıtıon of theır ancestors, handıng over the kıngshıp to these sons receıved *dīksā* Several of the kıngs after handıng over the rıches to theır sons, achıeved the heıght of three *lokas* and several of them wıth developıng of theır merıts were born ın the heaven (401) In thıs way several of the kıngs met wıth theır death Out of them, there was a kıng named Dhanaprabha who was lord of Lankā, a son named Kīrtıdhavala was born to hım out of the womb of hıs wıfe who became quıte famous All the Vıdyādharas accepted hıs sovereıgnty and as Indra enjoys all the pleasures and fortunes ın the heaven, sımılarly Kīrtıdhavala enjoyed all the pleasures ın Lankā (402-404)

In thıs way wıth the performıng of *tapas* ın earlıer bırths enjoyıng all the pleasures as human as well as the gods they achıeved beautıful bodıes adorned wıth the best of merıts and qualıtıes Many of the people burnt the *karmas* to ashes and because of the *Sıddhas* but such of the people whose mınd was attracted towards the evıl, such people got ımmense defame ın the unıverse after theır death They were born ın the degraded *yonıs* and had to suffer paınful sıtuatıons and leavıng about thıs, O humans you must achıeve the lustre of the sun for the destructıon of the darkness of sıns (405-406)

Here ends Parva-5 of *Padma Purāna* by Ravısenācārya relatıng to the orıgın of the *Rākṣasavaṁśa* (Verses 1-406, P T 1236)

Parva 6
Origin of Vānaravamśa

Thereafter, Svāmī Gautama said, "O King, I have spoken to you about the origin of Vidyādharas of the Rāksasa-vamśa (1) Now you listen to the origin of the Vānaravamśa There is a range of mountains to the south of the Vijayārdha mountain over which there is a City named Meghapur having mansions and palaces (2) Atindra the king of Vidyādharas used to live there, who was quite famous and had the fortunes surpassing even Indra He had a queen named Śrīmatī who could be compared with Laksmī in features and beauty (3) Her face was so beautiful that in her presence it was always the bright fortnight (4) Both of them had a son named Śrīkantha, who was well-versed in the scriptures and listening to his name, the people of wisdom felt delighted (5) He had a younger sister named Mahāmanoharādevī, whose eyes were like the arrows of Kāmadeva (6) There was a beautiful city in which there lived an immensely valorous Vidyādhara king known by the name of Puspottara (7) He had a daughter named Padmābhā, who resembled the divine-girls and could please everyone with the wealth of her beauty, besides a son named Padmottara, was also born to him who was so beautiful that he always attracted all the people, detracting their attention from other things (8) The king Puspendra sought for the hand of the daughter of Atindra, but her brother Śrīkantha did not give his sister to Padmottara, but married her to Kīrttidhavala of Lankā, with great pomp and show, performing the marriage appropriately (9-10) On hearing this the king Puspottara was immensely enraged He thought, "My dynasty is without blemish nor do I have the blemish of poverty, even my son is without blemish or ugliness I have also no enmity with him Still Śrīkantha has not given his sister in marriage for my son (11-12)

Once Śrīkantha had gone to adore the unnatural images at the Sumeru mountain boarding the beautiful plane, which moved with the speed of the wind (13) When he was returning from that place, he listened to the sound of the sweat music which pleased the ears like the humming sound of the black bees (14) With the sound of the sweet music coupled with the sound of the playing on *veenā* his body became still as if bound with the ropes tightly (15) Then he looked all-round and found the daughter of Puspottara named Padmābhā seated in the courtyard of the music-chamber, with his preceptor (16) Looking at her, the mind of Śrīkantha was so attracted towards Padmābhā, that he felt absorbed in her beauty that he was unable to free himself from the same As one is

unable to capture a wild elephant, similarly, he could not control his mind (17) Śrīkantha stood in the air close to the princess Śrīkantha had a beautiful body with strong shoulders Padmābhā also attracted him with her blue eyes (18) Both of them then lovingly looked at each other and Śrīkantha fell for Padmābhā, while Padmābhā fell for Śrīkantha Their attraction for each other indicated the mutual love for each other (19) Soon thereafter Śrīkantha, carrying Padmābhā in his arms flew back in the sky At that point of time because of the touch of Padmābhā, the eyes of Śrīkantha were getting closed (20) The relatives who cried in confusion, informed the king Puspottara that Śrīkantha had kidnapped his daughter Padmābhā (21) Puspottara was immensely enraged on hearing this and started chewing his lips in anger Then making all the arrangements he followed Śrīkantha (22) Śrīkantha was running ahead, while Puspottara was following him As a result of this, Śrīkantha appeared in the sky as if the clouds were flying after the moon (23) Śrīkantha, who was well-versed in polity, when found the immensely valorous Puspottara following him, he atonce entered the city of Lankā (24) and took refuge with Kīrttivallabha his brother-in-law because such of the people who use polity appropriately they always face progress (25) Kīrttidhavala embraced Śrīkantha, taking him to be the brother of his wife He also welcomed him (26) By the time both of them exchanged pleasantries, Puspottara also arrived there (27) Kīrttidhavala then looked at the sky which was covered with the Vidyādharas and was illuminating with immense lustre (28) The swords, spears, and other weapons (held by the warriors) gave a terrific look and thundering sound was produced by them With the arrival of the Vidyādharas, it appeared that the huge noise was produced because of the falling of the warriors from their appropriate place (29) The steed had the speed of the wind, the elephants resembling the clouds, the large number of elephants besides the lions whose manes on necks were shaking bad covered the northern direction Looking at them, Kīrttidhavala smiled and asked his courtiers to get ready for the war (30-31)

Thereafter, feeling ashamed of his evil deed, Śrīkantha, spoke to Kīrttidhavala, who was getting ready for war, the following words (32) He said, "Till such time, I defeat the enemy, taking refuge with you, you kindly protect my wife " (33) Hearing these words of Śrīkantha Kīrttidhavala spoke the words which were filled with polity "It would not be proper for you to talk like this finding a protector like me who can remove all the dangers (34) In case this wicked king does not come round by peaceful means, then you would see that he would surely be

despatched to the abode of Yama " (35) Thus speakıng he assured the brother of hıs wıfe and lodged hım ın the palaces Then he deputed the best of the messengers to Puspottara (36) The messengers who had been fully competent and filled wıth wısdom, and could speak sweet words, went to Puspottara, and wıth folded hands spoke the followıng words (37) They saıd, "O Puspottara, the kıng Kīrttıdhavala, who ıs enshrıned ın our tongues, speaks to you wıth great respect (38) You are born ın a hıgh famıly and your actıvıties are spotless and are well known ın the unıverse and are well known for debates (39) O Immensely ıntellıgent one, you are well aware of all the lımıtatıons, whıch should be remınded to you (40) Śrīkantha has also been born ın a hıgh famıly whıch ıs spotless and ıllumınates lıke the solar rays He ıs quıte wealthy, quıte dıscıplıned, ıs quıte beautıful and possesses knowledge of all the arts (41) Your daughter, by vırtues, beauty, dynasty and all other aspects, ıs most suıtable for Śrīkantha Thus the favourable destıny ın case brıngs two lovers together, ıt would be quıte approprıate (Let them be unıted) (42) By nature, the gırls have to serve the other house, then there appears to be no cause or wısdom, for the destructıon of the army on both the sıdes (43) Whıle the messengers were so speakıng, another female messenger, who had been sent by Padmābhā, the daughter of Puspottara, arrıved there and spoke to the kıng (44) O Lord, Padmābhā, offerıng her salutatıon at your feet desıres to say that she could not come and speak to you out of shyness (45) She says, O Father, Śrīkantha ıs not to be blamed ın thıs case Influenced by the destıny, I, myself had ınspıred hım to do so (46) Sınce I have been born ın a hıgh race, therefore no other person, except hım, would be acceptable to me I have to dıscard others " (47) At these words of the female messenger, the kıng was non-plussed and he thought, "What should be done? He felt paınful at heart (48) Then he thought, "Of all the qualıtıes ın a groom, ıt ıs essentıal that he should belong to a noble race Śrīkantha possesses all these qualıtıes Over and above that he has taken refuge wıth an ımmensely valorous kıng (49) Though I possess enough of strength to shatter hıs prıde, but when the gırl herself lıkes hım, then what could be done ın thıs regard "(50) Then knowıng about the mınd of Puspottara, the delıghted messengers, went back and they communıcated the factual posıtıon to the kıng Kīrttıdhavala (51) Puspottara, who had shed away hıs anger at the ınstance of hıs daughter, and was quıte an arrogant but ıntellıgent kıng, went back to hıs abode (52) Then on the fırst day of the brıght fortnıght of the month of Mārgaśīrsa, the marrıage of both of them was performed approprıately (53) Once Kīrttıdhavala ınspıred wıth the ımmense love,

spoke to Śrīkantha decisively (54) He said, "Since there are many of your enemies in the Vijayārdha mountain, therefore upto what time would you be able to continue there? (55) It would therefore be quite appropriate that you stay here in the palaces of gems at a place which suites you the most (56) My mind does not allow me to leave you Then how can you also leave, discarding my affection for you " (57) Thus speaking to Śrīkantha, Kīrttidhavala summoned his courtier named Ānanda who had been serving the kingdom since the days of his grandfather, and said to him (58) "You are well aware of the good and bad things of my kingdom since long Therefore you point out a City which could be useful to Śrīkantha " (59) At these words of the king, the old courtier said to the king, when the old courtier was speaking, his grey beard was shaking on chest and it appeared as if it was serving its lord as a flywhisk (60) He said, "O king, though out of all, the city of your kingdom, there is not a single City which is not beautiful, therefore Śrīkantha himself shall select any city he likes and have it " (61) In this ocean, there are numerous islands, the directions of which are covered with the *Kalpavrksa* like trees (62) There are several mountains in these islands which have various types of diamonds and are looking graceful with high mountain peaks and are illumine with grandeur because of the sports of the gods (63) Bhīma—Indra among the Rākṣasas, Atibhīma, and several other gods have given away several other islands for the people of your race This has been heard through various traditions (64) There are several Cities which illumine with gems issuing the rays like the sun (65) These Cities are known by the name of Sandhyakara, Manohlada, Amala, Kanta, Sphuttata, Ratnadvīpa, Toyavali, Sara, Alanghana, Nobhobhanu, and Ksema besides other places which are quite beautiful Even the gods cannot create disturbances in these places (66-68) Such of the Cities, which could be achieved with the performing of great merit and the earth of which glitters with several of the diamonds, are under your control (69) Over the north-western direction of the ocean is a Vānaradvīpa, covering an area of three hundred *yojanas* and has thousands of smaller islands (70-71) At some places in this island, with the red lustre of the rubies, it appears, the fire is burning, while other places are covered with the emeralds like the tender paddy fields (72) The lustre of sapphire gems gives an impression as if the clouds of darkness are roaming about The lustre of red rubies appears like the beauty of Laksmī, holding lotus flowers (73) The fragrant wind blows there and the birds influenced with the same are unable to understand while flying that they are falling down (74) In the tanks, the blossoming bunches of lotus flowers appear

as ıf the ruby gems were studded ın the crystal rocks, and are known only because of theır movement wıth the wınd (75) The saıd ısland had the bırds whıch get ıntoxıcated wıth the consumıng of the flower dust and ıt appears as ıf ıt ıs talkıng wıth the neıghbourıng ıslands (76) The lustre ıs ıssued by the *hulsal* plants durıng the nıght whıch drıves out the darkness to such an extent that ıt can not be accommodated even ın the dark fortnıght (77) The tree there look lıke the umbrellas and are laden wıth fruıts and flowers, theır trunks are quıte thıck and the bırds perched ın them ıssue sweet notes (78) The paddy fıelds whıch grow by themselves, bestow lustre and strength, shakıng wıth the wınd blowıng slowly, gıve an ımpressıon as ıf the earth had worn a bodıce (79) The stepwells of the place are fılled wıth blue lotuses whıch look lıke the black wasps, whıch appear lıke lookıng wıth the eyes, shakıng the eyebrow (80) The ınvısıble sound ıs produced wıth the blowıng of the wınd slowly, through the paddy and other fıelds, whıch pleased the ears (81) In the centre of the Vānaradvīpa, there ıs a vast mountaın named Kısku ın the centre of the Vānaradvīpa, whıch have slabs of gold and gems (82) The Kısku mountaın ın the form of ıts peaks, are embracıng the damsels ın form of the dırectıons "(83) Hearıng these words of the courtıer Ānanda, "Śrīkantha was ımmensely pleased and then he saıd to hıs brother-ın-law, "Whatever you have spoken ıs acceptable to me " (84) Thereafter Śrīkantha, together wıth hıs famıly moved on to the Vānaradvīpa ın the early and auspıcıous days of the month of Caıtra (85) Inıtıally he was surprısed lookıng at the ocean, whıch resembled blue gems ın lustre It appeared as ıf the blue sky had descended on earth The huge crocodıles were stırrıng the oceanıc water (86) Then he entered the Vānaradvīpa, whıch looked lıke the second heaven The sound of the hıgh water-falls looked lıke the sound of welcomıng those arrıvıng there (87) The drops of water were beıng raısed from the sprıngs and were carrıed ın the sky The ısland appeared to be smılıng ın delıght at the arrıval of Śrīkantha (88) The heaps of dıfferent types of gems, seemed lıke the hıgh *toranas* raısed ın the cıty (89) Thereafter gazıng on all the sıdes wıth hıs blue eyes, Śrīkantha descended on the Vānaradvīpa fılled wıth surprıse (90) The ısland had enough of Palm, myrobalan, cıtron, wood-apple, *agaru* sandal, banyan, *kauha*, *kadamba*, mango, acara, banana, pomograntae betelnut, gourd, cloves, and several other beautıful trees (91-92) The trees there looked so beautıful that ıt appeared as ıf the trees of gems and dıamonds had emerged breakıng the earth and as such they made the people to keep on gazıng them, attractıng them at the same tıme (93) The trunks of all the trees were quıte straıght from whıch the

branches were sprouted At the top, there were thick leaves in abundance which looked like the umbrellas The illumining and the bent branches were laden with enough fruits and the flowers (94-95) These trees were neither quite tall nor quite small They were so high that the ladies could pluck the flowers and fruits from them quite easily (96) The creepers in the form of damsels, who had bunches of flowers like the breasts with the black-wasps as the eyes, and the waving leaves were the hands, were embracing the trees quite gracefully (97) With the chirping of the birds, it appeared as if the trees were caressing among themselves and the sweet humming sound of the black-wasps looked as if they were singing (98) Several of the trees had white lustre resembling the conch pieces, several of them were of gold like yellow colour, several of them were of pink colour like the lotus flowers and several of them were of blue colour like Lapiz Lazuli (99) Thus several regions of the island with different types of trees, appeared in different colours All the regions of the island were so beautiful that after looking at them, no further desire to look at the heaven was left in the mind (100) The partridge birds spoke clearly like the parrots and the she-partridge bird conversed with mynah, it was one of the most surprising event in that Vānaradvīpa (101)

Śrīkantha, than took his seat under the shades of several trees, where fragrant wind carrying the fragrance of flowers was blowing He was lodged over the gold slabs studded with gems, with his army and he performed all the sports there which pleased his body (102-103) Various types of flowers were blossoming there, the geese and the crane birds were issuing sweet notes, the spotless clean water was filled in the tanks which was somewhat disturbed with the movement of the fish The trees were showering the flowers, The immensely illustrious birds were chirping and the trees were issuing pleasant sound It appeared as if all of them were shouting the slogans of victory The regions of earth were covered with diamonds and were immensely beautiful and Śrīkantha, while visiting various parts of the country was immensely pleased (104-106) Then wandering in the forest, which was as good as the Nandanavana Śrīkantha found a large number of monkeys, which moved at will (107) Observing the astonishing types of things there, Śrīkantha thought, "These monkeys are born in animal race, still why do they so resemble the humans (108) These monkeys have also the faces, the feet, the hands and other limbs resembling the humans Not only their limbs but their activities also resemble the humans (109) Therefore Śrīkantha, developed a great desire to have sport with them Though he had been a king of the stable mind, but in spite of that he became quite anxious (to

put his plan into practice (110) With his surprised mind, he commanded the people around him to bring the monkeys to him (111) Just at the command of Śrīkantha, the Vidyādharas collected several monkeys and produced them before him All the monkeys issued chattering sound with delight (112) The king Śrīkantha, who possessed a noble mind, started having sport with them, sometimes he made them touch his arms and sometimes he looked at their white teeth with the shining grains (113-114) Those monkeys were picking up lices of others quite lovingly and issuing strange sounds they were quarrelling also among themselves The king Śrīkantha observed all this (115) The hair of the monkeys was quite soft and resembled the yellow paddy husks, moving slowly with the wind and was parting at the heads Similarly their ears were of disorderly type resembling those of a clown, besides beings slippery and tender The king Śrīkantha was touching them lovingly and their bodies were without shocks like the river Gangā (116-117) The hair of the monkeys was disorderly at the belly and the king was arranging it, besides raising the eyebrows a little on the upper side (118) Thereafter Śrīkantha, entrusted the care of some of the monkeys, because of his love for them, to his attendants to feed them with sweet food and honey (119) Thereafter Śrīkantha, whose mind had been captured by the mountain tops, creepers, springs, and trees accompanied with the monkeys, reached the peak of the Kiṣku mountain (120) He found there the earth which was quite plain and vast, where tall trees had grown, and had lofty mountains (121) He built a city named Kiskupur there It was not only beyond the reach of the enemies, but was beyond the reach of even the mind (122) It was spread in an area of fourteen square *yojanas* Its circumference was more than forty two yojanas (123) In this city the palaces which were built had high doors, and the walls were made of gold studded with diamonds, with beautiful looking *verandahas* and the pillars of gems, the cornices of which were built with sappheres and it appeared that the lustre of diamonds had driven away the darkness from all the sides and had been given some place out of compassion The palaces, the door of which were made of rubies, gave an impression as if the redness of the lips had been increased because of chewing of betels The gates of such of the palaces, over which the strings of beads were hanging, appeared as if laughing at the beauty of the palaces The tops of the palaces were decorated with crescent like gems and during the nights, they appeared like the red crescents The palaces which issued the lustre of the moonstone, resembled the moon rays and the diamonds studded in them gave the impression of high *toranas* The floors were

decorated with the lotuses of gems (124-130) The straight royal roads had been built which were without curves, over which the dust of gold and diamond had been spread, and were quite long and wide like the dry ocean (131) High *gopuras* had been built in the city over which the rays of the gems were always spreading (132) The king Śrīkanṭha, together with his queen Padmābhā, enjoyed all pleasures there for long as is done by Indra and Indrānī in the heaven (133) Like Bhadrasalavana, Saumanasavana, and Nandanavana there was nothing that could not be available there (134) In due course of time the king Śrīkantha was once seated over the roof of his palace At the same time Indra was passing through that way with all the four fold gods for adoration at the Nandīśvara temple The sound of trumpets and drums was deafening the universe The elephants, horses, geese, rams, camels, wolves and deer etc were moving carrying their masters and their divine fragrance was spreading in the universe (135-139) Śrīkantha had heard form the sages about the Nandīśvara-dvīpa He was therefore reminded of the Nandīśvara island which delighted all the gods and the sages alike (140) Having been reminded of the same, he also thought of visiting the Nandīśvara island and he accompanied with all the Vidyādharas flew in the sky (141) He boarded the plane in which the birds like Krauñca were yoked with his beloved Padmābhā and started moving through the skyway Reaching the Mānasottara mountain, the forward movement of the plane was stopped (142-143) While the plane of Śrīkantha was stopped, the planes of the gods moved on Śrīkantha was disturbed at this (144) His enthusiasm was shattered, besides his lustre Thereafter he started lamenting, "Disgrace to an insignificant human's strength (145) I shall surely have a glance at the images of the Jina with a clean mind and adore them with several types of flowers essence as well as the pleasing fragrance and shall after my salutation to them lowering my head wearing the crown How could the noble deeds performed by a degraded person like me, earlier, be shattered because of the earlier evil deeds (146-147) Though I had heard earlier that the Mānasottara mountain could not be crossed by the humans, but because of the immense devotion possessed my me, I had forgotten the same and I got ready to go even while possessing little strength (148-149) Therefore, I shall move in such a way that my journey is not obstructed by anyone in the future birth (150) Thus thinking Śrīkantha, entrusting the care of the kingdom to his son, became a sage (151)

Thereafter, when, Vajrakantha together with his pleasing beloved named Cārunī was enjoying all the royal pleasures at Kiskupur, then he

learnt about the stories of earlier births of his father, on hearing which he developed detachment He also entrusted the care of his kingdom to his son and received *dīksā* On hearing this, the king Śrenika asked Gautama Ganadhara, "What was Śrīkantha in his earlier birth, as a result of listening to which Vajrakantha atonce became a recluse " In reply thereto, lord Ganadhara said,(152-153) "In earlier birth, there were two traders, who were immensely attached to each other, but the ladies separated them Of these two the younger brother was poor, while the elder brother was quite wealthy The elder brother was attached to some wealthy Business man, and because of his company, he became a Śrāvaka But the younger brother always remained unhappy because of the sad condition of the younger brother (154-155) One day the elder brother sent a false news about his having been injured to his younger brother through a servant, listening to which the lovable younger brother rushed to his elder brother In this way the elder brother judged that the younger brother loved him Learning about this, he gave huge fortunes to his younger brother When the wife of the elder brother came to know about her husband's giving away money to the younger brother, she was immensely enraged Because of this struggle, the elder brother disowned his wicked wife He then after delivering a discourse to his younger brother received *dīksā* He performed *tapas* and after his death the elder brother became Indra and he met his death peacefully, and became a god After his fall from the heaven, the *jīva* of the younger brother was born as Śrīkantha For addressing the younger brother, the elder brother became the prosperous Indra and went to Nandīśvara island displaying himself After looking at Indra, your father was reminded of the earlier birth This is the story told to us by the sages which was recited by the old people to Vajrakantha (156-159) On hearing this story, Vajrakantha entrusted the kingship to his son and he himself became an ascetic Vajraprabha also gave away his kingship to his son Indramat and became an ascetic Thereafter Meru was born of Indramat and Mandira was born from Meru, Samīranagati was born to Mandira, besides Samīranagati had a son named Raviprabha, Riviprabha had Amaraprabha as the son Amaraprabha, brought the daughter of a wealthy person, in his city She was known as Gunavatī (160-162) The place where the pavilion of the marriage had been made, was shining like the mirror and the Vidyādhara damsels had drawn several beautiful paintings which looked surprising At places the forest of lotus flowers was made, over which the black-wasps were hovering, at places red lotus flowers were shown in one half while the other half was decorated with blue lotus flowers At some

places, pairs of swans had been drawn carrying the lotus stalks in their beaks and at other places the pairs of krañuca birds, cranes, and other birds were made The Vidyādharas had also drawn the glazed figure of monkeys using the powder of five types of gems, looking at which Amaraprabha the king of Vidyādharas felt extremely satisfied, because the beauty in art attracts the minds of the people (163-167) While the king Amaraprabha was extremely pleased, the bride Gunavatī on the other had looking at the monkeys with the deformed faces felt panicky All her limbs started shaking besides the ornaments In full view of all, her eye balls started rolling All the hair of her body stood at end and she looked as the danger incarnate The *tilakam* that was applied over her forehead was washed out with her sweating Though she was frightened no doubt, but her performance was still graceful Ultimately she was so frightened that she tightly embraced the king Amaraprabha (168-170) The monkeys, which earlier delighted the king then earned the anger of the king, because judging by the mood of the damsel even the most beautiful thing does not at all please (171) Then he said, "Who has drawn these frightening monkeys in the marriage (pavilion) ? (172) Surely in this task, there is some one who is envious of me He should therefore be searched out atonce and I shall myself kill him (173) The old courtier, finding that the king had been immensely enraged, spoke the sweet words (174) "O Lord, in this task there is none who is envious of you How can the one becoming envious of you remain alive? (175) You be pleased, the figures of the monkeys have been drawn for the welfare of the marriage and you please listen to me about the reason for the same (176) There had been a great king named Śrīkantha in your race, who built this city of Kiskupur, which is charming like the heaven (177) As the base of all the deeds is the attraction similarly, Śrīkantha is the founder of this kingdom (178) The kinnaras, while seated in the groves of the forest, even today sing the glory of that king (179) The one who had a stable mind and was as valorous as Indra himself such a king had washed out the blemish of Lakṣmī of being instable (180) We hear that the same king finding the beautiful monkeys of this place resembling the humans, felt surprised (181) The said king engaged himself in sports with these monkeys variously It is the same king who made these monkeys comfortable by serving them food, sweets and water (182) After Śrīkantha, all the illustrious kings also loved these monkeys because of their devotion (183) Since all your ancestors treated these monkeys as auspicious, because of the same, they have been painted as a mark of welfare (184) The race in which a thing is considered as auspicious since

long, in case it is discarded with contempt, then one has to face obstructions (185) In case the same performance is made with devotion, it bestows the auspicious fortunes O king, you have the best of heart and are quite intelligent You should also adore the figures of monkeys painted here, with devotion " (186) At these words of the courtiers, the king Amaraprabha replied, getting reassured The anger which had appeared on his face earlier, disappeared while replying (187) He said, "In case our ancestors had held them in high esteem then why their figures have been drawn on earth over which the people would trample under their feet? (188) Because of the grace of my teachers I shall place them over my head Their figures will be drawn in diamonds for adoring the crowns They should be adorned over the flags, over the tops of the palaces, at the peak of the *toranas* and above the *chatras* This is how the king issued the command to the courtiers, who saying "be it so" obeyed the royal command Thereafter, one could find the monkeys, wherever one looked (189-191)

After enjoying all the royal pleasures with the queen, the king Amaraprabha desired to overpower the Vijayārdha mountain He therefore marched on with his four-fold army At that point of time his flag was decorated with the figure of a monkey and all the monkeys were praising him (192-193) The battle could shatter the pride of both the sides He thus conquered the enemy but he did not plunder his riches (194) It is quite well, because the arrogant people shatter the pride of the enemy and are not desirous of his riches (195) Thereafter the king Amaraprabha who was being followed by the prominent people of the Vijayārdha mountain, reached the city of Kisku (196) In this way conquering all the Vidyādharas, he enjoyed all the royal fortunes for long Though Laksmī had been quite unstable, but he captured her enslaving her with iron fetters and made her stable (197)

In due course of time the king Amaraprabha got a son who was given the name of Kapiketu He had a virtuous queen known with the name of Śrīprabhā (198) Finding his son to be quite competent, Amaraprabha entrusted the care of his kingdom to his son, he freed himself from the household bondages (199) Subsequently Kapiketu also entrusted the care of his kingdom to his son Pratibala, and left his home This is quite well because in ancient times the people thought the riches as the creeper of poison (200) Such of the people who have earned merit in earlier births, they have no attraction for the riches even when the same were earned with great difficulty (201) The auspicious people achieve riches without much effort and because of that they don't feel so

painful while disowning the same (202) The noble people achieve the worldly pleasures (without much effort) somehow but they get detached from the same quite rapidly and they aspire to achieve *mokṣa* (203) The pleasure which cannot be achieved by material ways, is under the soul, is without any difference and beyond end, who would not aspire to achieve such a pleasure (204) Pratibala got a son named Girinanda who further had a son named Khecarānanada Khecarānanda had a son named Girinanda (205) In this way such of the innumerable kings who had the symbol of a monkey embossed over their banners, were believed to have been born in the Vānaravamśa Out of these kings several of them, according to their deeds achieved the heaven while others achieved *moksa* (206) Sage Gautama then spoke to the king Śrenika "O King, I have spoken only the reflection of the kings born in the *Vānaravamśa* Who is competent enough to mention the names of all such kings? (207) Whatever symptoms are found in anyone in the universe, he is mentioned with the same symptoms, as the one who serves is called a servant, the one who takes to farming is known as a farmer, the one who is proficient in archery is called an archer, the one who is engrossed in religious practices is called a devotee, the one who protects the suffering people is called a Ksatriya and the one who practices *brahmacarya* is called a Brāhmana As the people born in the Iksvāku dynasty are called Iksvākus, and those born in the races of Nimi and Vinimi, because of their learnings or called Vidyādharas Such of the kings who discarding the royal pleasures keep on performing *tapas*, they are called the Śramanas, because Śramana is the one who performs *tapas* and the performing of *tapas* is called *Śrama* or labour (208-211) Besides this, it is quite clear that some of the words carry different meanings As for example, the holder of staff is called *yasti* (staff) The holder of *kunta* is called *kunta*, and the one who is seated over the stage is called the *mañca* Similarly because of the *dharma* of cooperation there is a difference in the meaning of the words and the relevant examples have been given (212-213) Similarly the umbrellas of the Jinas were initially the symbols of monkeys and were known in the world as the *vānaras* (214) Monkey was patronised by lord Śreyāmsanātha, the god of gods as well as Vāsupūjya, besides the king Amaraprabha patronised the symbol of monkey over his crown and such of the kings who were born in that tradition followed suit In fact the following of the ancient tradition inculcates the sense of love and respect for the elders (215-216) Then Gautama Svāmī said to the king Śrenika O King, I have, in this way, narrated the origin of the monkey race Now I shall speak out another aspect You please listen to

it (217) In due course of time the best city of Kiskupur, a Vidyādhara of *Vānaravamśa* known by the name of Mahodadhi, was born who had a queen Vidyutprabhā by name, who was the mine of all the virtues of damsels With her performance, she had captured the heart of her husband She was the foremost of hundreds of the beautiful ladies of her times because of her fortunes, beauty, learnings, and other activities (218-220) The king Mahodadhi had a hundred and eight valorous sons Entrusting the burden of the kingship on them, he enjoyed all the comforts with pleasure (221) In the *Tīrtha* of lord Munisuvrata, the king Mahodadhi was the well known Vidyādhara With his performance he attracted all the Vidyādharas towards himself (222) At that point of time there was a king named Vidyutkeśa, ruling Lankā Who looked like the moon of the dynasty of Rāksasas and was loved by the people (223) Both Mahodadhi and Vidyutkeśa were great friends and loved each other, which went on increasing because of their of mutual visits to each other (224) It appeared that in spite of their having two bodies, their soul was one Once Vidyutkeśa received *muni-dīksā* On coming to know of this, the king Mahodadhi who was well aware of the performing the welfare of others, also received *dīksā* (225) On hearing this story, the king Śrenika asked Gautama Ganadhara, "O Lord, for what reason Vidyutkeśī preferred for the hard *dīksā* ?" In reply to this lord Ganadhara spoke this,(226) "Once Vidyutprabhā had gone to a pleasure garden, where there were a large number of sporting places Reaching there sometimes he sported in the lake which was filled with clean water and blue as well as white lotus flowers and had high waves It looked quite charming because of the floating of the boats (227-228) Sometimes he enjoyed the swinging of the precious swings which were provided with beautiful seats and were fixed to tall trees which could swing quite high (229) Sometimes he climbed over the gold like mountains, through the steps, the tops of which were covered with the gold and gems There were enough of trees there (230) Sometimes he sported in the clustre of trees laden, with enough of fruits and flowers and looked charming with the moving of the leaves These trees were embraced by many creepers (231) Sometimes he sported with the passionate and attractive damsels, whose performance could make even the sages to fall They were engaged in plucking of the flowers and their hands were like the tender shoots They had solid buttocks, drops of sweating were falling from their bodies The lustre of the garlands of pearls worn by them over their breasts were shining increasingly They had the waists, rays from which sometimes increased and sometimes they disappeared again They were feeling upset

because of the black-wasps hovering over them They were holding the lower garments with their hands which were slipping down Their eyes were wavering here and there In this way Vidyutkeśa, the king of the Rākṣasas was sporting with the damsels (232-235) When the chief queen of Vidyutkeśī was engaged in sport, a monkey arrived there and with his nails scratched and tore out the breasts of the queen (236) The monkey tore out her breasts The monkey was rude by nature and getting enraged she felt quite painful Her eyes were deformed (237) The king consoled his beloved, from whose breasts the blood was flowing and shot an arrow at the monkey (238) The injured monkey fled away from there and fell at a spot where a great sage, who could move in the air was lodged (239) Looking at the monkey, who had been wounded with the arrow and was floundering, the heart of the sage was filled with compassion (240) At the same time, the sage, who was always ready to bestow *dharma* on others, and possessing the wealth of *tapas*, made the monkey to get himself detached from all the bondages and made him recite the *Pañcanamaskāra-mantra* (241) As a result of this, the monkey who was born in the species of animals, disowning the body of a monkey achieved the best of human body and became a god on earth, known by the name of Mahodadhi (242) On the other hand, when the king Vidyutkeśa was about to kill other monkeys, by that time because of *avadhi-jñāna* he could visualise about his earlier birth, the prince Mahodadhi Kumāra reached there to look at the body of his earlier birth He adored the body of his earlier birth (243) Finding that the groups of monkeys were being killed by the wicked people, because of his divine powers he raised a huge army of monkeys (244) The faces and the teeth of those monkeys were quite awful and had raised eyebrows They were of red colour like vermilion and they created terrific sound (245) Some of the monkeys were carrying the mountains in their hands, while others were carrying the trees Some of them were tearing the earth with their hands while others were shaking the earth itself (246) In anger they appeared like the great Rudras-the terrific one Then such of the monkeys who could take to long jumps and were filled with illusion burning with rage, spoke to Vidyādhara, Vidyutkeśī of the Vānaravamśa (247) "O wicked one, you wait for sometimes You are sinful and are now facing death With whom would you take refuge, after killing the monkeys?" (248) Thus speaking the illusory monkeys carrying the mountains in their hands, spread in the sky in such a way that no space was left there even to accommodate even a needle (249) Vidyutkeśī, getting fully surprised, thought, "This is not the strength of monkeys alone and there should be something else"(250) Then

Vidyutkeśī who was well-versed in polity, losing all hope for his survival, spoke to the monkeys quite humbly with sweet voice,(251) "O noble people, you tell me who are you? Your bodies are full of lustre Your present strength does not appear to be the real strength of the monkeys "(252) Then finding Vidyutkeśī, the of the Vidyādharas behaving in such a humble way, Mahodadhi spoke these words,(253) "The monkey, is unstable by nature and belongs to the animal race He committed a sin against your wife because of his unstable nature, I happen to be the same monkey who was killed by you By the grace of the ascetic, I have achieved godhood My present body is filled with immense strength and I can achieve all the fortunes of my liking (254-255) You better have a look at my fortunes " Thus speaking, Mahodadhi Kumāra produced before him the immense riches possessed by him (256) Observing this, the body of Vidyutkeśī started shaking His heart was shattered His hair stood at ends and his eyes started rolling (257) At this Mahodadhi Kumāra said, "Don't be afraid, listen to the words of the gods " Feeling painful at heart, Vidyutkeśī spoke in choked voice, "What should I do I shall obey your command "(258) Then the god, took Vidyutkeśī to the ascetic who had bestowed on him the *Pañcanamaskāra-mantra* Reaching there, the god and the king Vidyutkeśī sat before the great preceptor with folded hands, after circumambulating him (259) Mahodadhi Kumāra, then offered prayer to the sage, saying, "Though I had been a monkey, but because by your grace and because you love all the creatures, I have achieved the godhood " Thus speaking, he adored the great sage, with great flower garlands and offered his salutation at his feet (260-261) Observing the astonishing situation, the king Vidyutkeśī asked the sage, "O lord, what should I do? What is my duty?" In reply to this the best of the sages, spoke as under, the words of welfare, "I have my preceptor with me, who is well-versed in all the four types of knowledge Therefore all of us should go to him This is the eternal *Dharma* (262-263) The disciple, who does not visit his guru who is available closeby, and does not serve the Ācārya faithfully, such a foolish disciple, discards the discipleness at a distance Such a person is never accepted as a disciple by an Ācārya He is devoid of *Dharma* and becomes the follower of the evil path besides being devoid of his noble conduct Such a person is denounced by the noble people "(264-265) At these words of the great sage, the god, the Vidyādhara and their families felt surprised Both of them thought in their minds with their families "It is quite surprising that such a great sage possessing all the virtues, too has his Ācārya (266-267) Thereafter both the god and Vidyādhara, who were

quite anxious for achieving *Dharma*, went to the great sage (268) Reaching there, they respectfully circumambulated the great Ācārya and then took their seats before him neither too close to him nor away from him (269) The sage was issuing lustre because of the *tapas* performed by him Finding the great sage seated with best of the posture, both the god and Vidyādhara, were engrossed in some type of strange anxiety At that point of time, the eyes of all of them were blossoming like the lotus flowers and were filled with humility (270-271) Thereafter both the god and Vidyādhara, lowering their heads with folded hands, prayed the great sage to deliver discourse on *Dharma* and the merits which acrue from following the same (272) Thereafter the great sage who always thought of the welfare of the people and all whose activities were detached from cause of contracts with the universe, spoke in the voice like the thundering of the clouds and was quite deep, explaining the *Dharma* (273-274) When the great sage was so speaking then the flocks of peacocks, sitting in the groves of creepers, taking his voice to be the thundering of the clouds, started dancing in ecstesy (275) The great sage said, "O god and Vidyādhara, I reveal to you the form of *Dharma*, as was revealed by Jinendra You better listen to me with concentration of mind (276) Several of the people who are devoid of wisdom and are degraded ones, follow *adharma* (evil) in the name of *dharma* (277) Such of the people who are infested with illusion, without being conscious of the goal are unable to reach there (or achieve their objective) even after lapse of a long time (278) Such of the people who are devoid of thinking correctly or whose minds are engrossed in the worldly attractions, believe *dharma* as the narration of the stories and resort to the killing of the creatures, taking such actions to be *Dharma* (279) Those whose minds are infested with false ideologies, such people following the false path take to the form of the birds and animals, suffering several types of painful situtations (280) Such of the people who are influenced with the net of false practices, spelt out in the false scriptures, with the intention of achieving *Dharma* try to strike the sky with big rods (In other words they follow the type of *dharma* where there is not an iota of *dharma* is found) (281) The *dharma* in which the noble conduct is required to be followed, is free from the killing of animals or violence, and the one in which it is required to perform manual labour, making the body to face painful situations, though a particle of *Dharma* is there in such false practices, but still because the performance of such people which is devoid of the true knowledge, cannot be the cause of achieving salvation (282-283) The ball of dust is also the earth, while the Lapiz Lazuli too is earth, but in spite

of both having been made of the earth, their qualities cannot be the same (284) The *dharma* based on false principles is like the ball of earth, while the *dharma* established by Jinendra is like the precious gem like Lapiz Lazuli, though the quality of *dharma*(285) and the base of compassion is non-violence The householder performs violence daily (286) Besides the compassion, the truthful words are also *dharma* But only those words are taken to be truthful, which do not hurt others or when the charities which are not given by the donor, do not fall for other's wives, remain contented with the riches possessed by them, controlling of senses, controlling of passions, to adore the people with wisdom, these are the *vratas* of the house-holders possessing the correct vision I am going to explain them in detail, you, please listen to them (287-289) The one who is mounted over the back of huge elephant in the form of five *mahāvrata*, whose body is protected with the strong, *kavaca* of three *guptis* without any holes, who is accompanied with five types of foot soldiers, and possesses the strong weapons of *tapas*, such a type of a Digambara Yati, in the form of the king, surrounded with the courtiers like the desires, mounted over the elephant of attraction, destroy the enemy in the form of the world (290-292) When the beginning of every type is discarded and one adopts the correct vision, only them a person achieves *dharma* This is the *dharma* in brief, which should be well understood (293) This *dharma* alone is the cause of achieving the fortunes of the three worlds The best of the people have considered it to be the best of the *dharma* which bestows welfare (294) The *dharma*, the following of which, results into achieving of the peak of the enormous comforts of the world or *moksa*, no other *dharma* could be treated as better than it In other words the best of the result of following of the *dharma* is to achieve the *mokṣa* (295) By following the *dharma* of a householder, a person achieves the heavenly pleasures, which he can get with merely thinking of the same, while with the following of the *dharma* of the sages, one achieves the *moksa*, where he gets unlimited, beautiful, charming unobstructed pleasures beyond measure (296-297) The best persons after enjoying all the pleasures of the heaven and after falling from there, they again receive muni-*dīksā* and achieve *moksa* in their three births (298) But the sinful people with false vision, though achieve heaven accidently, but falling from there, they wander through various types of degraded births (299) The words spoken by lord Jinendra are the best, the *tapas* performed by Jinendra is the best *tapas* and the *dharma* as propounded by Jina is the true *dharma* and the discourse or opinion delivered by Jinendra is the best discourse (300) As a person moving towards the city accidently

gets the shade of the tree to remove his fatigue, without much effort, similarly the one who moves on the path of *moksa*, as per the directives of Jinendra, achieves the position of godhood, Vidyādhara, Lakṣmī with ease and he does not have to make much efforts to achieve the same (301-302) It is not surprising that Jina-*dharma* is the cause of the pleasures enjoyed by Indra and others, because the pleasures of Indra could be achieved with the performing of ordinary auspicious deeds (303) The performance besides that of a householder and a sage is called *adharma* (304) Because of the following of *adharma* a person has to serve as a carrier of *jīva*, face violence, torture besides heat and cold and several other painful situations when born as bird or an animal wandering on earth (305) Because of this, *adharma*, the *jīva* travels through several of the dark hells Of these hells, there are several hells in which the *jīva* shivers with cold due to strong and cold winds There are several hells having the burning flames of fire and are quite terrific There are several hells in which the frightening thundering sounds are created by the *Yantras* Several of them are filled with the ferocious wild animals like the lions, tigers, boars, hawks, and vultures Several of them have the trees which shower the rain of *cakras*, *kasaunta*, spears, swords and other weapons There are several hells in which the inmates are forced to drink the liquid of several metals like tin, lead etc There are several hells in which the bees with sharp stings are kept There are several hells in which the insects and germs rise up in the mud of blood, while many of them are there which are created because of the mutual pain of the people (306-310) In this way the *jīvas* have to suffer pain in the hells which is beyond description (311) As both of you have travelled through various painful *yonis*, and in case you still remain deprived of *dharma*, then you shall again have to travel through the same evil *yonis* (312) At these words of the great sage, the god and the Vidyādhara asked, "O lord, why had we to travel through the evil *yonis*? You please tell us " (313)

Then the great sage said, "Listen, O sons, with attentive minds " Speaking these sweet words, the great sage who was adorned with the ornament of immense self-control, spoke to them about their earlier births (314) "Both of you had been travelling in the world filled with confusion, killing each other for a long time (315) Thereafter, due to certain deeds you achieved the human birth Certainly it is quite difficult to achieve the human body which is of course the only cause of achieving *dharma* in this world (316) One of them was born as a courtier named Suyaśodatta of the ruler of Śrāvastī, in the kingdom of Kāśī Yaśodatta was extremely beautiful Due to some reason he received *dīksā* and

thereafter performing *tapas* he started roaming on earth (317) While so roaming in the country Suyasodatta arrived and lodged himself in a deserted place free from all the creatures Several damsels with correct vision arrived to have an audience with him and to adore him A sinful hunter finding the sage having been surrounded with the young damsels started abusing him (318-320) He thought, this shameless, nude, ascetic, who has no bath, with dirty body has proved most inauspicious for me having been engaged in hunting " (321) The hunter who created fear with his bow, while speaking these words then the attention of the sage was somewhat diverted and he was filled with blemish (322) Getting enraged, the sage thought, "I can reduce to ashes this hunter speaking evil words with the administering of a fist "(323)

Whatever the merits had been earned by the ascetic with the performing of his *tapas* were washed out because of the anger in him, in a moment (324) Then by meeting his death, with similar types of feelings, he became the astrological god and then a Vidyādhara named Vidyutkeśa (325) The *jīva* of the hunter, after wandering in the forest of the universe for a long time, became the monkey in the pleasure garden of Lankā (326) Because of his unstable nature he sinned against your wife and you killed him with the shooting of an arrow He ultimately achieving the *Pañca-namaskāra-mantra* was turned into the form of a god named Mahodadhi (327) Thus thinking, O god and O Vidyādhara, your should shed away your earlier enmity because of which you do not have to wander again in the Universe (328) O noble persons, you engage yourselves in the performing of noble deeds and aspire for the comforts of the *Siddhas* which are beyond the reach of the human beings (329) You should offer your salutation to lord Munisuvrata who is adored even by the gods like Indra and others (330) The lord has completed he job for the welfare of self and is now engaged in doing good to others Therefore both of you should go to him and achieve the eternal bliss "(331) After hearing the words like the sunrays from the mouth of the sage, Vidyutkeśa was enlightened (332) Therefore he being an immensely potient warrior, entrusted his kingship to his son named Sukeśa, accepted the great sage as his preceptor and received *dīkṣā* from him (333) Then meditating with correct view, correct knowledge, and correct conduct, he performed *tapas*, as a result of which he became a prominent god (334)

On the other hand Mahodadhi, accompanied with damsels possessing the lustre of lightning over whom the moon rays were falling, was seated over the top of his palace and was engaged with sweet

conversation with his queens, looked like Indra surrounded with the *apsarās* (335-336) Suddenly a Vidyādhara clad in white garments arrived with force and offered salutation to the king standing before him quite respectfully Then he communicated to him the news about Vidyutkeśī's receiving *dīkṣā* Listening to the news, Mahodadhi also thought of receiving *dīksā*, discarding all the worldly pleasures (337-338) With the news of Mahodadhi's receiving *dīkṣā* a huge sound of cry was heard from the inner apartments The echo of that sound was heard in the entire palace (339) The lamenting of the damsels which resembled the sound of the playing of flute, *veenā*, besides the double drums, shattered the minds of the sages, then what to speak of the ordinary human beings The hearts of all were filled with compassion (340) At the same time the crown prince also arrived there, with the thick stream of tears flowing from his eyes and spoke, respectfully, "Vidyutkeśa, has entrusted the care of his son Sukeśa to you because of his love for you He has just been enthroned as the king over the new kingdom He is therefore required to be protected by you (341-342) The courtier as well, whose heart was feeling painful quoting the scriptures said, "You should enjoy the great kingdom of immense fortunes and rule it without obstruction, like Indra and with the best of pleasures, make your youthfulness a success (343-344) The damsels were bowing in reverence at the feet of the king and were openly expressing their love for the king because of his virtues, with their eyes filled with tears These damsels also tried to appease the king saying, "O Lord, you are lodged in our hearts Where are you going deserting us like the tree shedding away the creepers (345-346) O Lord, the present Rājyalaksmī is bound with you since long like a chaste woman because of the best of virtues in you She is attracted towards you Where are you going, leaving her?" His courtiers from whose eyes the streams of tears were flowing setting aside all the royal etiquette unitedly prayed to the king but all of them collectively could not change the resolve of the king (347-348) Ultimately he shattered the bondages of love and discarding every thing, entrusted the kingship to his son named Praticandra, and getting detached from his body he received *dīksā* as a Digambara He was immensely intelligent and quite deep and because of the beauty of his body he appeared like the moon of earth (349-350) Thereafter having been mounted over the elephant of knowledge (*jñāna*) the ocean of the great age, shooting the universe with the sharp arrows of his *tapas* entered the Siddha-vana or achieved *mokṣa* (351) Thereafter Praticandra also entrusted the care of his kingdom to his son Kiskindhaka and declaring his younger son as the crown prince, received *dīkṣā* as

Nirgranthas With the influence of his spotless knowledge, he entered the abode of the Siddhas achieving *moksa* (352-353)

Both the brothers who possessed the lustre of the sun and the moon started establishing and developing their kingdoms (354) At that point of time there was a city named Ratanupura over the southern mountain ranges of the Vijayārdha mountain (355) The king Asanivega, the lord of both the classes, who was immensely valorous, and frightened the enemies, lived there (356) He had a son named Vijaya Singh A Vidyādhara king named Vidyamandara of Ādityapura, had a beautiful queen named Vegavatī They had a daughter named Śrīmālā She was so beautiful that her lustre was spread in the sky Finding that his daughter had come of age, the king consulting his relatives arranged for her *svayamvara* Vijaya Singh the son of Asanivega was desirous of Śrīmālā Therefore feeling proud of his own beauty he went to *svayamvara* (357-359) Other Vidyādhara kings also who were adorned with enough of ornaments arrived their through their respective planes which covered the sky, to attend the *svayamvara* (360) The prominent Vidyādharas were appropriately seated over the high lion thrones which were placed on the pillars of gems The lion thrones too were decorated with diamonds which were issuing the rays of lustre Those Vidyādharas were accompanied with useful but limited number of relatives for their safety (361-362) Then the princess Śrīmālā who was lodged in centre, attracted the eyes of the Vidyādharas like the blue lotus flowers at one and the same time (363) Then the Vidyādharas who had developed all hopes on *svayamvara* and were infested with passion, indulged in the following types of pleasant activities (364) The crowns on the heads of some Vidyādharas, though were tightly placed but they started setting them with both the hands over which the rays of the gems were falling (365) A Vidyādhara placing the elbow besides the waist, twisted his body while yawning With this type of performance, his limbs were issuing cracking sound (366) Some one of the Vidyādhara was moving the shining dagger with his hands and looked at it with a side glance again and again (367) Though an attendant standing closeby was moving the flywhisk, but still some Vidyādhara was fanning his face with the end of the cloth quite playfully (368) Some one of the Vidyādharas, whose palm was turned upwards, covering the face with left hand, was squeezing the right arm with the closed fist and then spreading it (369) Some one of the Vidyādharas who was well versed in lovesport, lifted the right foot slowly and was placing it over the left thigh (370) Some one of the suitors, looking at the girl with a side-glance, placing his cheeks over his hands

was scratching the earth with the thumb of his foot (371) Some one was tightening his waist band in which the diamonds were studded looking like the serpent Śeṣa, after loosening it first (372) Some one was entangling his fingers of both the hands and then stretching them was creating cracking sound, then expanding his body was creating a *torana* of his arms (373) Some one whose wavering eyes were falling over the girl, holding the hand of his friend seated close to him, was entering into a useless gossip smilingly (374) Some young prince over whom the *tilakam* of saffron had been applied after the plastering of the sandal paste and placing his hands over his vast chest, looking at it (375) Some one of the Vidyādharas, was rolling the locks of his curly hair with the index finger (376) Some young prince stretched the lips which had become red with the chewing of betel and was stretching his eyebrows (377) Some one of them holding the lotus flower with his right hand was rotating it spreading the flower dust, over which the black-wasps were hovering (378) The pavilion of *svayamvara* was, at that point of time filled with the sound of the playing of *veenā*, flute, *śamkha*, cymbals, *jhālara*, *kahala*, trumpets and the musical instruments like *maidaka* and others (379) The lords, who felt delighted at the performance of the great personalities, and had assembled in different groups, were reciting the welfare songs (380) When the thundering sound was subsided, Sumangal-mid-wife, holding a golden stick in her hand spoke to the girl At that point of time the face of the girl had been lowered out of humility She appeared like *Kalpalatā* (381-382) Though she had placed her lotus like hand over the shoulder of the handmaid, still it was falling downward She was mounted in a palanquin and could rouse passions (383) The mid-wife Sumañgalā, introducing the princes said to the girl, "O daughter, this king of Nabhastilaka city has been born of the king Candrakundala and the queen Vimalā (384) He is known by the name of Mātandakundala He is trying to win the lustre of the sun with his own lustre He is well versed in the qualities of making compromise and to create disturbances Because of his present qualities he is considered to be the foremost in his region (385) When the qualities of the kings come up for discussion then the learned people mention his name initially and because of the increase in delight, the hair on their body stand at ends (386) O daughter, in case you have a desire to enjoy his company, then you accept this Mārtandakundala, who is well-versed in all the *śāstras* (387) Thereafter Śrīmālā, indicated the rejection of Mārtandakundala, simply by Lowering her head, because his youthful age was fading out (388) Thereafter the mid-wife Sumangalā said, "O daughter, you look at the prince who is the

lord of all the humans because of his glory, lustre and fortunes (389) He is the lord of Ratnupur and is the son of the king Vidyānga and queen Lakşmī His name is Vidyasamudghata He is the lord of all the Vidyādharas (390) The mere mention of his name creates disturbance among the warriors With listening of his name all the enemies run away getting frightened like the shaking leaves of the trees (391) Laksmī who had been tired with her visiting the insignificant kings, has taken refuge at his chest, enjoying the garland of flowers as the pillow (392) In case you have a desire to be seated in his lap then accept him It would be like the union of the lightening with the Sumeru mountain (393) Śrīmālā kept on gazing at him with ease with her eyes and because of this, he was rejected It is quite correct as well because when a girl wants a particular person as her groom her sight on him becomes wavering (394) Thereafter understanding her intentions Sumangalā led her to another king and said (395) "This is the prince Khecarabhānu, the son of Vajrāyudha and Vajraśilā, who lives in Vajrapañjara city (396) Though Lakşmī is quite unstable by nature, but she is tied with both his arms, which illuminate like the solar rays and she always remains with him (397) It is true that there are Vidyādharas who are known by names alone, but they are all like the fire flies, and he shines like the sun among them.(398) Though his forehead is raised by nature alone, still his head is adorned with crown studded with gems issuing lustre, are only for the sake of his elevation (399) O Beautiful one, in case you intend to enjoy all the pleasures like Indrānī then accept the lord of Vidyādharas (400) Thereafter, looking at the sun in the form of Khecarabhānu, the girl felt quite shy like the lily flower Observing this the mid-wife Sumangalā-moved ahead a little and said, to the girl (401) "This is the king Candrānana—the son of Citrāmbara and the queen Padmaśrī He is the lord of Candrapura Look here, how vast is his chest which has been plastered with the sandal paste How simple does he look like the Kailāśa mountain embraced by the moon rays (402-403) The *hāra* of gems worn by him over his chest, appears as a spring looks charming issuing the drops of water over the Kailāśa mountain (404) With the rays of the letters of his name, even his enemy feels immensely delighted and all his pains are removed (405) O Good looking girl, in case your minds likes him then you can enjoy pleasures with him like the moon during the night (406) As the lotus flower never gets attracted towards the moon, similarly Śrīmālā was not at all attracted towards the king Candrānana (407) Then the mid-wife said, "O girl, look at Purandara who has incarnated like Indra with the hope of a union with you (408) He is the son of Merukānta and the

queen Śrīrambhā. He speaks loudly like the clouds (409) The enemies in the battlefield do not have the courage to face him in the battlefield, then what to speak of the arrows shot by him (410) I feet that even Indra, the god of gods would be afraid of him (411) O damsel, with charming speech, and at the time scuffle during the of conjugal pleasure you can have his raised head placed at your feet (412) The king Purandara also could not attract her heart, because the inclinations of the people are different because of their deeds (413) As the waves in the lake carry the she-goose to the lotus flower, similarly the maid servant led the girl in the lake of kings to some other Vidyādhara and said, "O Daughter, you better look at this valorous king Mahābala who was born of Manojava and the queen Veginī He has the force of the wind (414-415) He is the lord of Nakārdhapura His spotless virtues are innumerable (416) This king can raze the mountain with the strength of his body, to the ground, with the raising of an eyebrow, this king can take round the earth (417) Because of the *Vidyā* possessed by him, he can make the earth to fly in the sky and can bring all the planets on earth (418) Or even otherwise, he can, besides the three *lokas*, also create a fourth *loka* He can make the sun cool like the moon, can crush the Sumeru mountain. Can make the wind stationary, dry up the ocean and can turn the sky into an image Otherwise what more could be said about him? Whatever he wants, he gets it done " (419-420) These were all the words spoken by the maid servant but the mind of the girl was not attracted towards him The girl was well aware of the scriptures, therefore she came to realise that the mid-wife was indulging in flattery and there was no truth in her words (421) In this way all the Vidyādharas who had been praised by the mid-wife, were discarded by the girl and she moved forward (422) Thus as the lightning moves ahead leaving aside the mountain with Jina temples, and those mountains are covered with darkness, similarly such of the Vidyādhara whom the girl Śrīmālī had moved forward rejecting them, felt painful and their faces fell (423) Their faces had faded out by looking at one another and they felt that in case the earth was burnt out, they could disappear in the same (424) Then the mid-wife who had been praising the glory of the Vidyādharas, the girl rejected them all and suddenly Śrīmālī's eyes sighted quite respectfully Kiṣkindha Kumāra (425) Suddenly, in full view of all those present there, she placed the garland of flowers around the neck of Kiskindha Kumāra Then Śrīmālā whose mind was filled with love for him talked to him as well (426) Then Vijaya Singh saw Kiskindha and Andhrakorūdhī Vijaya Singh having been infested with the pride called both of them and said (427) "This is the meeting of Vidyādharas,

where from have you come here? To have a look at you would be quite inauspicious You are Śūdras, Vānaras and are indisciplined (428) Neither is there the garden laden with fruits, nor are there the hills decorated with the caves and springs (429) Moreover the groups of she-monkeys having the red faces like the blood also can create no mischief here (430) Who called the animal like Vānaras here? I shall kill that degraded messenger today itself " (431) Thus speaking, he commanded the warriors to drive out the wicked monkeys from that place and also remove their desire to possess a Vidyādharī (432) Listening to the words of Vijayasimha, which were quite harsh, both Kiṣkindha and Andhrakorūdhī, who belonged to the *Vānaravamśa*, felt immensely painful at heart as a lion feels painful at the sight of the herd of elephants (433) At the same time the army of the *Vānaras*, was immensely enraged at the humiliation of their master as the storm shatters the creepers and creating terrific sound felt immensely painful (434) Some of the courtiers started patting the left shoulder with the right hand At that point of time, with the forceful strike of his shoulders, the left shoulder started bleeding (435) Some of the courtiers, getting enraged with great force, were looking with red eyes towards the enemy He red eyes appeared like the comet of the time of dissolution (436) Some of the warriors were touching their chests with their right hands in anger It appeared as if they were searching for a place for the committing of a terrific deed (437) One of them smilingly struck his one hand with the other so violently that his ear became deaf for a long time.(438) One of the warriors started uprooting a huge tree, the roots of which had deeply penetrated into the earth and was standing there quite tightly with the shaking of the tender shoots (439) One of the monkeys broke the pillar of the pavilion with such a great force with his shoulder that the broken pieces of the same were flown in the sky (440) Someone twisted his body in such a way that his healed up wounds were reopened and the blood started flowing from the same like the rain from the clouds of the time of dissolution (441) One of them laughed, loudly opening his mouth as if he was attempting to make the sound echo in the universe (442) Some one shook the matted locks of hair so violently that they were spread in all the directions and as a result of the same, it appeared that night had fallen for a long time (443) Some one of the warriors, was beating the right arm violently creating the thundering sound like *vajra* (444) Some one was shouting, "O Wicked Vidyādharas, since you had spoken evil words, therefore you have to face this destruction as a result of the same (445) Because of this unprecedented humiliation, those of the Vānaravamśa moved forward for the destruction

of the army of Vidyādharas (446) Then the elephants fought with the elephants, the charioteers fought with charioteers, foot soldiers with foot soldiers (447) In this way a terrific battle which surprised the gods looking to it from a distance (448) Sukeśa the king of the Rākṣasa, who was friendly to Kiskindha and Andhraka, learning about the war arrived there (449) As a terrific war was fought for Sulocanā the daughter of Akampana in earlier times, similar type of battle was fought presently It is true also because ladies are the cause of war usually (450) By the time when the battle between the Rāksasas and Vidyādharas went on, in the mean time Kiskindha eloped with the girl (451) As soon as Vijaya Simha, the king of Vidyādharas came forward, Andhakorūdhī challenged him and cut off his raised head with the single strike of his sword (452) As the body which is abode of the organs of senses is shattered with the departure of the soul, similarly the entire Vidyādhara army was shattered without Vijaya Singh (453) When Asanivega, the son of Vijaya Singh, came to know of the demise of his father, he was over powered with grief and was fainted, covered with complete darkness (454) Then Asanivega, whose chest was getting wet with the tears of his damsel, regained consciousness and was immensely enraged (455) Then like the terrific sun of the time of dissolution, his relatives could not took at his shining body (456) Thereafter accompanied with the Vidyādhara warriors holding the shining weapons, he surrounded the city of Kiskupura with its fort (457) Subsequently both the brothers, finding that the city has been surrounded accompanied with Sukeśa, came out of the city (458) Thereafter the armies of the *Vānaras* and the Rāksasas fought a terrific war holding weapons like clubs, arrows, *pāśas*, spears, long swords and the army of Vidyādharas was destroyed (549) In the battlefield in whichever side Andhraka, Kiskindha and Sukeśa moved, the place was filled with the pounded monkeys (460) Then Asanivega, feeling painful at heart because of the death of his son, thundering aloud, faced Andhraka (461) Then Kiskindha thought that Andhraka was still a child and the sinful Asanivega, was quite powerful, thus thinking he himself came forward to fight with Asanivega.(462) Vidyudvāhana the son of Asanivega faced him as a result of which a fierce battle was fought between the two It is quite natural, because most of the struggle in the world is because of the women (463) On the one hand a fierce battle is fought between Vidyudvāhana and Kiṣkindha, on the other hand Asanivega killed Andhraka (464) Losing all the lustre, the body of Andhraka fell down on the ground and the life departed out of his body He became lustreless like the moon of the morning time (465) At the same time Kiskindha

threw a rock at the chest of Vidyudvāhana, as a result of which he was atonce fainted, but after some time he regained consciousness He carried the same rock and threw it at the chest of Kiṣkindha, as a result of which, he was atonce fainted At that point of time both his mind and the eyes were rolling with the striking of the rock (466-467) Then the king of Lankā, whose mind was then overpowered with love, carried him to Kiṣkupura, where he regained consciousness after a long time.(468) On opening his eyes he did not find Andhraka there, then he asked the people surrounding him, "Where has my brother gone?" (469) At the same time like the thundering of the ocean with the wind storm, the cries of the ladies for the death of Andhraka was heard (470) Thereafter Kiṣkindha, overpowered with the grief of the death of his brother, getting reminded of his virtues, kept on lamenting for a long time (471) He lamented, "O brother, how could you meet with the death, when I am still alive With your death my right arm has been broken (472) How could that sinful person shoot a weapon over a boy like you? Disgrace on the person who has done injustice to you (473) The one who became upset with seeing me even for a moment, how could I now remain alive (474) Otherwise my hard heart is made of *vajra* and because of the same, I am still alive after learning of your death.(475) O boy, your face bore the serene smile and in the company of the people you remained jovial Getting reminded of your nature, I feel quite painful (476) My performance with you serves like the nectar in my body (477) But getting reminded of the same today, it serves me like poison now In other words your memory was like nectar earlier, but why has it turned now like the poison? (478) In this way Kiskindha was feeling painful because of the love of his brother He lamented for a long time Thereafter Sukeśa and others consoled him variously and he regained patience (479) They said, "O patient and valorous warrior, it would not be proper to grieve like the degraded people In reality the braved people have termed the grief as a *piśāca* by a different name (480) One is separated from the near and dear ones because of his own deeds, which becomes painful ultimately (481) An intelligent person should always act in a manner, which is quite purposeful This grief does not serve any purpose Therefore the people with wisdom don't indulge into it (482) Had it been possible to get back to life the dead person by grieving, then in that case one could grieve collecting other people as well (483) One does not gain anything by grieving but on the other hand the body is squeezed This grief makes the sins to grow rapidly and makes one to enter into great confusion (484) The grief is therefore an enemy and disowning it purify your mind and

intelligence and concentrate your mind over the performing of the essential duties, because this enemy does not leave its tradition (485) A confused person having been fallen in the swamp of grief, destroys his other essential duties The grief of the confused person then increases, while the dependants look at him quite miserably (486) Asanivega who is always interested in our destruction, is quite powerful, therefore, we should presently think of some remedy to counter him (487) In case the enemy is quite strong, a person of wisdom, then spends time concealing himself By doing this, he can be free from the attack of the enemy (488) The one who lives hiding himself, exerting himself at an appropriate time, attacking with great force, can subjugate the enemy having double his strength, because the fortunes never remain with one man alone (489) Therefore the traditional home of our ancestors has been Alankāpura (Pātāla-Lankā) and I have presently been reminded of the same (490) The elderly people of our race had been praising it immensely and the place is unknown to the enemies It is so beautiful that after achieving it, one does not desire for the heaven any more (491) Therefore, all of you should get up and march towards Alankāpura city, which is inaccessible for the enemies In case we don't spend the difficult time there, then it would be a huge blunder " (492) In this way Sukeśa, the king of Lankā, advised Kiskindha variously But there was no let up in his grief Ultimately he was relieved of his grief at the sight of the queen Śrīmālā (493) Thereafter the king Sukeśa and Kiskindha migrated to Alankāpura with their relatives, but their enemy Vidyudvāhana came to know of the same (494) He was extremely enraged with the killing of his brother Vijaya Singh and had always been anxious to destroy the enemy completely Therefore, he followed Sukeśa and Kiskindha (495) Finding this, those of the courtiers, who were well-versed with polity and scriptures, advised Vidyudvāhana that the fleeing enemy has not to be attacked (496) The father Asanivega also said, to him, "The sinful enemy, Andhraka, who had been killed your brother Vijaya Singha, has already been killed by me with my arrows (497) Therefore, O son, you better let these people return who are not our culprits The great people should be compassionate over the people in pain and distress (498) The cowardly person who shows his back in the battlefield, is like a dead person What more harm the valorous persons can do to him? (499) Thus by the time Asanivega delivered his advice to his son, by that time all the monkeys and Rāksasas reached Alankāpura (Pātāla Lankā) (500) The city was located in Pātāla and was illumining with the rays of diamonds. Both of them kept on living there filled with grief as well as delight (501)

Soon thereafter, Asanivega, on finding the cloud of the winter season getting shattered in a moment, felt detached from the kingship and other fortunes (502) He realised that "The pleasure one achieves with the senses, is short lived and it is difficult to achieve the human body out of the eighty four lakhs of *yonis* (503) Thus realising, he gave away his kingship to his son named Sahasrāra, appropriately and he himself, together with Vidyādhara named became a Nirgrantha ascetic (504) In the meantime a Vidyādhara named Nirgrantha who possessed *Mahāvidyā* and was immensely valorous, who had been made the king of Lankā by Asanivega was ruling over Lankā (505) Once Kiskindha, coming out of Alankāpuri of Pātāla like Bali, was observing the forest and the mountains on earth At that point of time he came to know that the enemies have become peaceful Learning about this, he became fearless and went to the Sumeru mountain for the adoration of the Jina with his queen Śrīmālā (506-507) While returning from adoration, he found the forest named Karnātaka on earth over the bank of the southern ocean The forest was as beautiful like the orchard of the gods (508) Kiskindha, whose voice was as sweet as *veenā* said to his wife Śrīmālā who was placed over his chest and was held by his arms (509) "O Goddess, Look how beautiful is the forest, the trees of which are filled with flowers and the slow moving water in rivers are looking like the space of the parting of the hair (510) In the centre of the same, the cloud of the winter season is flowing over the high peaks of the mountain Dharanīmauli, which looks graceful (511) This illumining mountain possessing the white foam and beautiful springs appears as if laughing aloud (512) These trees are gracefully offering the flower with handshake, the shaking of the branches, appears as if welcoming us while standing (513) This mountain is welcoming us with the blowing of the fragrant breeze and the bending trees appear as if offering their salutation to us (514) It appears as if this mountain has imprisoned me binding tightly with its virtues Therefore I am unable to move further crossing over it (515) I shall, build a place which would be inaccessible for the people Since my mind at present feels immensely delighted, therefore it reveals the future good news (516) I feel fed up by living in Pātāla Lankā and by living here I shall feel pleased (517) Śrīmālā, the beloved of Kiskindha also supported the idea of her husband, who was surprised, Kiskindhā then tearing out the clouds descended on earth (518) Kiṣkindhā who was filled with delight, with his relatives built a city over the peak of the mountain in a moment (519) He gave the place the name of Kiskindha, after his own name This is the reason, why it is known in the world as the city of

Kiṣkindha even today (520) In earlier times that mountain was known the world over by the name of Madhu, but with the association of Kiṣkindha with it, it came to be known as the Kiskindhāgiri (521) The king Kiṣkindha, having the correct vision, and whose mind was inclined towards the adoration of Jina, dwelt over that mountain for a long time, enjoying all the pleasures (522) In due course of time the king Kiṣkindha and the queen Śrīmālā had two sons The elder one was known by the name of Sūryarāja and the younger was known by the name of Yakṣarāja (523) Besides the two sons, they had a beautiful daughter whose limbs resembled the lotus flowers, was also born to them The daughter was so beautiful that she disturbed the minds of all the Vidyādharas with her beauty (524)

Subsequently a Vidyādhara king used to rule at Meghapura who was known by the name of Meru and had a queen named Maghoni A son named Mrgāridamana was born to both of them (525) Once when the prince was wandering about, at will, he spotted Sūryakamalā, the daughter of Kiskindhā Looking at her Mrgāridamana was much influenced with her beauty that he felt disturbed through out the day and night, becoming restive (526) Then the friends respectfully sought the hand of Sūryakamalā from Kiskindha, who in consultation with his queen Śrīmālā agreed to unite them (527) The marriage of both Sūryakamalā and Mrgāridamana was performed in the city of Kiskindhā with great pomp and show, decorating the city with flags and banners (528) When Mrgāridamana was returning with Sūryakamalā, after marriage, he halted at a mountain named Karna He built a city named Karna Kundala there (529)

The king Sukeśa of Alankāpuri had a queen named Indrānī, who gave birth to three immensely valorous sons (530) The first of them was known as Mālī, the middle one was known as Sumālī and the youngest one was known as Mālyavān All the three sons possessed immense wisdom and were the ornaments of all the virtues (531) The sports of these princes were as astonishing as the sports of the gods, which attracted the minds of not only the parents but also enemies, what to speak of the relatives (532) The princes, because of their being successful in their respective *vidyās* and keeping in view their prowess, were becoming terrific in their performance and as such their parents always forewarned them again and again saying, "O Sons, in case you, because of your childish nature go to Kiṣkindhāgiri for sporting, then don't go near the southern ocean " (533-534) Because of their prowess and the tender age, those boys became quite anxious, bowing at the feet of the

parents, when they enquired of the reason for the same from their parents They were informed by them, "The reasons are not to be spelt out." Once the sons prayed to the parents quite humbly to reveal the reason for the same, then Sukeśa said, "O Sons, in case you are bent upon knowing the reason for the same, then you listen to me (535-537) Long time back, once Asanivega deputed the terrific Vidyādhara who were quite horrible and cruel, known by the name of Nirghat Lankā is the city of our ancestors and is quite an auspicious one Though we liked it far better than our lives, still we deserted it because of the powerful enemy (538-539) The sinful enemy deputed his spies in all the places, who always kept a watchful eyes over our shortcomings (540) He had placed several instruments, which could kill even a flaying person (541) These instruments attracted the people with their beauty and enticed them to enter them Thereafter they killed them in the same way as the arrogant behaviour of an ascetic destroys him while performing *tapas* " (542) Thus listening to the words of his father, Mālī took deep sighs and started breathing heavily The tears started flowing from his eyes (543) His mind was filled with rage Because of arrogance, he kept on smiling slowly and then he looked at his strong arms Then spoke with deep voice (544) "O Father, why did you not reveal this to us for so long? It is quite surprising that you have cheated us with great affection (545) A persons, who performing no task, thunders uselessly, in spite of being immensely valorous, has to face great humiliation (546) O leave it, what is the use of thus speaking O father you will feel satisfied only after knowing of the result Till such time the work is not done I shall unknot tuft of my hair (547) Thereafter, the parents, apprehensive of the mishap did not try to prevent them, but at the same time they looked at them affectionately and said, "O Sons, you can go (548) Then all the three brothers, like the gods of the heaven, emerged from Pātāla and moved towards the enemy All the three brothers were quite enthusiastic at that time and were shining with all the weapons (549) Soon thereafter the demon army, equipped with the sharp edged weapons like the sea waves, covered the entire sky and followed the three brothers (550) All the three sons were marching on and the parents kept on looking at them reciting the welfare *mantras* till they were out of sight (551) Then they looked at the city of Lankā lodged over the Trikūta mountain, quite seriously and thought as if they had conquered it (552) They killed several of the demons, while approaching Lankā, many of them were captured by them, while others were thrown away from their positions (553) The courtiers of the enemy joined their army with humility and in this way all the three of them collected the huge army (554) Nirghat, who was well versed in waging a

war, and who could cover even the sun with the unstable umbrella, came out of Lankā, learning about the arrival of the enemy (555) Both the armies fought thereafter in which the horses, the intoxicated elephants, innumerable chariots, crushed several of the creatures (556) Sky with the herds of elephants appeared as if it had turned like the earth The fluid flowing from the temples of the elephants appeared like the flood water The wind produced with the ears of the elephants, appeared like the wind produced with the moving of the palm leaves Their striking with one another produced fire, and it appeared as if everything was like fire (557-558) Mālī thought, "What is the use of killing the insignificant type of poor Vidyādharas? Where is the sinful Nirghat? Where is he?" Thus thinking Mālī moved forward (559) Ultimately Mālī spotted Nirghat and with the shooting of sharp arrows, he deprived him of his chariot Then attacking him with his sword, he killed Nirghat (560) Knowing about the death of Nirghat all the demons, with their degraded minds, retreated to their respective abodes over Vijayārdha mountain (561) Several of the frightened demon warriors who were afraid of fight, hanging the swords in the necks, took refuge with Mālī (562) Thereafter, Mālī with his other two brothers accompanied with the welfare material entered the city of Lankā, and met there with parents and other relatives (563)

Thereafter the king of Hemapuri had a daughter Candravatī from the queen Bhogavatī who was married to Mālī appropriately Candravatī delighted the mind of Mālī and by nature, she was the one who could control all the senses and the instable mind like the net to Control the deer (564-565) Then Pritikanta was the king of Pritipura who had a daughter named Prīti from his wife Prītimatī who was married to Sumālī (566) Again Kanaka the ruler of Kanakābhanagar, had a daughter named Kanakāvatī from the queen Kanakśrī, who was married to Mālyavān (567) These were their first wives, who always attracted their hearts otherwise each one of them had more or less a thousand wives (568) Both ranges of Vijayārdha mountains then were overpowered by them and the people obeyed their commands with folded hands, with all humility lowering their heads (569) Ultimately all of them were well established over their thrones, giving away their riches to their respective sons Sukeśa and Kiskindha getting peaceful at heart became the Nirgrantha asectics (570) In this way hundreds of rulers of the Rākṣasa and Vānara races enjoying all the royal pleasures, ultimately followed the path shown by Jinendra, leading to *moksa* Shattering the bondages of attachment of the close relatives, they achieved *moksa* (571) Several of the people who had performed enormous sins as householders, denouncing

everything they became the Nirgrantha ascetics and took to performing of the *tapas* and turned their attention towards achieving of *mokṣa*. In this way realising about the influence of the correct knowledge, O people of the world, achieve peace and tranquility, uprooting the illusion and achieve the victory in the form of Sūrya and ultimately own the kingship of divine knowledge.(572)

Here ends Parva-6, of *Padma Purāna* composed by Raviṣenācārya, relating to the origin of the *Vānaravaṁśas* (Verses 1-572, P T 1808)

Parva-7
Description of Dasagrīva (Rāvaṇa)

In the City of Ratnapura the king Sahasrāra who was quite valorous, ruled in ancient times (1) He had a queen named Mānasa Sundarī, who was immensely beautiful and had a charming mind She was quite virtuous as well (2) She conceived After conception her body became quite weak and the ornaments worn on the body were loosened Looking at her with respect, then Sahasrāra said, "O dear, why your limbs are getting weak? What is your desire? What ever is available in my country (is meant for you) (3-4) O beloved, you are dearer to me than my life, O goddess, tell me your desire? I shall fulfill it today itself (5) O shining damsel, I can force Indra, who rules over the divine damsels to rub your feet with his palms"(6) At these words spoken by the king, the queen Mānasasundarī, seated in his beautiful lap, spoke with all humility, the following words,(7) "O lord, since the time a child had entered my womb, I have developed the desire to enjoying the pleasures of Indra and his fortunes (8) O lord, I have spoken these words out of compulsion, shedding away the shyness " (9) On hearing the words of his beloved, Sahasrāra with the influence of his divine powers, created the fortunes of Indra (10) In this way after having the desire of the pregnant women been fulfilled, her body recouped health and was developed She assumed the lustre thereafter, which was beyond description (11) Her body's lustre was raised to such extent that it became envious of the sun shining in the sky and she become desirous even to issue commands to all the directions (12) At the appropriate time she gave birth to a son who possessed all the good symptoms and could increase the fortunes of all his relatives (13) Than the delighted Sahasrāra celebrated festivities, over the birth of his son The deafening sound of the trumpets and the conches echoed in the sky (14) When the damsels binding the small bells at their ankles, danced then with the placing of their feet over the ground, the

earth used to shake (15) Enormous wealth was given in charities, without much thinking What to speak of the humans, even the elephants danced at that time raising above their trunks (16) The evil symptoms started appearing in the abodes of the enemies In the abodes of the friends and relatives the auspicious symbols started appearing (17) Since during the conception of the child the mother had developed the desire of enjoying the fortunes of Indra, because of that reason, the child was called Indra by name (18) In spite of his being child, his activities resembled those of a grown up valorous person, who could conquer the people with immense powers at his command and could shatter the pride of the enemies He was engaged in the path of righteousness (19) Slowly he became youthful as a result of which his lustre resembled the sun, the glory with the moon and with his patience he conquered even the mountain (20) His shoulders resembled the temples of the enjoyments of the direction, the arms were circular, and his vast chest was illumining all the directions (21) His knees had developed muscles, had thighs like the pillars, and his chest could carry the weight of the universe and was quite stable He built a palace which was as beautiful as the palace of Indra He had fortyeight thousand wives Sixty thousand dancers who danced in his palaces He had innumerable elephants and horses which could move in the air (22-25) There was an elephant which was white like the moon, quite tall and was like the one which could roam about in the court yard of the sky It could not be handled by anyone and was extremely powerful It had eight tusks and had a thick trunk, which appeared like the *argala* of the directions, It was quite well known on earth that because of its qualities and was known by the name of Airāvata (26-27) In all the four directions four powerful *lokapālas* were established The chief queen was given the name of Śacī and the court was known as Sudharma (28) He patronised *vajra* as the weapon, three courts, crowds of *apsarās*, Harinakeśī as the army commander, Aśvanikumāra as physician, eight Vasus, four types of gods, musicians like Nārada, Tumburu, Viśvavasu and other as singers, Urvaśī, Menakā, Mañjusvanī, and others as *apsarās*, Brhaspati as a minister and all other fortunes were established like Indra himself (29-31) Thereafter by the grace of Nimi, enjoying all the fortunes of Indra, he became the foremost of the Vidyādharas (32)

At that point of time, the great Mālī was the lord of Lankā and ruled over all the Vidyādharas as before (33) Mālī was proud of his strength because of his brothers, while living in Lankā, he used to rule all the cities of the Vijayārdha mountain (34) Whatever the best things like the whores, vehicles, planes, girls, costumes, and ornaments etc could be known by

him through his spies, he used to be usurped by Mālī slowly and brought them to his kingdom. He considered himself to be the best in powers, knowledge, fortune etc (35-36) The Vidyādharas getting patronage of Indra, started neglecting the command of Mālī Listening to the news the immensely valorous Mālī accompanied with his brother and the sons of Kiṣkandha, marched on to the Vijayārdha mountain (37) Several of the people were moving on boarding the planes which flew high like the clouds of the evening time which had several types of lustre emerging out of them Some of them were seated over the chariots which were as high as the palaces, some of them had mounted to over the huge elephants having the complexion of of dark clouds, some the them had mounted over the horses which galloped like the speed of the mind Some of them were mounted over the lions, panthers, bulls, tigers, camels, the donkeys, the buffalos, the geese, wolves, and several other vehicles In this way, Mālī accompanied with several of the Vidyādharas mounted over several other vehicles, covering the entire sky reached near the Vijayārdha mountain (38-40) Then Sumālī whose heart was filled with the brotherly affection sent message to his brother Mālī, "O brother, let us stay here for the night Let us not move forward and return to Lankā It is due to the reasons that we are not coming across auspicious sign (41-42) Look there is a crow perched in a dry tree with its whigs fluttering Its mind is completely upset Holding a piece of drywood it looks towards the sun and is cawing harshly Then it is indicating us to stop forward journey (43-44) More over the female jackal, whose mouths are issuing the fire flames appears horrible, and with her hair standing at he end, is creating horrible sound,(45) Look here, the sun which is covered with a halo, has a headless trunk in its disc and the drops of blood are raining from the same (46) On the other hand the terrific *vajras* are falling shaking all the mountains and the women with dishevelled hair are appearing in the sky (47) Look, the donkey is raising its head towards the sky is braying aloud and is digging the earth with the forefoot of its hoof is crying (48) Thereafter Mālī, pressing the armlets of both the hands, smilingly, replied to Sumālī thus, "Having been resolved of the killing of the enemy, and having mounted over the victorious elephant, the cycle of bravery has started, how could it be reverted (49-50) Can a warrior, who is shaking the tusks of the intoxicated elephant, who has frightened his enemies with his frowning, who possesses the sharp arrows, who is chewing his lips with his teeth, where stretched eye brows have been curved, who is being looked by the gods with surprise, return to his abode? (51-52) I have roamed about in the caves of Meru mountains and the beautiful Nandanavana, I have built the Jina temples which touch the

sky (53) I have given charities in abundance and have enjoyed the best of the pleasures and have earned the height of glory in the world,(54) In this way I have performed all the duties of the taking any birth and also feel beholden under these circumstances in case I have to lay down my life in the battle field, it would be of no consequence I am in need of nothing else.(55) , How could a valorous person digest the remarks of the people, "The poor fellow had fled away from the battle field " (56) Thus speaking, Mālī, whose face was burning with rage, atonce climbed over the Vijayārdha mountain alone (57) Thereafter such of the Vidyādharas who did not obey his command, he got the cities of those courtiers reduced to ashes (58) As the wild elephant destroys the forest of lotus flowers, similarly the Vidyādharas, having been filled with anger destroyed the gardens and groves of that place (59) Thereafter the people terrified by the commanders of Mālī, while shaking went to Sahasrāra and took refuge with him (60) The people offered their salutation at the feet of Sahasrāra and spoke with humble words, "O lord, the son of Sukeśa has disturbed all the people Therefore you kindly protect them " (61) At this Sahasrāra said to Vidyādharas, "All of you should go to my son Indra and seek protection from him (62) As the powerful Indra protects the earth, similarly my son, who destroys the sins, would surely protect the entire world "(63)

At the reply of Sahasrāra, all the Vidyādharas went to Indra and offered their salutation to him with folded hands and then they spoke to him (64) Indra, whose face had become white with anger, Looking at vajra with red eyes, said,(65) "I would like to destroy the people who are the thorns for the world after searching them, since you people have yourselves come to me I happen to be the protector of the universe (66) As the intoxicated elephant breaks the bondages of pillars similarly the sound of trumpets were produced by him which was indicative of the start of the war (67) Hearing the same, the Vidyādharas adorned with the ornaments of *kavacas* holding the weapons delightfully came out of their abodes with delight (68) These Vidyādharas was mounted over illusory chariots, horses, elephants, camels, lions, tigers, wolves, deer, geese, he-goats, bulls, rams, planes, peacocks and the donkeys, besides other vehicles (69)

Besides the above, the *lokapālas* equipped with various types of shining weapons, having curved eyebrows looking horrible, also started with their paraphernelia (70) Indra of the Vidyādharas wearing a *kavaca* over his body with a white umbrella decorating his head, was mounted over the elephant Airāvata and marched forward with other gods (71)

Thereafter like the clouds of the time of dissolution a terrific war was fought between the gods and the demons, which could be visualised with great difficulty and displayed all cruelty (72) The horses were felling the horses, chariots were destroying the chariots the elephants were killing the elephant, the foot soldiers were killing the foot soldiers (73) The entire sky was covered with spears, *mudgaras*, *cakras*, swords, guns, *musalas*, arrows, clubs, *koñchas* and *pāśas*, besides other weapons (74) Thereafter the Vidyādharas who called themselves the gods, created such an army, which was extremely enthusiastic and was competent enough to take the forward position It was large hearted and could disturb the plans of the enemy (75) The commands of the army of gods were Vidyutvān, Cārudān, Candra, Nityagati, and Calajjyoti Prabhādya and others, These commanders of the gods shattered the army of the Rāksasas Thereafter the foremost of the Vānara race possessing immense prowess Rksasaraja besides Sūryaraja also came forward finding that the Rāksasa could move with the speed of lightning (76-77) Because of that they moved at several places in a moment, They killed the gods to such an extent that they had to flee from the place of battle showing their backs (78) On the other hand the Rāksasas also with the help of the monkeys started fighting vigorously spreading the weapons in the sky creating darkness (79) When Indra realised that the Rākṣasas and the Vānaras were destroying the demon army, then getting enraged he himself got, ready for waging the war (80) Thereafter the Vānaras and the Rāksasas, who thundered aloud while showering the arrows like the clouds, surrounded Indra like the mountain (81) Then Indra, protecting the *lokapālas*, thundered aloud and started destroying the Vānaras and the Rākṣasas with the shooting of the arrows (82) Then finding the army getting upset, Mālī himself got up Getting enraged at that time, he was illumining the entire sky (83) Then a terrific battle was fought between Indra and Mālī (84) Thereafter Indra, stretching the cord of the bow upto his ear, shot an arrow with great force, which struck the head of Mālī (85) On the other hand Mālī too bearing the pain of the arrow also shot a *śakti* which struck the head of Indra, injuring him (86)

Mālī whose body had been soaked with blood, and who was filled with anger, atonce reached before Indra as the sun reaches western direction (87) As soon as Mālī faced Indra, the latter, using the *cakra* like the solar disc cut off his head (88) At the death of his brother, Sumālī was immensely grieved But he thought "Cakravartī Indra the king of Vidyādharas is quite valorous, therefore we cant face him. Thus thinking, Sumālī who was well-versed in polity, fled away from the battle field

with his entire family (89-90) Indra intended to follow him in order to kill him moving by the Same way, but Soma a faithful warrior of Indra prayed to the lord quite humbly, "O lord, when the servant like me is available with you for the killing to the enemy, then why do you take all the trouble? You give me a command " (91-92) At this Indra said, "Be it so " At the command of Indra, Soma rushed towards the enemy moving by the same way He kept on shooting arrows at the enemy like the solar rays (93) Thereafter as the heavy rains make the herd of cows upset, similarly, with the raining of the arrows by Soma, the armies of Vānaras and the Rākṣasas were completely upset (94) Thereafter Mālyavān who acted at the appropriate time quite suitably, became red with anger and turning his head he said to Soma, "O sinful one, you act foolishly and are unaware of the tradition of the war " Thus speaking, he shot an arrow named *bhindipāla* at Soma which hurt him grievously and he was fainted (95-96) When Soma getting hurt and fatigued, took some rest, both Vānaras and the Rāksasas disappeared,(97) As some one emerges safely out of the belly of the lion, similarly, the enemies, escaping the attack of Soma reached Pātāla Lankā They felt that they had been reborn at that time (98) On the other hand when Soma regained consciousness he looked around and found the enemy absent from there He then reached before Indra who was being praised because of his victory over the enemies (99) Indra, who had destroyed the enemies, and was being praised by the bards, together with the *Lokapālas*, entered the city of Ratnapura (100) He was mounted over the elephant, Airāvata The flywhisks were being moved on both his sides, a white umbrella was raised over his head The dancing gods were moving ahead of him The best of the damsels were looking at him through the windows At that point of time the city of Ratnapura looked charming because of the banners of gems High *toranas* were also raised there The knee deep flowers were spread in the streets The water mixed with saffron was sprinkled in the streets He entered such a Ratnapura city with great pomp and show (101-103) Reaching the royal palaces, he offered his salutation to his parents with folded hands, who also touched king with their shaking hands (104) In this way he was immensely delighted at the defeat of his enemies and delightfully engaged himself in serving the people (105) In due course of time he achieved the fame and glory of Indra in the world and the Vijayārdha mountain came to the known as the heaven on earth (106)

Svāmī Gautama then spoke to the king Śrenika, "O king, I shall now speak out to you the origin of the *Lokapālas*, you please listen to me

attentively (107) After having been fallan from the heaven, a *Lokapāla* named Soma was born to Vidyādhara Makaradhvaja and his wife Aditi He was quite illustrious Indra established him on the eastern side of the Dyotisanga city Thereafter he possessed enormous fortunes and kept on leading his life quite happily (108-109) The Vidyādhara named Megharatha had a wife named Varuna and a Lokapāla named Varuna was born to them Indra established him in the western direction of Meghapura city He had *pāśa* (noose) as the weapon, hearing about whom the enemy was frightened (110-111) The noble king Sūrya Vidyādhara had a wife named Kanakāvatī and the *Lokapāla* named Kubera was born to him He possessed all the fortunes Indra established him in the northern direction of the Kañcanapura city He was well known in the world for his wealth and fortunes He enjoyed all the pleasures (112-113) A Vidyādhara named Kālāgni had a wife named Śrīprabhā and the *Lokapāla* named Yama was born to them He was terrific in approach, besides being immensely illustrious (114) Indra established him in the southern island of the southern ocean in the city of Kisku In this way by the influences of his high merits he spent time enjoying all the pleasures (115) The name by which a city was well known on earth, the people of that city were popularised with the same name (116) Such of the Vidyādharas who were residing in the city named Asura, were popularly known as Asuras on earth (117) The Vidyādharas who resided in the Yaksagita, they came to be known as Yaksas The Vidyādharas who lived in the city of Kinnaras were known as Kinnaras and the Vidyādharas who were used to live in the Gandharva city were known by the same of Ganadharas (118) Aśvanikumāras, Viśvavasu, and Vaiśvānaras and other Vidyādharas because of the importance of the knowledge passessed by them used to have sports with the gods (119) Though Indra had been born as a human, still with the possessing of the wealth on earth he started thinking himself to be the real Indra All the people offered their salutation to him (120) Because of his wealth he commanded great respect He was always engaged in festivities and as such the people had forgotton that there had been a real Indra in the heaven (121) Becoming arrogant with his fortunes, Indra treated himself as real Indra, the Vijayārdha mountain as the heaven, Vidyādharas a *Lokapālas* and his entire populace as the gods (122) He thought, "There is no other great personality in the three worlds who could be compared with me There is none else I am the creater of the world, possess the knowledge about all the things in the world,(123) Thus achieving the position of a Cakravartī king among the Vidyādharas, he enjoyed the merits of his earlier deeds and became arrogant with pride " (124) Svāmī Gautama then

said to Śrenika, "O king, the story of the past which has already been revealed to you Now you listen to the one, which refers to the origin of Dhanada (Kubera) (125) There was a Vidyādhara named Vyomabindu who had a wife named Nandavatī They lived in a city named Kañcamangalā, and had two daughters (126) The elder one was known by the name of Kauśiki and the younger one was known as Kaikasī The elder daughter was married to a wealthy person of Yaksapura known named as Viśravasa A son name Vaiśrāvana was born to the couple and his body had all an specific symbols His eyes resembled the lotus flowers, he possessed all the treasures, and was the one who could please the eyes of the damsels (127-128) Vidyādhara Indra called Vaiśrāvana and honoured him and said, "I like you very much Therefore you go to Lankā and rule the Vidyādharas (129) Since you are immensely valorous, therefore by my grace you would be the fifth *Lokapāla*, besides four others," (130) On hearing this, Vaiśrāvana said, "I shall act according to your command " Thus speaking, Vaiśrāvana offered his salutation at the feet of Indra Thereafter with the permission of Indra, and offering his respect at his feet, Vaiśrāvana left his city, after performing all the welfare ceremonies (131) Thus Vaiśrāvana who was obeyed by all the Vidyādharas, delightfully started living in the kingdom of Lankā without any fear (132)

After his defeat from Indra, Sumālī started living in the city of Alankāpura (Pātāla-Lankā) There he got a son named Ratnaśravā from the queen Prītimatī He was quite valorous, detached and blessed the people (133) The life of that large hearted person was for the welfare of his friends The prowess of the illustrious person was for doing good to the people (134) Ratnaśravā could remove foolishness, and served as the protector of the people with wisdom He preserved wealth for the welfare of the noble people (135) His enormous wealth was for the removal of poverty of the poor people Ratnaśravā protected all the noble people and all his riches were spent for the welfare of nobility (136) His mind filled with self respect was devoted to the performing of the auspicious deeds His life was devoted to the ways of following *dharma* and the prowess of his body was for doing good to others (137) He could grace the elderly people with his compassion Like the good old days the people even today remember him (138) He was adorned with the ornament of humility and the worries of others humans were like his own (In other words as he protected his own body, he protected the bodies of others in the same way) (139) While counting the victorious people, the wise always placed him to be the first of all When they counted the people

with evil ways, then they never remembered him at all (140) It appeared as if his body was made by the *tattvas* other than the earth, otherwise how could he achieve such a high grace? (141) When conversing it appeared as if he was showering the nectar He was so large hearted that it appeared as if he had been giving huge charities (142) In several births, the immensely intelligent Ratnaśravā followed *Dharma* alone leaving *artha* (riches) and *kāma* (desire) (143) Of all the ornaments the glory alone was his ornaments The virtues dwelt in him as if they were his relatives (144) The same Ratnaśravā was desirous of getting back all the *vibhūtis* (fortunes) which were possessed by his ancestors but Vidyādhara Indra had displaced him from his original position (145)

Ultimately in order to perform *tapas* for achieving the *siddhis*, the valorous and patient Vidyādhara, went to the terrific forest which was infested with the goblins and the *piśācas*, who were creating awful sound He reached the immensely horrible Puṣpavana (146) While Ratnaśravā was performing *tapas* for achieving *siddhis*, then Vyomabindu deputed his daughter Kaikasī, who was well aware of the *vidyās* and was to became the wife of Ratnaśravā, to serve him (147) Kaikasī, therefore went to the *yogī* and stood before him with folded hands, waiting for the command of the *yogī* with all humility, emerging from his mouth (148) When the performance of Ratnaśravā was completed, he got up bowing in reverence to the lord *siddha* At that point of time he saw Kaikasī (149) Her eyes were like the blue lotus flowers The face was like the lotus and the teeth resembled the lotus buds, the arms were tender like the garland of *siris* flowers, the lips resembled the roses (150) Her breathing spread the fragrance of *bakula* flowers, and her glamour resembled the lustre of the *campaka* flowers It appeared as if her entire body was made of flowers (151) Kaikasī standing besides Ratnaśravā appeared as if Lakṣmī, deserting the abode of Lotus, had arrived there with great enthusiasm and had fixed her gaze at the feet of Ratnaśravā (152) Because of the sight of the unique person, on her body p 12 was bending down in shyness with here breathing in panic her breasts were moving up and down, while shaking (153) Her beauty was spreading from her breathing which attracted the black-wasps which were getting upset (154) Because of her extreme virginity she was so bending downwards that the youthfulness was reluctantly embracing her Kaikasī was indeed the best creation of the women hood (155) It appeared, that in order to collect all the surprise, with the beauty of all the damsels of the world, her figure had been created (156) It appeared as if that she having been infested with the height of the *tapas* of Ratnaśravā, graced, with immense glory, *Vidyā*

herself had arrived in the form of Kaikasī (157) Ratnaśravā was a compassionate person by nature, more so he was more compassionate on the women and still more on the girls, Therefore, he asked her speaking sweet words, "Whose daughter are you? Why are you standing here like a doe separated from the herd of deer?(158-159) O auspicious minded one, what is your name?" Thus asked by Ratnaśravā who was quite appropriate because the saintly people always favour the noble people (160) In reply to this, Kaikasī who was extremely sweet and who could steal the mind, spoke with the choked voice, "I am the daughter of Vyomabindu born of Mandavatī My name is Kaikasī, I have arrived here at the inspiration of my father in order to serve you in the forest (161-162) At that point of time Ratnaśravā achieved the *vidyā* called *Mānasa-sarastambhini* and the same *vidyā* took to the form of a body (163)

Thereafter under the influence of the same *vidyā* a city named Puspantaka was built in the same forest Ratnaśravā then married Kaikasī appropriately and started enjoying all the royal pleasures sporting with her (164-165) The charming couple then developed such a great love between themselves, that they could not separate from each others even for a moment (166) When Kaikasī was out of sight from the eyes of Ratnaśravā then he used to think as if she were dead, on the other hand if Kaikasī did not see her husband even for a moment, she felt weariness and the lustre of his face was faded out, since she had a very tender heart (167) The eyes of Ratnaśravā remained fixed over the face of Kaikasī, or in other words Kaikasī became the bondage of all the organs of senses of Ratnaśravā (168) Because of their enormous beauty, wealth, fortunes and the *dharma* which they had earned in earlier births, both of them were immensely attracted to each other (169) Kaikasī used to walk with Ratnaśravā and when he sat down, she also did so In this way she followed her husband like a shadow (170)

In this way time passed and once Kaikasī was lying in place over the bed of gems, which was quite wide, was white like the ocean of milk, over which the light of the lamps was falling and over which the bedsheet of silken cloth was spread (171) There was a mattress spread over it The pillows of different colours were placed over it and the black wasps were hovering over it because of the fragrance emerging out of her breathing (172) The women guards were standing alert with watchful eyes Close to it an ivory pedestal was placed Kaikasī was sleeping over such a type of bed thinking about her husband and feeling desire of getting a son, while sleeping (173-174) At that point of time the handmaids were minutely observing the body of Kaikasī At that point

of time Kaikasī witnessed surprising types of dreams (175) Thereafter the sound of trumpets followed with the blowing of conches besides the sweet singing of the bands was heard as a result of which Kaikasī was woken up (176) After performing all the welfare ceremonies, holding the auspicious and the best of curtain, attracting the mind Kaikasī, went to her husband with her handmaids (177) There she, with folded hands, displaying the charm of her body, seated over a beautiful cushion covered with a charming cloth Then she narrated to her husband about the dreams, witnessed by her (178) She said "O lord, towards the end of the last night, I witnessed three dreams, listening of which you would be pleased (179) In the first dream, I saw, that a lion shattering a huge herd of elephants, descending from the sky which entered in my womb through the mouth (180) In the second dream, I saw that he sun removing the darkness like the herd of black elephants, spreading its rays stood in the centre of the sky (181) In the third dream I saw that a full moon driving out the darkness with its rays standing before me (182) Witnessing these dreams, my mind was filled with the surprise and at the same time the early morning trumpets were sounded, which woke me up, disturbing my sleep (183) O lord, tell me, what is it? You are competent enough to interpret the same because for the performance of the women folks, the husband is the authority (184) Then Ratnaśravā, who was well-versed in eight type of scriptures and the scriptures on Jina, delightfully, spoke in a chronological order the interpretation of the dreams (185) He said, "O goddess, you will have there sons whose glory would be spread in the there worlds They would be immensely valorous and would raise the glory of the race (186) All the there sons, because of the merits earned by them in earlier births, would be performing good deeds and would be dear to the gods even (187) With their own lustre, they would drive away the moon, with their own glory, they would drive away the sun and with the firmness in their character they would turn down even the mountains (188) After enjoying the merits of all the noble deeds performed by them, whatever is left out, they would enjoy the reward of the same They would be so powerful that they would be invincible even from the gods (189) They would be like the clouds who would fulfil the tasks with the performing of charters They would possess the fortunes of Cakravartīns They would be able to steal the minds and eyes of the best of the damsels (190) Their raised chests would be decorated with the *Śrīvatsa* mark, with the listening to their name the immensely valorous army commands of the enemy would be destroyed (191) Out of the three sons, the first one would be the great well-wisher of the world He would

take up the courageous tasks with great enthusiasm He would be like the moon for the fading of the lotus flowers (192) He would be so enthusiastic about the war, that soon after his arrival in the battle field his hair would stand at ends like the thorns (193) The same valorous son would perform several valorous deeds and whatever task would be taken up by him, even Indra would not be able to dissuade him from his resolve "(194) Hearing the words of her husband, Kaikasī was immensely delighted Smilingly she looked at the face of her husband and spoke with all humility, "O lord, the minds of both of us are quite spotless because of the tasting of the nectar of the teaching of the Jina, then having been born of us, how could over son be so cruel? (195-196) Indeed the teaching of Jina, pervade the flesh and bones of our body then how would a son like that be born to us? Can poison emerge out of the creepers of nectars?"(197) In reply to that, Ratnaśravā said, "O dear, O lotus faced one, in this respect the deeds are the only cause, not we people (198) Only the deeds are the form of the world The parents are only the causes (199) Both his younger brothers would be the followers of *dharma*, oceans of virtues, performers of the good deeds besides being the ocean of humility (200) They would be afraid of falling in universe and as such, they would perform auspicious deeds They would be truthful and would be compassionate on the creatures of the world (201) O damsel, speaking soft words, and filled with compassion, the earlier deeds of these two sons, would be the cause of their noble temperament, because the result emanates from the cause "(202) After thus speaking, both the husband and wife who remained alert through out the day and night, delightfully adored the Jina (203) Thereafter when the first child entered the womb, the performance of the mother became extremely cruel She was forcefully desirous of conquering the groups of people She developed a desire that she should keep her feet soaked in mud of blood over the heads of floundering enemies (204-205) She also had a desire to issue a command over Indra Her face became red with anger without any reason (206) Her body had become quite hard She made enough efforts for the conquering of the enemies Her speech became quite harsh and thick She looked in anger without creating any sound (207) She looked her face in the dagger though mirror was available with him She bent down her face with great difficulty, even while offering her salutation to preceptors and others (208) Thereafter in due come of time the infant came out of the womb of the mother shaking the seats of his enemies (209) Like the sun, he was difficult to look at and the eyes of those serving in the labour room became as if having been covered as with thick frost (210) Terrific sound was created with the beating of the double drums by the goblins

and the headless trunks started dancing in the houses of the enemies (211) Thereafter the father celebrated the huge festivities at the birth of the son The birth festivities were so celebrated that, the people performed variously like mad persons, as they liked (212) Thereafter the child with red soles, was lying in the labour room of the size of the caves of the Meru mountain, over the bed He was quite instable, moving his hands and feet He was lying there with his face looking up wards He was shaking the earth around his head with his sport and was shining like the sun which had just arisen.(213-214) The garland of gems, which had been given by Indra to Meghavāhana, and was guarded by a thousand *Nāgas*, the rays of which were spreading everywhere, and no one had worn it feeling panicky of the Rākṣasas, such a garland was dragged by that child without much difficulty with his hand (215-216) The mother was upset finding the garland in the hand of her son She picked up the child quite affectionately and carried him in the lap and atonce smelt his head (217) The father also saw the child with the garland, in surprise He thought, this child indeed would be a great person one day (218) Unless someone possessed the divine power, how could he carry this garland which is protected by the *Nāgas* and play with it?(219) Whatever the words were spoken by the great sage earlier, were correct, because the words of the sages can never be otherwise (220) Observing this surprise, the mother adorned the neck of the child with the garland At that point of time the garland was illuminating all the directions with its lustre (221) The garland consisted of spotless diamonds which reflected nine more faces besides the original one Because of this, the child was given the name of the Daśānana (222) Long time after the birth of Daśānana Bhānukarna was born, whose cheeks were so beautiful that it appeared as if his ears were adorned with *kundalas* of the solar disc (223) After Bhānukarna, a daughter named Candranābha was born whose face was like the full moon and the shine of his nails resembled the crescent moon, which kept on spreading every where in all the directions (224) After Candranakhā, Vibhīsana was born He was a peaceful figure and he was of noble temperament, with his birth, he created panic among the sinful people (225) Vibhīsana appeared as if he had been the incarnation of *dharma* The spotless glory emerging from his virtues is even presently spread in the universe (226) The childhood sports of the illustrious Daśānana had been quite horrible, whereas the, childhood sports of his younger brothers delighted all the people, even the enemies (227) Candranākha having a beautiful figure appeared with her brothers like *Sandhyā* between the sun and the moon (228)

After some time, Daśānana, having a tuft, was seated in the lap of his mother and was spreading the lustre of his teeth every where. At the same time Vaiśrāvana, was moving through the skyway, illumining all the directions with his glory He was quite powerful and was surrounded with his fortunes and Vidyādharas appeared as having been surrounded with clouds like elephants, which had the lustre of lighting The hanging conches in this case looked like the skylarks Vaiśrāvana was issuing the sound of the trumpets, which was deafening all the directions He was immensely valorous and with his vast army he appeared as if he was swallowing the sky which came in front of him Daśānana was quite unstable because of his child hood, therefore looking at the glory of Vaiśrāvana, he asked his another smilingly, "O mother, taking the entire universe to be like a straw, accompanied with huge army, who is he and where is he going " (229-235) At this, his mother replied, he is the son of your mother's sister who possesses many of the *vidyās* He possesses enormous riches He is well known in the world Possessing enormous fortunes, and terrified his enemies like the second sun, he keeps on wandering here and there (236-237) Vidyādhara Indra had killed your grand father named Mālī in the battle field and Lankā which carries the tradition of your grand father, was snatched away from him and given to Vaiśrāvana who rules over it presently (238) Your father nursing hundreds of hopes in his mind, about Lankā remains upset throughout the day and the night, and he has no sleep (239) O son, I also feel concerned because of the same Death is better than getting dislodged from one's own place (240) O son, when shall you achieve the wealth appropriate to your race, observing which our minds will be free from thorns?(241) When shall I be able to find your brothers roaming freely in the universe possessing all the fortunes?"(242) Listing to the words of his mother, Vibhīsana, in whose mind the poison of anger had developed, filled with pride, spoke smilingly (243) "O mother, this Dhanada could be a god, but what type of influence have you witnessed in him that you are lamenting like this?(244) You are the mother of valorous sons, who are quite strong You are quite well aware of the actions of the people In spite of you being so intelligent, why are you talking like this? (245) You first think over, that the chest which has been adorned with the *Śrīvatsa* mark, has strong body, whose daily activities are filled with surprise, who is immensely powerful, and has the power to reduce to ashes all the universe like fire, have you never thought of such a Daśānana (246-247) He can win the position of your mind and can reduce the peak of the Sumeru mountain with a single slap (248) You are not aware that his

arms are like solid rod and are the pillars of the abode of the universe and are the abodes of the tree of arrogance "(249) In this way Vibhīṣana who was well-versed in the arts and virtues, praised his brother Rāvana, who achieved immense glory as the *ghee* is powered over the fire (250) He said, "O mother, what is the use of praising ourselves excessively? But I speak to you quite truthfully, you please listen to me (251) In case all the Vidyādharas, possessing all the *vidyās*, arrive in the battle field, they cannot compare with one of my arms (252) In spite of that it is in the tradition with the people of my race to achieve *vidyās* by means of *tapas* Therefore we should not be ashamed in achieving these *vidyās* (253) As the sages perform *tapas* with great efforts, similarly, those born in the Vidyādhara race should perform *tapas* with much efforts for achieving of the *vidyās* "(254) Thus speaking, the proud Rāvana, for performing *tapas* to achieve *vidyās*, got out of the home and moved into the sky At the time of his departure, the parents, kissed his face, head and who in turn offered his salutation to the lord of the *Siddhas* and received the blessing of welfare His mind, was surely stable and was filled with delight (255-256) In a moment, all of them reached in a thick forest known by the name of Bhīma, several of the wild animal possessing terrific fangs were there in the forest (257) Several of the trees were shaking because of the dancing *Vyāntaras* (enjoying the intermediate position) (258) The huge caves there, were covered with darkness where even a needle could not be traced The forest was horrible like the death itself which always roamed about in the same (259) Even the frightened gods never overflew that forest It was well known in the three worlds because of its terrific nature (260) The mountains of that forest were inaccessible and the entrances of the caves were filled with darkness The solid trees there appeared as if they were standing only to swallow the universe (261) All the three brothers, whose hearts were free from malice, possessing the noble sounds, who were clad in white garments, who had the charming faces like the full moon, and were adorned with crest jewels, reached the forest peacefully and started performing severe austerities (262- 263) Performing *japam* a lakh of times, the eights letters *vidyā* known as *Sarvakāmānadā* was achieved by them in half a day (264) This vidyā could get them the food of their liking from here and there as a result of which they did not have to suffer from hunger (265) Thereafter they started reciting the sixteen letter *mantras* with their spotless hearts The scriptures had prescribed its repeating ten thousand crores of times (266)

In due course of time Anāvrta, the Yaksa of Jambūdvīpa arrived there in the forest accompanied with his damsels for enjoying sports (267)

The Yakṣa-damsels who enjoyed sports with the display of the womanly charm, spotted the brothers who had been engrossed in the performing of the *tapas* (268) With their minds having become anxious these ladies rapidly went to the brothers, as if the beauty itself had dragged them to that place (269) Some of the damsels with curly hair, had the faces resembling the lotus flowers with black-wasps hovering over them Finding the three brothers there, they said to them, "You are of quite a tender age, the lustre of your bodies is spreading everywhere, you have not yet discarded the costumes, then what for are you performing the *tapas* (270-271) Such a type of lustre is possessed by those who indulge in all the pleasures Besides you have bodies, which cannot be afraid of anyone else (272) You have the grown the matted looks of hair in the young age Surely you people have been born in order to create the opposite things (273) Your hands are fits to enjoy the pleasure of the hard breasts, then why are you enjoying your hands, by rubbing them over the hard rocks (274) It is quite surprising, that in spite of possessing such a great beauty you are short of wisdom because the bodies which are fit for enjoying all the pleasure, are being tortured with performing of *tapas* (275) Get up let us go home O intelligent persons, nothing is lost even now You can enjoy great pleasures with us looking at the best of the things "(276) These words were spoken by them no doubt, but they could not cut much ice with the brothers in the same way as the drops of water falling over the lotus leaves, cannot, effect them at all (277) Thereafter some of the damsels started speaking thus, "O handmaids, they have surely become like the wood or the puppets of wood That is all their limbs have become motionless "(278) Thus speaking and getting annoyed a little, they went closer to them and struck them at heart with their *karnaphools* (or the flowers taken out of their ears) (279) In spite of this, all the three brothers, who possessed clever hearts, were not at all disturbed It is quite well, because the cowards alone fall from their desired goals (280) Thereafter at the instance of the damsels, the Yakṣa Anāvrta, the lord of Jambūdvīpa feeling delighted said to all the three brothers,(281) "O noble persons, what for are you performing such a hard *tapas*? Or which one of the gods is being adored by you? You tell me quickly "(282) At these words of Yaksa, all the there brothers kept on sitting like the images of clay Then he became annoyed and said to them "(283) "These people are adoring some other god, neglecting me Alas! this is the biggest foolishness of these people "(284) Speaking such harsh words the Yaksendra then commanded his warriors to disturb the *tapas* of all the there brothers (285) The warriors were cruel by nature Over and above that they had received the command of their master

Therefore they started performing variously taking to many forms (286) A Yaksa taking to the gigantic form like a mountain fell before them like *vajra* (287) Another Yaksa taking to form of a snake coiled itself around the body of one of them Some one turning himself as a lion approached them with open mouth (288) Someone created such a thundering sound in the ear, deafening all the directions Some one bit them turning himself as a mosquito Some one turned himself as an elephant, some one as the storm, some one as the forest fire, and some one taking to the form of ocean started creating disturbance before them variously (289) Since they were fixed over the pillar of *dhyānam*, where their minds had been concentrated, all the three brothers remained undisturbed in spite all the efforts of the Yakṣa (290) Then they created a huge army of Mlecchas in anger, which comprised of the enraged *Cāndālas* possessing the terrific weapons and appeared like the clouds of darkness (291) Then they displayed that the city of Puspāntaka was conquered and destroyed and their father Ratnaśravā with all the relatives had been captured and taken prisoner (292) The damsels in the inner apartments were lamenting in a way, which broke the heart, and they produced sound that, "In spite of the sons like you we have to face the trouble "(293) The father was crying aloud and creating great obstruction, saying, "The Mlecchas are killing me in the great forest Therefore you protect one " (294) They also displayed that their mother was bound with fatters and was being beaten by the Mlecchas, who were dragging her holding the locks of her hair and the stream of tears was flowering from her eyes (295) She was crying "O sons, I am facing such a condition in the forest Not only this, these Śabaras are carrying me to their villages (296) You had been falsely claiming earlier that all the Vidyādharas achieving all the *vidyās*, cannot compare themselves with even one of my arms But presently, all the three of you are becoming so lustreless that you cannot face even a single Mleccha (297-298) O Daśagrīva, this Vibhīṣana falsely praised you, whereas, you are unable to protect your mother even Therefore I am sure, you do not have a single neck (299) The period during which you remained in my womb, for that period in case had kept some filth in any belly, it would have been better (300) Evidently thus Bhānukarna also is without ears That is why I am shouting and he is not listening to my pathetic words Look here how motionless is your body?(301) Vibhīsana is also carrying his name uselessly and is inactive like a dead body, that he is unable to defeat even a single Mleccha (302) Look here these Mlecchas are desecrating the sanctity of your sister Candranābha Why are you not merciful on her? The brothers love more the sister as compared to his parents But you are all quite unmindful of the

same (303) O sons, one meditates for the achievement of the *vidyā* for the upliftment of one's own relatives Out of the relatives, the parents are the best and as compared to the parents the sister is more important This is the ancient order (304) As a tree in reduced to ashes with the falling of the sight of the poisonous snake, similarly with your simple side-glance, all the Mlecchas could be reduced to ashes (305) I carried you in my womb simply for the good of others, because only he could be a true son who supports the parents like the leg "(306) When their minds could not be disturbed of the doing all this, then the Yakṣas started creating illusion in a terrific manner (307) They cut off the hands of their parents with swords in their presence The heads of his two brothers were cut off and thrown before Rāvana (308) Similarly in the presence of the two brothers, the head of Rāvana was cut off and thrown out, with there performance both Bhānukarna and Vibhīsana were somewhat irritated in anger (309) But Daśānana kept his mind spotless and remained unmoved like the Meru mountain, because he was immensely strong and had a strong bent of mind (310) They controlled all the organs of senses and had made the lighting like mind obedient like a slave (311) His desire to take revenge from the enemy and the complete control on the organs of his senses were saving Rāvana like the *kavaca* Such a type of Daśānana, was free from the blemishes of meditation and kept on reciting the *mantras* regularly (312) The Ācārya says, "Had such a type of meditation been performed by someone else he would have shattered all the *karmas* with the influence of such *tapas* (313) In the mean time Daśānana was successful in his efforts and thousands of *vidyās* appeared before him in human form (314) The reciting of the prescribed number of the *mantras* had not yet been completed that he achieved success before that time This is correct also, what is beyond the reach of a person with a firm resolve?(315) And the firm resolve can be had by the grace of the earlier deeds? The deeds alone create obstructions in the achieving of obstructions (316) To give charities to the appropriate person at the appropriate time, meeting one's end in the *kṣetra,* and to achieve *vidyā* with *Ratna-traya* are the three virtues which cannot be achieved by an incompetent person (317) These *vidyās* can be achieved by different people, in ten years, in a month or in a moment, due to influence of their deeds (318) Even when someone sleeps on earth, or discards taking food for of long time, or drowns himself in the water throughout the day and falls from the peak of the mountain, or acts in a way in which the human body is put to an end but in spite of that the desire of the person without merit cannot be fulfilled (319-320) Such of the people who have performed goods deeds in earlier births, they achieve success in no time

The performance of *tapas* etc only is a pretext for them But such of the people who had not performed good deeds in earlier births, they have to face the death uselessly Their life becomes useless (321) Therefore a person should serve the Ācārya with respect and collect merits, because the success cannot be achieved without merits (322) Svāmī Gautama says,"O Śrenika look at the merit of the auspiciousness, that the intelligent Daśānana, achieved *siddhi*, ahead of the prescribed time (323) I shall now tell you the names of the *vidyās* in brief The names of *vidyās* are known by their respective performances O Śrenika, you listen to me attentively (324) The names of the *vidyās* are *Samcārinī, Kāmadāyinī, Kāmagāminī, Durnivārā, Jagatkampā, Prajñapti, Bhanumālinī, Animā, Laghimā, Ksobhyā, Mānas-stambhanakarinī, Samvāhinī, Suradhvamsī, Kaumārī, Vadhakārinī, Suvidhānā, Taporūpā, Dahinī, Vipulodarī, Śubhapradā, Rajorūpā, Dinarātrividhāyinī, Vajrodarī, Samākrsti, Adarśanī, Ajarā, Amarā, Analastambhanī, Toyastambhinī, Giridārinī, Avalokinī, Aridhvamsī, Ghorā, Dhīrā, Bhajañginī, Vārunī, Bhuvanā, Avadhyā, Dārunā, Madanāśinī, Bhāskarī, Bhayasambhūti, Aiśānī, Vijayā, Jayā, Bandhanī, Mocanī, Vārāhī, Kuṭilākrtī, Cittodbhavakarī, Śāntī, Kauberī, Vasakārinī, Yogeśvarī, Balotsādī, Candā, Bhīti* and *Pravarṣinī* and others Thus Daśānana achieved several of the *vidyās*, because of the merits earned by him in earlier births, in a few days (325-332) The five *vidyās* viz ,—*Sarvākā, Ratisamvrddhi, Jrmbhinī, Vyomagāminī, Nidrānī* and *Sarvaha* were achieved by Bhānukarna (333) Vibhīsana on the other hand achieved the *vidyās* viz ,—*Siddhārthā, Śatrudamanī, Nirvyaghatā* and *Ākāśagāminī* (334) In this way by achieving the huge wealth of *vidyās*, it appeared as if all the brothers had achieved the life afresh having been filled with delight.(335) Then Anāvṛta the lord of Yakṣas, witnessing the arrival of *vidyās*, gracefully adored the three brothers and adorned them with divine ornaments (336) With the influence of the *vidyās*, Daśānana built a city named Svayamprabha, which had high palaces like the Meru mountains, which were arranged in a line (337) These palaces were decorated with the strings of pearls Their pillars were studded with diamonds It had a member of Jina temples (338) The city remained always illuminated with the diamonds which produced rainbows from the mutual rays issued by them. It remained illumining with the lustre resembling the lightening (339) Daśānana, with the influences of his *vidyās*, started living with both the brothers in the sky-serapper palaces, which were filled with all the items of pleasures, quite comfortably (340) Then Yakṣa, the lord of Jambūdvīpa having been filled with surprise, once said to Daśānana, "O intelligent one, I am extremely happy with your prowess (341) You therefore, live in this Jambūdvīpa as per your liking which is surrounded by the ocean on the east, west, north and

south and is inhabited by the *Nāgas* and the *Vyāntara devatās* (342) I am the lord of this entire continent There is no opponent of mine Therefore I grant you a boon that uprooting your enemies, you roam about in the Jambūdvīpa at will (343) O son, I am quite happy with you and shall always appear before you whenever you so desire mentally Because of my influence, even Indra will not be able to create any obstructions in your plans, then what to speech of an ordinary human beings?(344) Living comfortably with your two brothers you enjoy all the pleasures of the world for long Your divine *vibhūtis* would away keep on increasing, which would be enjoyed by all you relatives "(345) In this way by blessing all the three brothers with delight, the Yakṣa retreated to his abode with his people (346)

Learning about the achieving of all the *vidyās*, the Rāksasa from all the four directions, performing celebrations came closer to Daśānana (347) Some of them used to dance, some of them played on musical instruments, while some were overjoyed (348) Many of them uttered the lion's roar, which frightened the enemies, some of them kept on laughing for long, as if white-washing the sky (349) Sumālī, Mālyavān, Sūryarāja and Rksarāja mounted over the best of chariots and came to Rāvana (350) besides them, the other relatives boarding the planes, or mounting over the horses or elephants, arrived there All of them were free from fear (351) Then Ratnaśravā, whose mind was overwhelmed with the love of his sons, arrived there with *vibhūtis*, turning the sky white with the banners The groups of bards were singing his praise He was mounted over a beautiful chariot which looked like the huge palace (352-353) All of them were arriving collectively On the way they spent the night over the Pañca-Sangama mountain with utmost unease (354) Then Daśānana, the son of Kaikasī, came forward and welcomed them They offered their salutation lovingly (355) The preceptors also enquired from Daśānana and others about, their welfare They also enquired of his about the method by which he achieved the *vidyās*, again and again because on such occasions the asking of such questions repeatedly is not prohibited or denounced (356) The people of the Rāksasa race and those of Vānara race, looked at the city of Svayamprabhā with surprise (357) Both the parents' eyes were filled with delight, who touched the body of Daśānana with shaking hands forlong (358)

When the sun had reached the middle of the sky, the divine damsels started bathing the three brothers appropriately (359) Then all the princes were lodged over the golden pedestal, which were studded with diamonds of different types and of best qualities (360) Their feet which

were soft like the tree shoots, with red lustre, were placed by them over the foot of the pedestals With that they appeared like the sun rising from the Udayācala mountain (361) Then their *abhiseka* was started with pitchers of diamond, gold and silver filled with the necks of which were filled with tender leaves, which were decorated with garland, were issuing lustre comparable with the son and moon These pitchers were filled with the scented water, the fragrance of which was spread in all the directions and they were filled with water Each one of them had a main outlet besides other smaller out lets The groups of blacks bees hovering over them and were thundering aloud with the pouring of the water like the clouds (362-364) Thereafter the scented paste *(ubtana)* was applied over the body of each one of them in order to increase their lustre and the *abhiseka* of the three was performed with the fragrant water With the sounding of the trumpets, the atmosphere of the place was filled with delight (365) Then their bodies were adorned with the best of ornaments and the damsels of their race recited the welfare songs with great devotion (366) All the three brothers then appeared like the divine royal princes and provided delight to all their relatives All the three princes then offered their salutation at the feet of their preceptor with great respect (367) At that point of time the preceptors realised that the *vidyās* achieved by the there brothers were far greater than the blessing showered by them on the princes They therefore said, "All of you should enjoy long life "(368) Sumālī, Mālyavān, Sūryaraja, and Ratnaśravā embraced them again and again (369) Then the three princes who had achieved the desired fortunes, took their food surrounded by the relatives and the servants (370) Thereafter Daśānana adored the preceptors offering them the costumes and other valuables He also honoured his servants appropriately (371) Then all the preceptors took their seats with great satisfaction and their eyes were beaming with love Finding the appropriate time they said, "O sons, you remain happy for all the times."(372) Daśānana and other princes, with their folded hands over their heads said to them, while offering their salutation, "We are all well with your grace "(373) Then during the course of talk, Sumālī narrated the episode of the death of Mālī, and while doing so he fainted (374) Daśānana, the eldest son of Ratnaśravā brought Sumālī back to his senses with the touch of his hands (375) He then delighted him with the sweet and cool words which were quite powerful at the same time (376) Then he looked at Daśānana having the lotus like eyes Sumālī atonce shed away the entire grief and again felt delighted (377) Then he spoke encouraging words to Daśānana, "O son, indeed your vast powers are sure to please the gods (378) Your lustre can defeat even the sun, and the

depth of your thought ıs quıte vısıble, drıvıng away the ocean (179) O son, ıt ıs astonıshıng that you have been born as a crown of the Rākṣasa race (380) O Daśānana, as Jambūdvīpa looks graceful wıth the Sumeru mountaın, sımılarly the Rāksasa race seems graceful wıth an ıllustrıous son lıke you (381-382) Meghavāhana and other were your ancestors who ruled the cıty of Lankā, then performıng *tapas* achıeved *moksa* (383) You have now been born to relıeve us of the mıserıes O son, the relıef I achıeve by lookıng at your face, ıs beyond descrıptıon (384) These Vıdyādharas had lost all hopes of survıval We had become hopeful soon after your bırth (385) Once we had gone to Kaılāśa ın order to have an audıence wıth lord Jına bowıng ın reverence to the sage possessıng the dıvıne knowledge, we asked hım, "O lord tell us, when shall we be able to lıve ın Lankā?" In reply to thıs, the great sage had saıd (386-387) "The best of the person who would be born to the daughter of Vyomabındu, he alone would make your re-entry ın Lankā possıble (388) That son would be quıte valorous, quıte uprıghteous, glorıous, humble, possess enormous fortunes, fame, and the lustre He would rule all the three regıons of the Bhārata-khanda (389) He would get the fortunes usurped by the enemy, released There ıs no doubt about ıt, because he would achıeve the entıre wealth of Lankā (390) You have therefore been born as the fortune of the race, you possess all the auspıcıous symptoms and you beautıfully please the eyes of all "(391) At these words of Sumālī, Daśānana lowered hıs head ıs shyness and saıd, "Be ıt so" Then placıng hıs folded hands over hıs head he offered hıs salutatıon to lord *Sıddha* (392) Because of the ınfluence of that chıld all the relatıves started lıvıng comfortably ın theır respectıve abodes (393)

Thereafter Svāmī Gautama, saıd to the kıng Śrenıka, "In thıs way wıth the ınfluence of the noble deeds performed ın the earlıer bırth, whıle dwellıng at varıous places one achıeves the rıches ıllumınıng the earth The age of person ıs not at all relevant ın thıs connectıon Can a spark of fıre not reduce to ashes he entıre forest? Can a tıger cub not tear out a head of elephants? (394) A sımple ray of the moon removes the heat of the sunrays and delıghts lıke flowers Soon after the rısıng of the sun, ıt removes the sleep by ıts rays and also covers the darkness lıke the clouds (395)

Here ends Parva-7, of the *Padma Purāna*, by Ravıṣenācārya, relatıng to the descrıptıon of Rāvana (Verses 1-395, P T = 2203)

Parva 8
Performance of Rāvaṇa

There was a city named Asurasangīta, lodged to the southern range of the Vijayārdha mountain, where lived an illustrious Vidyādhara named Maya having the lustre of the sun He was known as Daitya on earth He had a wife named Hemavatī who possessed all the feminine virtues (1-2) They had a daughter named Mandodarī, whose all the limbs were exceedingly beautiful She had a thin waist, vast eyes, and she appeared like the stream of beauty (3) Once her parents finding that the daughter had grown up, were upset and worried Maya therefore spoke to his wife, "O dear, the daughter Mandodarī has grown up in age, and as such I feel mentally worried, many time (4-5) Someone has correctly said, that after giving birth of fire in the form of a daughter, and with the attaining of her youthful age, the parents and other relatives serve as fire wood (6) Therefore after the birth of the daughter, the people of wisdom with their upset minds make the offerings of tears in handcups (7) It is quite astonishing that the daughters are taken away by the unknown people and separation of the daughter who is born of ones own body, is quite painful (8) Therefore, O dear, you tell me, whom shall we give away the daughter who is quite youthful? Who would be the appropriate groom suiting her virtues, race, and beauty?" (9) At these words of the husband, the queen Hemavatī said, the mothers are suitable for the protection of the body of the daughter and the father is appropriate to give her away (10) Wherever you would find a suitable groom for her, the same would be my choice, because the chaste ladies move according to the mood by their husband "(11) At these words of the queen, the king consulted the courtiers, then one courtier mentioned the name of a Vidyādhara (12) Thereafter another courtier said, "Indra Vijayādhara would be quite appropriate for her, because he happens to be the lord of all the Vidyādharas and all the Vidyādharas are afraid to oppose him "(13) Then the king Maya himself said, "I am not aware of the minds of all of you but I like Daśānana, who has achieved all the *vidyās* (14) He would surely perform some astonishing deed in the universe, otherwise how could he achieve all the *vidyās* in so young an age (15) Thereafter Mārīca and other prominent courtiers delightfully supported the views of the king Maya (16)

Thereafter the Valorous Mārīca, and other courtier persuaded Maya for the fulfilling of the task without delay (17) The king Maya also thought, the task cannot be established with the lapse of time " Thus

thinking, Maya on an auspicious day when all the planets were formable, and the evil planets were on the opposite side, and the time was auspicious, mounted the Puspāntaka plane with his daughter when sweet sound of trumpets was being blown and the damsels were reciting the welfare songs at the time of departure proceeded on journey In between, when the sound of trumpets was stopped for a while, the welfare songs of the damsels, echoed in the sky (18-20) Such of the warriors, who were marching ahead of the plane, informed Maya that Daśānana was in the pleasure garden The king Maya then making enquiries from the competent spy of that country, moved towards the Bhīmavana Reaching there he found the forest like the black cloud (21-22) Intimating the particular place of Daśānana, the spies said, "As there is the forest named Mandāruna lodged is between Kailāśa and Sammedācala similarly you see to the beautiful forest lodged between the Balāhaka and Sandhyāvarta mountains This forest looks like the cloud of darkness and looks quite beautiful, with tall and thick trees (23-24) In the centre of the forest, the city with huge and vast white houses, can be seen It looks so beautiful like the clouds of the winter season (25) In the same city, there is a tall palace, which by means of its peaks, possibly intended to touch the sky (26) The army of Maya, descending on earth, camped close to that palace (27)

Thereafter Maya the lord of the Daityas, leaving aside the formalities of blowing the trumpets, and other musical instruments, and clad in the costumes of the humble people accompanied with his daughter Mandodarī reached before that palace Looking at the palace of Daśānana, the pride of Maya was shattered and he felt surprised as well Then he communicated the purpose of his arrival to Daśānana through the gatekeepers, who climbed the palace (28-29) Placing his feet quite carefully, when he reached the seventh storey, then he witnessed a girl who looked like a forest goddess (30) The girl was none else, but Candranakhā, the sister of Daśānana She welcomed them all It is correct also because, those who are well versed in the family traditions, never hesitate of offer due respect to all (31) When Maya was seated over a comfortable seat, and Candranakhā also took the appropriate seat among the damsels then displaying all humility he spoke to Candranakhā,(32) "O daughter who are you and what are you doing in this awful forest? To whom does this huge palace belong to?" (33) How do you feel peaceful by living in this place, your body does not seem to bear any pain".(34) The ladies are shy by nature, and when so questioned by Maya, she felt shy She was so innocent like the doe of the forest Therefore she spoke

quite slowly, "My brother Daśānana, has gone to the Meru mountain for the adoration of the Jina, for the achieving of the Chandrahāsa sword Daśānana has asked me to protect this sword Therefore, O Ārya, I am lodged in the place having the temple of lord Candraprabha In case you have arrived here to meet Daśānana, then you wait here fore some time "(35-38)

By the time they were so talking among themselves, then the lustre appeared in the sky (39) At that very moment, the girl said, "It appears that Daśānana, who could make the sun to fade out with his lustre, has arrived (40) Like the lighting with the clouds, finding Daśānana arriving Maya got up getting confused (41) After the exchange of the traditional pleasentaries, all of them then took their respective seats Mārīca, Vajra-madhya, Vajranetra, Nabhastadit, Ugranakra, Marudvaktra, Medhāvī, Sāras and Śuka, the courtiers accompanying Maya felt extremely satisfied on meeting Daśānana and spoke to their king the following welfare words, "O lord of the Daityas, your wisdom is the best of all of us because you had a liking in your heart of the best of this person " (42-45) Thus speaking to Maya, those courtiers then spoke to Daśānana, "It is quite surprising, your illustrious beauty is quite astonishing your humility is unprecedented (46) He is the king of the Daityas and rules the city of Asurasangīta of the southern ranges of hills and is known by the name of Maya in the world He has been attracted with your virtues and has arrived here, because the noble people attract all (47-48) Then Daśānana, the son of Ratnaśravā said, "I welcome you all The Ācāryas, say that the sweet tongue is the ancestral *Vidyā* of the noble people (49) The lord of Daitya is the best of the persons who has graced me with his visit, what I desire is that he should further grace me with his command " (50) Thereafter Maya said, "O graceful person, O son, it is quite appropriate for you to speak like this, because the best of the persons donot act adversely "(51) The courteres of Maya, whose minds were filled with anxiety also had an audience with Daśānana and they spoke the words filled with anxiety repeatedly, delighting him (52)

Thereafter Daśānana, with good intentions, entered the *Garbhagṛha* of the temple of Jina Candraprabha and adored the lord there appropriately (53) He recited several *stotras*, which could make the hair on one's the body to stand at end Then he folded his hands and placed them over his head He then prostrated on earth touching the earth with his forehead and knees, "Hearing his salutation at the auspicious feet of the lord Jinendra for long (54-55) Thereafter Daśānana the illustrious one, came out of the temple of Jina and, was comfortably seated over a throne

with the lord of Daityas (56) During the course of conversation, when in the context of the Vijayārdha mountain, and the Vidyādharas dwelling over the same, then he spotted Mandodarī (57) Mandodarī had all the auspicious symbols, and appeared like the abode of all the virtues Her feet were adorned with the beauty, the charming nails were raised (58) She had the thighs resembling the banana trunks and looked like the quivers of Kāmadeva or like the water flowing in the form of beauty (59) She had the hips which were quite well developed and were raised and appeared like the *Sabhāmandapa* of Kāmadeva, which looked charming because of the raised hip bones (60) Her waist was strong like *vajra* or was shining like the diamonds She had cast her eyes downwards because of shyness Her breasts resembled the golden pitchers, and both her arms resembled the garland of *siris* flowers (61) Her neck resembled the conch like lines and were bent down wards Her face resembled the full moon Her nose appeared like bridge between lustre of the two eyes (62) Her spotless cheeks looked beautiful with the red lustre of the lips Her speech resembled the *veenā*, the cuckoo and a black wasps (63) Her looks were like the female messengers of Kāmadeva, which were spread by her in all the directions like blue lotus flowers, red and white lotus flowers (64) Her forehead resembled the crescent of the eight day of the bright fort night, the ears were beautiful and her hair was black, slippery and charming (65) Because of the grace of her face and the feet which appeared like the lotus, because of the beauty of the hands she resembled the she-elephant, and because of her gestures she could be compared with geese and lioness, respectively (66) The *vidyās* had been embraced by Daśānana and she had been deprived of his company, thus feeling jealous, it appeared as if Laksmī herself discarding her abode of lotus, had arrived there in the form of Mandodarī (67) The destiny in the form of *karmas* had collected the entire beauty of the world had resorted to the getting scared of Rāhu touching the solar rays or feeling panicky of the attack of Rāhu over the moon, she had arrived on earth (68-69) The crest jewel which had been worm by her over her head, the lustre of the same was serving as a veil over her face The garland which had been worm by her appeared like the flowing of the beauty of the face (70) Her ears had been adorned with the ear rings studded with gems and the lustre issued from the same appeared like the white shoots of the *Nirgundi* tree (71) Since her thighs could not bear the grace created by the god of love that is why they were decorated with the waist band with several gems (72) Mandodarī was extremely beautiful, but in spite of the same, Daśānana felt extremely worried This is correct also because the patient

people also sometimes become overpowered with the passion (73) Mandodarī had been quite sweet, therefore the look of Daśānana which fell on her was also turned sweet This was the reason that when he removed his gaze the from her, he felt intoxicated (74) Daśānana then thought, "Who could be thus beautiful girl? Could she be Hrī, Śrī, Laksmī, Dhrti, Kīrti or Sarasvatī?(75) Or is it an illusion created by someone? It is astonishing, she appears to be the foremost of all the woman and is the best of the creations (76) In case I get this attractive girl, then my life would become purposeful, otherwise it would be like stand "(77) Thus thinking, Maya who could understand the feelings of others, took Mandodarī to Rāvana and said, "You happen to be her lord "(78) These words of Maya delighted Daśānana as if he had been served with nectar His entire body became emotional and it appeared as if thrill had started sprouting in his body (79)

Thereafter the auspicious marriage ceremony was performed collecting all the required things in a moment in the presence of the relatives who felt overjoyed (80) Daśānana then felt beholden and accompanied with Mandodarī went to the Svayamprabha city Reaching there with Mandodarī, he felt as if he had achieved the fortunes of the entire world (81) Thereafter the king Maya left the place and started living in his abode On the one had he was feeling relieved like the thorn taken out of the earth and on the other hand he was missing his daughter due to her separation from him (82) Mandodarī, whose woman like charm had attracted her husband towards herself, achieved the first place among the thousands of damsels of Rāvana (83) The queen Mandodarī was loveable to all the organs of senses and she kept on roaming about at several places with Rāvana at the desired places as Indrānī roams about with Indra enjoying love-sports (84) The extremely illustrious Daśānana, in order to test the strength of his *vidyās*, used to carry on several activities (85) In spite of his being a simple person he would take to many forms and used to cohabit with several women at a time Sometimes he created the sharp sunshine like the sun, but then he started issuing the moon rays instead (86) Sometimes he issued flames like the fire, and sometimes he dropped rains like the clouds do Sometimes he made the huge mountains to move with the wind and at times he displayed his influence like Indra (87) Sometimes he created ocean, and at times the mountains, sometimes he took to the form of intoxicated elephant and sometimes a horse with great speed (88) In a moment he could come near and in an other moment he reached at long distance In a moment he could appear and in another moment, he could disappear In a moment

he could take to gigantic form and in another moment he could become small In a moment he looked terrific and in another moment he had a pleasing figure (89) Thus roaming about, he once, reached the mountain Megharatha and reached at the bank of a step well, filled with cool water (90) Several of the flowers like *kumuda*, blue lotus, red lotus, white lotus and several other types of lotuses were blossoming the birds like *krauñca*, geese, partridges, cranes and others were enjoying sports on its banks (91) Its banks were covered with the tender green grass, like a cloth sheet The steps added to its beauty It appeared as if the water of the stepwell had dropped down from the sky with the star rays (92) Several tall tree like *Arjuna* and others were standing over its banks Whenever the groups of fish jumped above the drops of water were thrown above (93) It had high waves which were created and then disappeared rapidly With the moving of the waves if appeared, as if it was moving its eyebrows The sweet chirping of the birds gave an impassions as if she was conversing (94) In that step well six thousand beautiful girls were gracefully engaged in water sports, who were spotted by Daśānana (95) Some of those girls were playing with the high rising fountains while some of them were moving alone to secluded spots, away from the violent girls (96) Someone of the girls seated over the water plant with lotus leaves, was laughing displaying her teeth and was thus creating a doubt for her maids of being a lotus flowers (97) Some one of girls filled her one palm with water and was clapping it at the other one, creating a sound like the cymbals Besides these, some of the girls were singing songs like the black wasps Thereafter all the girls looking at Daśānana, forgot the water sport and were surprised (98-99) Daśānana, in order to enjoy the water sports, joined them All the girls also got ready to enjoy water-sports with him delightfully (100) While so engaged in sport, all of then were suddenly infested with passion and their gaze was so fixed over Daśānana that they could no more look away on the other side (101)

Because of the unique contact and the excess of passions of the girls was mixed with shyness Therefore their minds were moving fast like the swings (102) Now you listen to the names of the foremost of the girls among them There was an auspicious girl born of the king Sursundara and his wife Sarvaśrī, known by the name of Padmāvatī She had eyes resembling some big blue lotus flower (103) Aśokalatā was the daughter born of Budha from his queen Manovegā, she resembled the fresh *Aśoka* creeper (104) The daughter named Vidyutprabhā, born of the king Kanaka and his queen Samkhyā was so beautiful that she could put to shame even the lighting with her lustre (105) These girls were born in high

families and in glory, they were the best of all It appeared as if the beauty of the lotus had assembled in the form of the there girls (106) The above three girls alongwith other girls came to Daśānana and this is correct as well, because the shyness can only be tolerated till such time the pains of passions do not become intolerable (107) Thereafter Daśānana, getting free from all the doubts married all the there girls in Gandharva manner as the moon marries all the stars (108)

Thereafter all the girls, in order to reach Daśānana first indulged in competition and started enjoying the love sport with him (109) Whichever girl enjoyed sport with Daśānana, she looked graceful and it is correct as well because the stars have no grace with the moon (110) Thereafter all the guards who had arrived over the stepwell with the girls, atonce rushed to the father of the girls, and informed him about the activities of Rāvana (111) Then the father of the girls, deputed the awful people for the destruction of Rāvana, who were biting their lips in anger and looked terrific with their curved eyebrows (112) All of them were using similar types of weapons, but Daśānana defeated them in no time (113) Then all warriors whose bodies were shaking in terror, and from whose hands the weapons had dropped, went to the king Surasundara and said to him,(114) "O lord, you can kill us in case you so desire or cutoff our hands, feet and even the necks but we are not in a position to kill that person (115) A person looking as beautiful as Indra, having the lustre of moon rays is seated among the girls and appears graceful (116) When he gets enraged, his sight then cannot be faced even by Indra and other gods, then what to speak of the insignificant people like us?(117) We have seen the king Indra of the city of Ratnapura, besides several other best of persons, but he appears more adorable then all others "(118)

On hearing this, Surasundara whose face was burning in anger, marched forward together with the kings Kanaka and Budha (119) Besides them several of the valorous Vidyādharas, illumining the sky with their weapons, marched forward (120) Finding them so arriving, the Vidyādhara girls, whose faces had faded out and the minds had been upset, spoke to Daśānana, "O lord, due to us you have fallen in great danger In reality we are all devoid of virtues and auspicious symbols (121-122) O lord, you get up and take refuge with someone Be pleased with us You atonce fly in the sky and save your life (123) Or otherwise till such time these people have a look at your body, you move at once and hide yourself in one of the Jina temples "(124) Hearning the pathetic words of the girls and finding the army closing in, he turned his white lotus like eyes as the red lotus (125) Then he said to the girls,

"Surely you are not aware of my prowess and because of that you are speaking like this You just thinks over, what harm can a flock of crows cause to Garuda? (126) Can a lion cub with white manes flowing over its neck, not destroy the herd of elephants?" (127) At these valorous words of Daśānana, the girls again said, "O lord in case you do not argue like this, then you protect our father, brother and other relatives (128) Daśānana then assured them, "O girls, O dear ones it will be done accordingly Don't be afraid any more " While Daśānana was so assuring the girls, by that time, the army arrived there (129) Thereafter Rāvana in a moment, boarded a place, built by means of *Vidyā* and flew in the sky and started chewing his lips with his teeth (130) Daśānana had the same limbs, but due to the celebrations of war, they were expanded in such a way and became hard that they could hardly be accommodated in the sky (131) Then as the clouds drop thick streams of rains over a mountain, similarly all the warriors, started showering arrows at Daśānana (132) Then Daśānana started showering rocks, obstructing the weapons shot by the enemy (133) Then he thought, "What is the use of my killing the poor Vidyādharas? Thus thinking, he diverted his attention towards, Surasundara, Kanaka and Budha (134) Then overpowering them with the *Tamasa* weapon, he made them inactive and binding all the three with *Nāgapāśa* placed them before the girls (135) The girls got their fathers released and also had them respected They also delighted their fathers by saying that they had got the suitable match (136) Thereafter they performed the marriage ceremony between Daśānana and the girls in a proper manner On this occasion, the festivities were carried out for three days (137) Thereafter all of them reverted to their abodes with permission of Daśānana, who also feeling attracted with the virtues of Mandodarī, went back to Svayamprabha city (138) Thereafter they were immensely pleased Their eyes were expanded because of the excess of delight (139) Bhānukarna, Vibhīṣana and other friends and relatives, looking at Rāvana from a distance, went out of the city in order to welcome him (140) Daśānana, having been surrounded by all the people, entered the city of Svayamprabha and started enjoying the desired pleasures His brothers Bhānukarna and Vibhīsana also enjoyed all the pleasures comfortably (141) Thereafter in the city of Kumbhapura, Taditamālā was born as daughter to the king Mahādeva and Surupakeśī, the queen Their daughter Taditamālā was married to Bhānukarna with great pleasure, Taditamālā displayed beautiful womanly charms, and Bhānukarna was absorbed in the ocean of her beauty (142-143) Once some powerful enemy attacked Kumbhapura Bhānukarna heard the miseries that had to be

faced by the people of Kumbhapura and because of this, he came to be known as Kumbhakarna in the world His mind was always devoted towards *Dharma* He was quite valorous and was well versed in all the arts (144-145) The wicked people projected him otherwise that he consumed meat and blood and used to sleep for six months But in reality his food comprised of pure auspicious and fragrant material He first of all adored his guests and then satisfying all his relatives, he used to take his food (146-147) He used to sleep in the evening and got up in the morning He used to sleep during this period Most of his time was spent with the performing of his religions duties (148) Therefore the sinful persons, who are devoid of the welfare of others, describe even the noble people otherwise Such people face miseries Disgrace to such people (149)

Then there is a city named Jyotesprabha in the southern ranges, where the king named Visuddha Kamala used to rule and was the friend of Maya (150) He had a wife named Nandamālā, from whom a daughter named Rājīvasarasī was born She was married to Vibhīsanan (151) The intelligent Vibhīsana appeared like the best of gods He never felt satisfied while enjoying love sports with Laksmī like Rājīvasarasī (152) In due course of time Mandodarī conceived Whatever thoughts came in her mind during that period, they were all accomplished atonce Her female like performance also attracted the mind (153) The king Maya brought the daughter to his home, where she delivered the best of child who came to be known on earth as Indrajit (154) Indrajit who delighted the minds of the people, was brought up in the abode of the maternal grand parents, where he played like the lion cub enjoying best of sports (155) Thereafter Mandodarī was brought to the house of Rāvana and her father felt painful because of the separation of his grand child Indrajit (156) Daśānana, felt immensely delighted as the sight of the face of his son In fact there is no other place of love, better than the son (157) In due course of time Mandodarī conceived again and she was again sent to her parents home This time she gave birth to a son named Meghavāhana (158) Thereafter she again returned to her husband and overpowering the mind of her husband, started enjoying all the pleasures (159) Both the children were engaged in beautiful activities and kept an increasing the delight of their relatives and were grown up At that point of time their eyes grew vast like the eyes of bulls (160)

Then the cities which were ruled by Vaiśravana, Kumbhakarna went to those cities a thousand times and destroyed them (161) Whatever beautiful or charming things like diamonds, costumes, dancing girls, were found, the valorous Kumbhakarna carried them to Svayamprabha

city (162) When Vaiśrāvana came to know of the activities of Kumbhakarna, he getting enraged sent a messenger to Sumālī Vaiśravana had been quite arrogant because of the strength of Indra (163) Thereafter sending a message through a gatekeeper the messenger entered the palace The messenger possessed the royal etiquette and humility (164)

The name of the messenger was known as Vākyālankāra Therefore he spoke to Sumālī in the presence of Daśānana (165) Vaiśravana whose glory has been spread in the entire universe, the same lord Vaiśravana has spoken to you some words, which you please listen attentively (166) He has said that, "You are a learned person, having born in a noble race and are well aware of the human dealings, you are great and are afraid of performing evil actions, you are the one who would advice following of the noble path (167) Therefore you should prohibit your grandson who is indulging in evil things due to his young age and arrogance (168) The only different between the birds, animals and the humans, is that the former are not aware of the good or evil, but the same is well known to the humans (169) The people with firm mind, don't forget the earlier situation in spite their achieving enormous *vibhuties* (170) Mālī, the foremost of your race has been killed and because of that the entire race should become peaceful, because who would be there, to work for the complete destruction of his race?(171) Indra, is the destroyer of the enemies whose glory is found everywhere Why have you forgotten it? Why do you intend to perform the improper things?(172) You are like a frog and Indra is like python Therefore you are sporting in the python like mouth of Indra, who has strong teeth with thorns and issuing the sparks of fire or poision (173) In case you are not competent enough to exercise, control over the thief boy, then you hand him over to me today itself and I shall control him today itself (174) In case you do not act swiftly, then you will find your grand son imprisoned bearing all the pain, with fetters (175) It appears that you have lived for too long out of Alankāpura Do you want to enter again the same hole?(176) You take it for granted that you would have no rescue after Indra, if myself are annoyed with you As the water bubble gets destroyed with the blowing of the wind, similarly you will also get destroyed "(177)

Thereafter listening to the harsh words of the messenger, which were like the force of the wind disturbing the entire ocean, the mind of Daśānana was also disturbed (178) Hearing the words of the messenger, the condition of Daśānana became like a person, who is badly shaken All the limbs of his body started perspiring and with his eyes getting red in anger, he started staring over the sky (179) Thereafter Daśānana

thundered aloud, deafening all the directions which echoed relieving the elephants of all their fluid (180) He said, "Who is this Vaiśrāvana, who is Indra, who has captured Lankā belonging to my ancestors?(181) The degraded person conducts himself like Indra in the presence of the servants (182) O evil messenger, you are speaking harsh words fearlessly in our presence Therefore, in anger, I shall sacrifice your head for the same (183) Thus speaking he drew the sword from the sheath as a result of which the sky in the form of a lake looked as if covered with the forest of blue lotuses (184) Daśānana was weilding the sword in the air, he was shaking in anger It appeared as if Yama had arrived holding the sword in his hand or he might be the lion cub (185) As soon as Daśānana raised the sword upwards in the air, Vibhīsana came in between and stopped him from doing so The he said to him quite respectfully (186) The one who has sold out his body, the one who repeats the words like a parrot, what is the fault of this helpless messenger?(187) Whatever is spoken by the messenger, is spoken by him at the inspiration of his master who is seated in his heart In reality the messenger happens to be like a mechanical person and conducts himself at the command of others (188) Therefore O Ārya, be pleased and be compassionate over a grieved person, with the killing of a degraded person one earns only defame in the world (189) Your sword will fall over the necks of your enemies in the battlefield Garuda never prefers to kill the water snake having no poision "(190) Thus Vibhīsana who was well aware of the polity rendered noble advice to Rāvana and pacified the fire of his anger At the sametime the people dragged the messenger from the court and turned him out The Ācārya says that, "disgrace to a servant, who has been created for facing miseries "(191-192) The messenger on his part went back and narrated the treatment meted out to him at the hands of Daśānana, besides the evil words spoken by him (193) With fire wood provided by the messenger, the fire of anger Vaiśravana was increased which he could not bear His servants also were enraged (194) With the blowing of the trumpets, he declared war, as a result of which Manibhadra and other warriors got ready for war without delay (195) Thereafter Vaiśravana was surrounded by his warriors, holding daggers, spears, *cakras* and other weapons (196) On the othe hand, the huge elephants resembling the mountains of collyrium, the huge chariots having the appearance of clouds with redness of evening, the divine aeroplanes, were all trying to move ahead of one another All of them were immensely glorious and were pushing one another to march ahead Accompanied with such warriors and brothers like Bhānukarna and others, the valorous

Daśānana, moved a head of all Finding an opportunity for a war, Daśānana, was feeling immensely delighted (197-200)

Thereafter at the peak of a mountain named Guñja, both the armies had to face each other, in which the fire was being produced with the striking of one weapon with the other (201) With the girgling round of the swords, neighing of the beautiful horses, the sound of the foot soldiers, trumpeting of the elephants, resembling the clouds, sound of the chariots, sound of the trumpets, issuing of the arrows, an astonishing mixed sound was produced, which was echoed in the sky and the warriors became more and more enthusiastic (202-204)

The *cakras* resembling Yama, having sharp edges, the swords which dropped blood like the tongue of Yama, the spears which looked like the hair were used In Yama's body, the arrows which moved like the indication with the fingers of Yama, the *parighas* were resembling the arms of Yama, and the *mudgaras* which resembled the fists of Yama, were used in the terrific war which was waged, which delighted the valorous people while the cowards were terrified The warriors of both the armies were achieving glory sacrificing their heads (205-207) Then Daśānana observing that the warriors of his army were feeling fatigued, got ready to rejuvenate them (208) At that point of time a white umbrella was being held over his head over which the rays of the solar disc were falling like the dark clouds, with the rainbow It appeared like the cloud with the rainbow Because of his wearing of golden *kavaca*, it reflected like the black cloud with the lightning The different types of diamonds were studded in his crown and it appeared that it was like the black cloud in the sky with the lustre of Vajra Finding that such a type of Daśānana was fast approaching, the eyes of the Yaksas were closed All their prowess disappeared Deserting the battlefield, they tried to flee from there In a moment, the very purpose of their battle was defeated (209-212) Thereafter the Yaksas, who behaved as if falling to the attack of the bees, became so upset with fear, that all the foot soldiers, creating huge noise started rotating Thereafter the lords of the Yaksas took over the command of the army and came forward for a fight Then some one infused confidence in their warriors for a fight (213-214) Thereafter as a lion taking a leap in the sky destroys the elephants similarly Daśānana got ready for the killing of the army commanders of the Yakṣas (215) Daśānana, who appeared at that time with the flames like weapons, with inspired with wind of anger, entered the forest of enemy army (216) At that point of time, there was not a single soldiers in the chariot, earth, elephants or the plane, who could escape the arrows of Rāvana None

remained unhurt (217) Thereafter Vaiśrāvana finding Daśānana moving in the battle field he in a moment developed love for his brothers (218) At the same time he became immensely remorseful and detached from the royal pleasures As in earlier times Bāhubalī, repented after developing enmity with his brother, similarly Vaiśrāvana also repented after developing enmity with his brother Rāvana Suddenly his mind became peaceful and he started thinking, "Does the *jīvas* keep on rotating in several *yonis* in this world, like a wheel, this universe is therefore the abode of all the miseries and also one has to face painful situation Therefore disgrace to the same (219-220) Look here, intoxicated with the arrogance, what type of efforts have been started by me us a result of which I have to destroy my own brother (221)

Therefore, he spoke the best of the words, "O Daśānana, listen, inspired with the short lived Lakṣmī, what type of the evil deed is being performed by us?"(222) I happen to be the son of your mother's sister and therefore have the affection of a real brother for you It would not be proper for us to behave with brothers in a different way (223) A person getting desirous of pleasant pleasures of killing others, falls in the terrific hell where he has to face many—a painful situations (224) As a person achieves the kingship in a day and as a result of the same, he faces death for a year, then surely a person achieves short lived pleasures by indulging into the worldly pleasures and thereafter faces miseries for a long time (225) In fact this life is perishable like the twinkling of an eye O Daśānana, are you not aware of the fact that you are indulging in all these activities for the sake of worldly pleasures (226) Then the merciless Daśānana spoke smilingly, "O Vaiśravana, this is not the time to listen to the discourse on *dharma* (227) The warriors holding swords in had and mounted over the intoxicated elephants, kill the enemies This has been ordained in *dharma* (228) Why are you talking uselessly? Either get away from the range of my sword or bow in reverence to me lowering you head There is no third alternative left for you (229) Or otherwise, you are the lord of riches, therefore protect my riches and wealth, because one performs duties assigned to him and there is no question of shame in doing so "(230) Then Vaiśrāvana again spoke to Daśānana, "Surely your life is coming to an end and because of the same, you are speaking such harsh words "(231) In reply to this, Daśānana, whose heart had been filled with anger said, "In case you have strength enough, then you attack "(232) Then Vaiśravana said, "You attack first, since you are elder to me? Because those who can not be injured with the weapons, it would not be wise to attack such warriors "(233) Thereafter, as the sun allows its

rays to fall on earth, sımılarly Vaıśravana shot arrows at Rāvana (234) Thereafter Daśānana cut off Vaıśravana's arrows wıth hıs own arrows Besıdes, he created a *mandapa* around Vaıśravana wıth hıs arrows shot by Rāvana wıthout gettıng upset (235) Then gettıng an opportunıty Vaıśrāvana cut off the bow of Rāvana wıth the shootıng of a crescent arrow and he was also deprıved of hıs charıot (236) Daśānana, who had been ımmensely valorous, mounted over the charıot called Meghanāda, whıch created sound lıke the clouds, and then reached before Vaıśravana (237) Gettıng ımmensely enraged, he forcefully shot comet lıke *vajradanda* and shattered ınto pıeces the *kavaca* of Vaıśravana (238) Daśānana then shot a *bhındıpāla* at Vaıśrāvana whıch struck hım at hıs chest adorned wıth flower garland and he fell down unconscıous (239)

Observıng thıs, the army of Vaıśravana, started cryıng aloud and the Rāksasa army was delıghted creatıng thunderıng sound (240) Thereafter the paınful Vaıśravana was carrıed by hıs soldıers, quıckly to Yaksapura (241) Rāvana also realısıng that the enemy had been defeated, deserted, the battlefıeld Thıs ıs correct also because the valorous people feel beholden at the defeat of the enemy and not wıth the achıevıng of rıches (242)

The physıcıans then treated Vaıśravana, who regaıned hıs earlıer strength and health After recovery, he thought,(243) "Presently I am lıke the tree wıthout flowers, or broken pıtcher or lıke a lake wıthout lotus flowers (244) Tıll such tıme a person carrıes the honour wıth hım, upto that tıme he enjoys lıfe ın the unıverse Presently I have lost my prestıge therefore, I should try to achıeve salvatıon (245) Sınce thıs pleasure ıs fılled wıth poıson, and ıs perıshable, ıs short lıved, mıxed wıth mıserıes, therefore the noble people never become desırous of the same (246) In thıs case, no one ıs at fault Thıs ındeed ıs the result of the deeds performed by the people ın theır other bırths (247) The pleasures and paıns are the causes of lıfe Therefore the people who are well aware of the movements of the unıverse, they do not get enraged and become unmındful of the same (248) Daśānana ıs real frıend who ıs desırous of my welfare, who has freed my evıl wısdom from the house-hold bondage (249) Bhānukarna also has conducted hımself as my well-wısher because the war started by hım has been the cause of any detachment from the unıverse "(250) Thus thınkıng, he receıved *dīksā* as a Dıgambara sage, and after performıng severe *tapas*, he achıeved the supreme place (251)

On the other hand Daśānana, after washıng out the blemısh of defeat over hıs race, started lıvıng peacefully on earth All hıs relatıves treated hım as theır supreme head (252) Thereafter the Puspaka plane of

Vaiśravana was brought by the Rāksasa warriors of Rāvana This Puspaka plane was quite beautiful and was owned by Vaiśravana Several types of diamonds had been studded over its peak The windows served it as the eyes, the strings of pearls were issuing spotless lustre and with that it appeared as if it was dropping the tears because of the separation from its master Its fore part was studded with red rubies and with them it appeared as if because of the greif, it had beaten its heart At places the reflection of sapphire was falling over it, and it appeared as if it had becomes defaces because of the grief of the separation from his master It appeared like a city, because of the presence of temples, fruits, the palaces, lakes and the royal places in it Several of the weapons had struck that plane which was of considerable height It appeared like the abode of the gods and the ornament of the sky (253-258) Rāvana, it appeared, as if, had desired to keep the plane with him as a symbol of the defeat of his enemy, otherwise what type of vehicle made by him with his *vidyās* was not available with him (259)

Boarding the plane, with his courtiers, people of the city, sons, parents, and the relatives, he left the place (260) He was seated in the plane with the damsels like the great forest of lotus flowers No one could stop his movements, he had been adorned with various types of ornaments of his liking (261) Several of the warriors holding bows, tridents, spears, *pāśa* and other weapons were following him (262) He was accompanied with a large number of courtiers, who had destroyed the groups of a large number of enemies, who were surrounding him in a circle, who were quite virtuous and who possessed enormous riches,(263) His body was plastered with various types of pastes like *Gorocana* etc and the best of Vidyādharīs holding beautiful fly whisks in their hands were fanning him (264) A spotless white umbrella was held on his head like the glory for the defeat of his enemy (265) He has possessing the lustre like the sun and because of his fortunes, he looked like Indra In this way earning the reward of his fortunes, he looked towards the southern ocean (266) Kumbhakarna, mounted over the elephant and Vibhīsana mounted over the chariot with great self-respect, were following him (267) Maya the great Daitya, accompanied with several of his courtiers, mounted over the chariots driven by lions, Śarabhas and other wild animals was moving with him (268) Mārīca, Ambara-Vidyut, Vajra, Vajrodara, Budha Vajrākṣa, Sārana Sunayana, were all the kings, who besides other best of Vidyādhara, possessing enormous lustre, were following him.(269-70) In this way subjugating the entire southern region, visiting the earth with mountains, forests and the others, he moved over to another direction (271)

One day Daśānana, whose body had been bending in humility, fled high in the sky and asked his grand father Sumālī with surprise, "O adorable one, there is no lake over the top of this mountain, but still the forests of lotus flowers are blooming This is a great surprise You better look at it (272-273) O lord, how is it that the clouds are lying unmoved over the earth?" (274) Thereafter Sumālī uttering the words with the salutations to *siddhas'* and said to Daśānana, "O Son, neither are these the lotuses nor the clouds (275) These are the Jinas temples located over the mountain peaks with thousands of *toranas* over which the flags are hoisting (276) All these purify your heart, by offering your salutations to the Jinas (277) Thereafter, Rāvana who had shattered the pride of Vaiśrāvana, offered his salutation to the Jinas standing there in their temples Getting astonished he again asked Sumālī, "O Respected one, what was the glory of Harisena, whose name has been mentioned with great repect ?"(278-279) Then Sumālī replied, "O Daśānana, you have put me a very good question Now you listen to the story of Harisena, which washed away all the sins (280) There had been a great king named Simhadhvaja in the city of Kāmpilya whose glory was spread in the entire universe (281) The name of his chief queen was Vaprā who possessed all the virtues of a women Because of her chastity, she was considered to be the ornament of all the damsels (282) An illustrious son named Harisena was born to both of them The son possessed the best of sixty four symbols and could destroy the sins (283) Once there was a festival named *Astahnika'* and the religious minded queen, arranged for a car-procession of lord Jinendra (284) The king Simhadhavaja had another queen named Mahālaksmī who was always proud of her chastity She indulged in several evil practices and was the co-wife of Vaprā Therefore she raised a voice against her saying, "Initially Brahmaratha would move in the streets of the city after which the Jain chariot of Vaprā would move (285-286) Hearing this, Vaprā felt so painful like having been attacked with *vajra* at heart She declared in utter grief, "In case my chariot moves in the city first only then I shall take my food as was done by me earlier, otherwise not"(287-288) Thus speaking as a consequence of her resolve she un-knotted her tuft and left all other engagements Her lotus like face was faded out She started having deep sighs and the tears started flowing from her eyes Observing the pitiable condition of his mother, Harisena said, "O mother, why have you started the inauspicious cries, in which you never indulged even in dream earlier? Now you stop it and tell me the cause of you cries " (289-291) Thereafter the mother told him the reason of the painful situation, which was faced by her Hearing this,

Harisena thought, "What should I do? An immensely painful situation has arisen How could I talk to my father?"(292) On the one side is the father and the mother is on the other side Both of them are the great preceptors to me Towards whom should I become envious It is quite surprising that I have been place in a difficult situation (293) Whatever might be the case but I can not face the cries of my mother " Thus thinking he left the palace atonce and moved on to the forest infested with the wild animals (294) He started wandering there fearlessly consuming the forest fruits and roots and drinking water from the lakes (295) He achieved such a form that all the wild animals felt subsided by looking at him It is true also because a divine person is liked by all (296) In the lonely forest Harisena was reminded of the cries of his mother and the felt painful Whatever words had been spoken by the mother in her choked voice were recalled by Harisena creating obstructions (297) The soft minded Harisena met with several beautiful spots in the forest but they could not attract his mind (298) "Is it the best of the forest?" He always felt confused and the flocks of doe stared at him continuously from a long distance (299) Thus wandering in the forest, Harisena reached the *āśrama* of the great sage Śatamanyu, the disciple of the sage Angiras (300)

There was a king name Kālakalpa who was immensely glorious, terrific and commanding a vast army He surrounded the city of Lankā from all the sides (301) By the time Janamejaya fought a battle with Kālakalpa, in the meantime, the mother Nāgavatī, fled away with her daughter through an already made tunnel and reached the *āśrama* of Śatamanyu (302-303) In the *āśrama*, the beautiful daughter of Nāgavatī, finding the beautiful Harisena there, was infested with the arrows of Kāmadeva (304)

Finding her daughter in that position Nāgavatī said, "O daughter, be careful Remember the words of the great sage (305) The great sages with divine sight had made a forecast that you would be the queen of a Cakravartī king (306) When the ascetics comes to know that the daughter of Nāgavatī is immensely attached to Harisena, then the foolish ascetics drove out Harişena form the *āśrama* (307) Having his heart been burnt with the humiliation and keeping the love of the girl in his heart, he kept on wandering in the forest It appeared that having been infested with *Bhrāmarī-Vidyā* he was keeping on roaming about here and there (308) Harisena always remained grieved He could not console himself with the flowers, shoots and tender leaves grown in the tanks, fruits, the food or drinking of the water from the lakes, or villages, cities, pleasant bowers,

or the beautiful gardens (309-310) He looked at the stock of lotus flowers as the fire flames, besides the moon rays for him trembled the needles (311) The rivers with spotless water attracted him only because, their banks resembled the buttocks of his beloved girl (312) The *ketaki* flowers pierced him like a spear and the fragrant flowers of *Kadamba* trees, hurt him like *cakras* (313) The slow moving fragrant breeze of *kutaja (Echites untedyseaterica)* wounded his sensitive spots like the arrows of the god of love (314) Harisena always thought that, "In case he could get that girl, he would surely be able to relieve his mother of her pain (315) In case I get that girl, I shall think that I have achieved the lordship of the enter Bharata ksetra, because her figure is meant for enjoying pretty pleasures (316) In case I get him, then I shall build the Jina temples over the banks of the rivers, forests, villages, cities, and the mountain peaks (317) Had I not met her, I would certainly have met with my end because of the grief of my mother In fact I remain alive in the sole hope of having a union with that girl "(318) Harisena, thus with a sad and gloomy heart, forgot the grief of his mother and kept on wandering here and there in the forest like a person infested with the goblins (319) Thus wandering he reached the city of Sindhunada In spite of his pitiable condition, he still possessed great prowess and glory (320)

The damsels of the city had gone out of the city for sports Looking at Harisena, they were surprised and became motionless They stared at him a hundred times (321) Looking at Harisena, whose eyes resembled the lotus flowers, whose chest was broad and wide like the Meru mountain, whose shoulders were resembling the temples of the elephants, and whose thighs were like the pillars meant for the binding of the elephants Looking at such a type of Harisena, all of the damsels got mad They could not control their hearts They never felt satisfied by looking at him (322-323) In the meantime a wild and intoxicated elephant, resembling the mountain of collyrium, with the fluid flowing from its temples, forcibly appeared before the damsels (324) The driver of the elephant was shouting aloud, that, "O damsels in case you have enough of strength, then run away I am unable to control the elephant " (325) But the damsels were engrossed in the attraction of Harisena and could not hear the words of the elephant-driver, nor could they run away (326) When the elephant-driver shouted at the top of his voice, only then they could realise the danger ahead and they felt frightened (327) The damsels while trembling went to Harisena then In this way the danger did good to the damsels who were desirous of the union with Harisena (328) Then Harisena, who felt emotional with touch of the bodies of the damsels with

his body, thought, becoming merciful "(329) He thought, "On the one side is this deep ocean, and the other side is the boundary wall, and on the next side is the group of damsels In such a dangerous situation, I would surely save the damsels (330) As a bull digs up with its hoops, the snake-hole and not the mountain, and a warrior pierces through the banana tree an arrow, and not a rock (331) Similarly a human having evil designs displays his prowess over the soft targets and can never think of harming a hard person (332) The ascetics were quite meek and humble, and therefore I had been compassionate on them Though the ascetics had committed a sin by removing me from *āśrama*, but their temperament was humble like the dear At the same time they were living in the abode of the preceptor Therefore it was quite proper for one to forgive them In fact the compassion shown by me on them proved to be quite beneficial for me (333-334) Thereafter Harisena shouted at the *mahant*, "You divert the elephant to some other side "(335) The *mahaut* them thought, "You are quite a stubborn person that thinks elephant to be a human and the human to be an elephant (336) Evidently you are bond to face your death That is why you are becoming so arrogant about the elephant, or otherwise, you have been infested with a goblin In case you are interested in your welfare, you atonce leave this place "(337) Thereafter Harisena getting enraged, became ready and stood before the elephant (338) Then like the lustre of the lighting, he took a long jump in the sky and placing his foot over the trunk of the elephant, he mounted over it (339) Then he started playing with the elephant sportingly Thus sporting with the elephant, he disappeared sometime, and sometime he reappeared Thus he continued sporting with the elephants over his back and after he got down from the elephant he continued his play with it on the ground for a long time (340) Then the people of the city listening to the traditional disturbance came out of the city in order to witness the situation (341) The damsels of the high families looked at them through the windows and the girls developed desire to unite with him (342) With the patting of its back, harshly scolding him, and caressing its body, Harisena exercised contact over the elephant in a moment (343) Sindhu the king of the city was seated over the roof of the palace who had witnessed the scene with surprise He was so vehemently pleased that he deputed all his warriors to call for Harisena (344) Harisena was mounted over an elephant, whose body was covered with beautiful sheet of different colours, and whose body was painted with different colours, quite gracefully (345) The drops of sweating appeared like gems on his body, attracting the minds of the damsels with his beautiful hands he

entered the city.(346) Thereafter he married a hundred daughters of the king In this way Hansena became the talk of the town everywhere (347) Though he achieved great honour from the king, but without the girl he had seen in the *āśrama* of the ascetic, every night appeared to him like a year in her absences (348) He felt that "the girl without him would be feeling in the forest like a lonely doe (349) In case the night ends, then I shall rush for the rescue of that girl some how " (350) He was lying over a beautiful bed and was thinking accordingly While he was so absorbed in thinking he somehow could sleep quite late (351) Even in the dream he kept on looking at the same lotus eyed damsel This is quite correct also, because, this was surly the thought of his mind (352)

Thereafter, Vegavatī, the hand maid of Vidyādhara girl, who was well versed in all the arts, and virtues suddenly kidnapped Hansena who had been sleeping (353) On waking up, he found himself having been abducted by Vegavatī and said to her in anger, "O sinful one, for whom are you carrying me?"(354) Hansena then who was staring with his eyes in anger, who had bitten his lips, got ready to kill Vegavatī with his *vajra* like fist (355) Finding Hansena having been enraged, possessing all the auspicious symbols, though Vegavatī possessed the divine *vidyā* but was frightened even then Then she said, "O having long life, as a person perched in a tree cuts out the roots of the same, therefore riding on me you intend to kill me (356-357) O lord the beauty for which I am carrying you, soon you would come to realise the truth of my words You take it for granted, that reaching there you will not have to face the least possible pain (358) Listening to the words of Vegavatī, Hansena thought, "This damsel is quite sound and has a sweet tongue Her figure displays that she cannot cause pain to anyone(359) and because my right eye is fluttering it could mean that she would surely make me meet with my beloved (360) Then Hansena again asked her, "You better tell me the correct reason and speaking charming words, you please my ears " (361) In reply to this, Vegavatī said, "In the best of the city named Sūryodaya, there lives a king named Śakradhanu His wife is known by the name of Dhi, Both of them have a daughter named Jayacandrā, who is the proud of her beauty and virtues She is envious of men and disregards the words of her father (362-363) I had drawn the paintings of all the beautiful persons in the Bharata Ksetria, but she did not like anyone (364) Then I showed your painting to her looking at which she atonce was hurt with the arrows of love and said, "In case I do not have a union with this person who is like the god of love, then I could meet my end but shall not accept anyone else as my husband " (365-366) Finding that in case I

do not produce this person who had stolen your mind, before you, then I shall enter the fire flames "I took this hard oath (367-368) I had taken the oath and because of the emergence of my auspicious deeds and grace "(369) Thus speaking she reached Sūryodayapura Reaching there she informed the king Śakradhanu and girl, that the person who had stolen her heart had arrived (370) Taking to a surprising form both the groom and the daughter were wedded All the relatives, whose hearts had turned beautiful with surprise, felicitated them (371) Vegavatī, whose resolve had been fulfilled was honoured both by the king as well as the girl There was no limit to her glory and the grace (372) On the other hand, Gangādhara and Malidhara the sons of the maternal uncle of the girl, thinking that, "the girl has wedded to some human being, discarding the people of Bhogavatī, were immensely enraged Not only were they enraged but they also thought of waging a great war (373-374) Then the king Śukradhanu whose mind had been filled with compassion, spoke to Hariṣena, "O son-in-law, you better stay here because two of your terrific enemies are feeling painful getting enraged "(375-376) Harisena then replied smilingly, "The one who is always ready to come to rescue of others at the time of need, how can he neglect his own task? (377) O adorable one, be pleased with me and command a war to be waged by me How can you wage a war yourself, when a servant like me is available with you (378) Thereafter the father-in-law, much against his wishes, did not stop Harisena, getting apprehensive of a bad omen As a result of this, Harisena, mounted over a chariot, whose charioteer was quite valorous, and was surrounded by the warriors (379-380) The Vidyādharas, shouting loudly and creating disturbances in the minds of the enemy, moved on mounted over the chariots (381) Śakradhanu waged to terrific war which was managed by great warriors, but finding that the army of the king was getting defeated, Harisena came forward for waging the war (382) In whichever direction the chariot of Harisena passed neither the elephants, nor the horses, or the chariots or the foot soldiers remained alive (383) He shot the arrows at the army of the enemy in such a way from the cord of the bow, that it fled away from the battlefield without looking back (384) Several of the enemy warriors who were shaking with fear, were uttering, "Both Gangādhara and Mahidhari have done an evil task (385) There is some astonishing personality who is shining in the battlefield As the sun rays are spread in all the directions, similarly, he is also shooting many arrows in all the directions (386) Then both Gangādhara and Mahidhara, finding that their army was being destroyed by a great soul, they in panic fled away from the battle-

feild.(387) At the same time, because of the emerging of the auspicious merits *ratnas* (diamonds) appeared on the scene as a result of which Harisena rose to extreme heights and was declared as the tenth Cakravartī (388) Though he possessed the *cakra-ratnas* and huge fortunes (Lakṣmī), but still without Madanāvalī, he considered himself to be like strand (389) Thereafter, Hariṣena, leading an army of twelve *yojana* long, and subjugating the enemies, reached the *āśrama* of the sage (390) When the ascetics came to know that he was the same person, who had been driven out by them form the *āśrama,* they were frightened, ultimately they welcomed Harisena holding the fruits in their hands and honoured him showering their blessing on him (391) Janamejaya the son and the mother Nāgavatī offered the girl gracefully to Harisena (392) Both of them were married appropriately By getting that girl Harisena thought himself to have been reborn (393) Thereafter achieving the fortunes of Cakravartī, he returned to Kampilyanagara Thirty two thousand rulers adorned with crowns were accompanying him (394) He then offered his salutation at the feet of his mother, lowering his head, wearing gem studded crown, which issued lustre (395) Sumālī then said, "O Daśānana, at that point of time finding her son so honoured, Vaprā's delight knew no bonds She was overwhelmed with joy and her eyes were filled with tears (396) The chariots which were shining like the sun were taken round the city In this way he made the desire of his mother successful (397) With this performance the ascetics and the Śrāvakas were immensely happy with him Several of the people accepted the Jaina faith (398) The high temple of Jina in different colours appearing on earth, mountains, confluence of rivers, cities and villages, were all built by him (399) Harisena, received *dīkṣā* After performing great *tapas,* he achieved the highest position of the *Siddhas* (400) Thus listening to the story of Hariṣena Cakravartī, Daśānana felt immensely surprised Then after adoring Jinendra, he moved forward (401)

The evening arrived and the sun was set It appeared is if the sun knowing about the victory of Daśānana, left the earth in panic (402) The redness of evening pervaded over the entire earth It appeared, as if the entire earth was filled with the love of Daśānana (403) Slowly destroying the evening, the darkness was spread everywhere It appeared as if it had spread to serve Daśānana (404) Daśānana then descended on earth and camped at Sansthali near the Sammeda mountain (405)

As the thundering sound emerges out of the clouds, a similar thundering sound emerged from somewhere, which terrified the entire army (406) The huge elephants broke the parts for tying of elephants, the

horses started neighing raising their ears (407) On hearing this sound Daśānana uttered with surprise, "What is all this? What is this? Who has become ready to kill himself on the pretext of committing a crime (408) Evidently Vaiśravana has arrived or Soma inspired by the enemy has arrived or otherwise finding me having been annoyed Soma has arrived inspired by Vaiśravana or someone else from the enemy side has arrived to make sure about me (409) At the command of Rāvana, his courtier named Prahasta reached that particular spot Reaching there, he found an elephant of the huge size engaged in sports there (410) Returning from that place Prahasta informed Rāvana of the factual position saying, "O lord, look at the huge elephant resembling the clouds (411) It appears that this elephants has been seen by me earlier as well Vidyādhara Indra was also unable to capture the same and as such he had left it or even otherwise leave aside the performance of Indra Vidyādhara, even Devendra had not been able to capture it No one came to tolerate it One knows not whether it is an elephant or the collected strength of all the people " (412-413) Daśānana then smilingly said, "O Prahasta, though the self-praise is no good, still I would say this much that in case I do not capture the elephant in a moment, then I shall cut off my arms adorned with the armlets" (414-415) Rāvana then mounted over the Puspaka plane, which moved at will and went and fond the elephant with auspicious symbols (416) The elephant resembled the slippery type of sapphire gem Its palate was red like the red lotus It was of white colour like the long, round, and nectar like tusks (417) It was seven arms in height and ten hands wide Its was seven arms in height and ten hands wide Its height was nine arms Its eyes were of colour like the honey (418) Its back bone was covered with strong mussels The forepart of its body was high, the tail was lengthy, the trunk was vast and its sprouting nails were slippery and yellowish (419) Its forehead was round and solid Its feet were quite strong It was quite strong by itself Its thunder was quite soft from within and deep as well It stood there quite peacefully (420) The fluid was emerging out of its temples, because of the fragrance of which the black wasps were getting attracted towards it With the moving of its ears, like the palm trees, it was creating huge sound like the beating of the drums (421) Because of its size it appeared like covering of the sky and was engaged in sport which pleased the eyes and the mind (422) Spotting the elephant, Daśānana was immensely pleased He thought himself to be quite successful and every part of his body was pleased (423) Daśānana then disembarked from the plane, tightened his girdles, and he loudly blew the conch before it, the sound of which filled the sky (424) The

elephant which was intoxicated with its strength, felt disturbed in its mind, and while thundering reached Daśānana (425) The elephant, which also rushed towards Daśānana, who threw a white sheet before the elephant (426)

By the time the elephant smelt that cloth sheet, Rāvana took a high jump and touched both its temples over which the groups of blacks wasps were issuing sharp humming sound (427) As the elephant thought of coiling its trunk around Daśānana he atonce came out of is tusks quite hurridly (428) Daśānana who could move like the lighting touched all the parts of the body of the elephant form all the four sides He used to strike the tusks of the elephant again and again Sometimes he kept on swinging over its tusks (429) Thereafter Daśānana mounted over its back quite gracefully and the elephant at once stood quietly like an obedient pupil (430) At that point of time the gods started showering the flowers over him, expresssing their gratefulness to him repeatedly The army of Vidyādharas was delighted immensely and shouting aloud (431) The same elephant was given the name of Trilokamandana by Rāvana In fact all the three *lokas* had become graceful with that elephants and because of that he was given the realistic name of Trilokamandana (432) The Vidyādharas celebrated festivities over the mountain because of the capture of the elephant (433)

Though the people were awake because of the episode of the elephant, in spite of that in order to indicate the difference between the night and the day, the trumpets of the early dawn was sounded, which echoed in the sky as well as the caves (434) Thereafter, the sun rose up and it appeared as if realising the service rendered by Rāvana, the pitcher of welfare was presented to Daśānana (435)

Daśānana, then sat over a couch performing physical exercises At the same time all the Vidyādharas also took their seats around him discussing about the elephant (436) At that very moment a person descending from the sky reached there His body was shaking and was wet with perspiration and was quite sad His body was badly wounded and tears were flowing from his eyes, displaying his shattered body, with his hands folded over his head, he narrated the pain of his suffering (437-438) He said, "O lord, ten days back, with their mind getting confident of your strength, Sūryaraja and Rkṣaraja, in order to capture Kiskunagar, which traditionally belonged to their race, came out of Alankanapura (or Pātāla-Lankā) (439-440) Both the brothers, accompanied with the vast army, were sure of their victory Being proud of you they considered the entire universe like the straw (441) Because of the aspirations of both the

brothers, many people feeling disturbed attacked Kiskupura and started plundering it (442) At this, several of the Dikpālas, holding best of the weapons, and their warriors, marched on and at midnight a terrific battle was fought as a result of which a large number of warriors were killed with several weapons (443-444) Listening to their noise Dikpāla himself came forward for war, getting filled with anger At that point of time he appeared like Yama or like the ocean which had been disturbed (445) On the arrived of Yama-like Dikpāla, whose lustre was beyond toleration, he wounded our entire army with his weapons "(446) Thus speaking the messenger fainted there, with the fanning of his face with the piece of a cloth, he recognised consciousness (447) When he was asked, "What is this?" He then placing his hand over his heart, said, "O lord, it appears to me as if I am still there in the battle field and with the same scene before my eyes I was fainted "(448)

Filled with surprise, Rāvana then said, "What happened next?" At this question, after waiting for sometimes, he again spoke,(449) "O lord, when Rksaraja found that our army was getting badly defeated, and being destroyed then with his heart filled with affection for his warriors, he himself came forward for waging the war (450) He being immensely valorous, kept on fighting with Yama for a longtime While fighting he did not leave courage, but he was captured by the enemy deceitfully (451) Thereafter when Rksaraja was fighting Sūryaraja too got up for a fight he also fought for longtime Ultimately he was wounded deeply with striking of a weapon and got fainted (452) His soldiers atonce carried him in the forest named Mekala With the use of the water scanted with sandal paste, he regained consciousness (453) Lokapāla Yama then thinking himself to be the real Yama, made the torture cells over the banks of the *Vaitarnī* river, on the outskirts of the city (454) Thereafter all those who had been captured, were kept in the torture cells by Indra Vidyādhara, where they are dying the painful deaths (455) Observing this situation, I am feeling extremely painful and upset I am the traditional and faithful person of the Rksa race and known by the name of Śākhāvalī I am the son of Suśronī and Ranadaksa Since you are the protector, therefore I have come here fleeing from that place (456-457) I have therefore stated the miserable condition of the people of my side before you Therefore you take the appropriate action you deem fit I have done my duty by bringing out the factual position before your "(458) Thereafter, Rāvana having been filled with rage, said to the people of his side quite gracefully that the wounds of Śākhāvalī should be well treated Thereafter Rāvana smilingly got up and spoke to the people who rose up

with him, and said, "I shall redeem all the people who had been lodged at the bank of the river *Vaitarnī* and other torture chambers (459-460) Prahasta and several other valorous kings rushed to that place with the lustre of their weapons spreading in the sky (461) The army was mounted over several types of vehicles holding the flags and *chatras* They were immensely glorious and they displayed great enthusiasm (462) In this way the lord of Vidyādharas descended on earth from the sky and finding the line of palaces outside the city, they were surprised (463) Then Rāvana observed the artificial hell to the south of Kiskupura and the groups of people fallen in the ponds of hell (464) Finding this, he atonce destroyed the people guarding the hill and as the relatives take out their near and dear ones from the miseries, similarly he redeemed all the people from the artificial hell (465) Thereafter, learning about the arrival of the enemy army, commander named Sātopa of the powerful Lokapāla named Yama, who was filled with vanity, arrived in the battlefield together with his soldiers At that point of time he appeared like the disturbed ocean (466) He was accompanied with the four-fold army comprising of mountain-size huge elephants which created darkness with the flowing of the fluids and looked horrible, the horses which had the ornaments of fly whisks, the chariots shining like the sun rays and decorated with the lines of flags, besides the foot-soldiers, decorated with *kavacas* and armed with various types of weapons (467-468) Then Vibhīsana,a mounting over the chariot, being well-versed in the art of waging the war, smilingly killed Sātopa with the shooting of his arrows in a moment (469) The destitute warriors of Yama, also facing the attack of enemy arrows, atonce fled away from the battlefield (470) When Lokapāla named Yama, came to know that Sūryaraja and Rksaraja had been freed from the prison, and the chief commander named Sātopa had also been killed, and the Lokapāla-Yama, who was as cruel as Yama himself, carried terrific weapons with him, he atonce mounted over the fast moving chariot, for waging a war He was filled with rage, holding the bow He possessed immense glory and had raised his flag He was immensely valorous His eye brows resembled the black cobra, over his forehead With his red eyes he appeared like burning the forest of the universe His courtiers who looked like his own shadows, were surrounding him He was covering the entire sky (471-474) Finding that the Lokapāla-yama had come out, Rāvana stopped Vibhīsana from facing him, and he himself marched forward for a fight with him (475) Yama who was looking ferocious after the killing of Sātopa and had a terrific face, started a war with Rāvana (476) The army of Rāksasas felt panicky

at the sight of Yama Their activities faded out and feeling exhausted all of them fled towards Rāvana (477) Then Rāvana, mounted over the chariot, showering the rain of arrows reached before Yama Who too was shooting the arrows (478) Then as the sky is over cast with thick clouds similarly the sky was covered with the arrows shot by both of them (479) Then suddenly the chariot of Yama, fell down on the ground, with the shooting of an arrow by Rāvana, like the planet without merits (480) Lokapāla too was deprived of his chariot, with the shooting of the arrows by Rāvana With this, he was so much upset, that in a moment he took a long jump and fled in the sky (481) Thereafter Yama, accompanied with his damsels, sons and courtiers fled from the place and reached Rathnupura (482) Getting completely upset, he offered his salutation to Indra and said, "O lord, you kindly listen to me I am no more interested of performing as Yamarāja (483) O lord, whether you are pleased with me or otherwise, or even take away my life, you can do what ever you like, but I shall no more function as Yama-Lokapāla "(484) The warrior who possessing immense strength first defeated Vaiśrāvana, the same Daśānana has defeated me as well Though I fought with him for long, but could not stand him (485) By looking at the body of that Mahatama, it appears as if the entire strength has been lodged in his body No one has the capacity to look at him like the sun in the sky "(486) Hearing this Indra was immensely agitated and got ready for waging a war, but the courtiers well versed in polity prevented him from doing so (487) Indra had been the son-in-law of Yama and he, listening to the words of Yama, serenely smiling said, "O Mātula, where shall Daśānana go? You better free yourself from fear, and be seated over this seat comfortably "(488) In this way, listening to the words of his son-in-law shedding the fear of the enemy, Yama, started living comfortably in the city indicated by Indra (489) The immensely arrogant Indra, welcoming Yama, went to his inner apartments, and thereafter he was drowned in the world of passion (490) Whatever the performance of Daśānana had been narrated by Yama to Indra and also the fact that Vaiśrāvana had to live in the forest having been defeated by Daśānana, all these facts disappeared from the mind of Indra, getting engaged in the world of pleasure, in the same way as the scriptures learnt earlier disappear from the memory of a student without practicing at them (491-492) Even the sights witnessed in the dream are remembered some time, but Indra forget about all that totally (493) While Indra was so engaged, Yama on the other hand achieving the lordship of the city of Surasangīta, also forgot the insult he faced by him from Daśānana (494) He believed that his daughter was

extremely beautiful and Indra loves her more than his life (495) In this way he was intimately related to a great personality Thereafter having been honoured by Indra, his life had become graceful "(496)

Thereafter extremely enthusiastic Daśānana, enshrined Sūryaraja as the king of Kişkindha, removing Yama from there For Rksaraja, he gave away Kişkupura, which was filled with all the riches In this way both Sūryaraja and Rksaraja started living in the traditional cities of their respective races quite comfortably (497-498) Both the cities, the grandeur of which resembled the city of Indra, having the buildings built in gold, getting competent rulers, were filled with all the riches (499) Daśānana on the other hand amassing enormous fortunes and glory, felt successful and moved towards the peak of Trikūta mountain At that point of time the enemy kings were meeting him, offering their salutations to him He himself was the best, and as the rays of the moon keep on increasing in the bright fortnight, similarly he also kept on amassing fortunes day by day Once he was flying over the Puspaka plane, decorated with strings of gems and having top peaks and moved at will He was filled with all the patience and because of his merits, he had achieved many successes (500-503)

Thereafter to groups of demons, filled with delight, and adorned with several of the ornaments, clad in best of garments, kept on shouting slogans of welfare, "O lord, victory to you May you meet with fortunes, live for long, keep on progressing, and keep on flourishing " (504-505) The demons were mounted over the vehicles of lions, *śardūlas*, elephants, horses and swans and were filled with various, types of fallacies Their eyes were flourishing with delight They took to the forms of gods The lustre emerging from their bodies pervaded the entire universe Their glory illumined all the directions They were all moving in the forests, over the mountains, in the oceans besides all other places (506-507) The Rāksasas came across the ocean, the shore of which was not visible, which was quite deep and was infested with huge crocodiles, was dark like the *tamāla* tree, had waves resembling the mountains, looked terrific like the huge *Nāgas* and serpent of the *Pātālaloka*, and looked graceful with different types of diamonds issuing lustre at certain places, and looking at it all the Rāksasas were surprised, which they expressed from their mouths repeatedly In this way several of the Rāksasas were following Daśānana (508-510) Thereafter, Daśānana, who was benevolent, large hearted, entered the city of Lankā like Indra, which was illuminating, covered with the high boundary walls around it, with windows decorated with white gems, resembling the lily flowers, blue

gems lıke emeralds, red lıke the ruby, shınıng lıke the lapız lazulı, and somewhere ıt had the palaces wıth dark blue colour lıke the —gem It looked graceful by nature alone Then wıth the arrıval of Daśānana, the lord of Rākṣasas, the people were fılled wıth delıghted surprıse who had further decorated ıt In such a graceful cıty of Lankā, the benevolent ruler Rāvana, entered wıthout any doubt lıke Indra At the tıme of hıs entry, Daśānana, was accompanıed wıth huge elephants resemblıng the mountaıns, the charıots studded wıth gems, lookıng lıke the palaces, the huge horses, whıch were decorated wıth rıngs whıch were ıssuıng danglıng sound, the tops of whıch were raısıng ın the sky, carryıng the fly whısks on sıdes, besıdes the planes of dıfferent colours, *chatras* ıllumınıng lıke the moons, the flags of whıch were flyıng hıgh ın the sky The best of the bands were sıngıng the welfare songs The sound of musıcal ınstrument lıke flute, *Veenā,* and trumpets etc rented ın the sky as well as ın all the dırectıons (511-518) The people of Lankā, who were desırous to welcome Daśānana, who was the lord of Lankā accordıng to the ancıent, tradıtıon, and were becomıng more and more desırous of meetıng hım, who were clad ın beautıful costumes and adorned wıth the best of ornaments, they were accompanıed wıth best of the female sıngers and dancers and carrıed the flowers, fruıts leaves and gems, to be offered as presents to the kıng They were shoutıng theır blessıngs to the kıng agaın and agaın and then they reached before the kıng, placıng theır elderly people ın the forefront Soon after theır arrıval they offered theır salutatoın to the kıng and then adored hım (519-521) Daśānana welcomed them all and then look leave of then All of them then retıred to theır respectıve homes, sıngıng the glory of Daśānana (522) Thereafter the palace of Rāvana was fılled wıth the damsels, who were ın joyful mood, were adorned wıth all the ornaments, and were desırous of havıng a look at Daśānana (523) Several of these damsels were reachıng the wındows Theır costumes had been dısarranged due to the crowd The garland of gems and the ornaments were fallıng down gettıng broken (524) Many of the damsels were causıng paın to them wıth theır stıff breasts and theır *kundalas* were shakıng Several of the damsels were wearıng the anklets, whıch ıssued the danglıng sound (525) Some of the damsels were talkıng to another one sayıng, "O mother what are you wıtnessıng, O unfortunate one, just move asıde, gıve me the way " Some one was sayıng, "O gentle lady, you go away from thıs place because, you do not look graceful here " (526) These were the words spoken by the people Theır faces were blossomıng at that poınt of tıme They were starıng at Daśānana, leavıng all others jobs (527) In thıs way Daśānana, who shattered the prıde of

Yama, started living comfortably with his damsels in the palace in Lankā, which was well-decorated (528) Besides him, all other Vidyādhara rulers also, enjoying all the godly pleasures, kept on living there at the appropriate places. (529)

Gautama Svāmī then spoke to the king Śrenika, "O Śrenika, those who perform the spotless tasks, they achieve several types of fortunes in gems Their forceful enemies get destroyed and they achieve illumining glory which spreads in the universe (530) The pleasures of the five organs of senses are the forceful enemies Those who perform the spotless deeds, their powerful enemies are so destroyed in the world that no one even remembers them Thus the group of external enemies, also offer their salutation at the feet of the persons who perform the spotless deeds In other words the internal and external enemies of those who perform good deeds, are destroyed (531) Thus thinking, O people with the noble hearts, it would not be proper to get involved in the worldly vices, so that one does not fall in the dark hell, where the light of the sun-rays even do not reach (532)

Here ends Parva-8 of the *Padma Purāna* by Ravisenācārya, relating to the performance of Rāvana (Verses 1-532, P T=2735)

Parva-9
Nirvāna of Bāli

Thereafter, Sūryaraja produced a son from his virtues queen named Gunavatī, who was given the name of Bāli (1) The son was quite a benevolent one and always practiced humility He was quite intelligent, efficient, patient and possessed enormous riches He was quite valorous, knowledgeable, well-versed in all the arts, and treated all equally, was immensely strong, well-versed in polity, powerful, compassionate, possessed all the *vidyās*, and was quite illustrious and glorious (2-3) As the best of sandal tree is rarely found in the world, similarly the best of the person like Bāli were rarely found (4) With the devotion towards the lord, all his doubts had been cleared Because of his utmost devotion towards the Jinas, he remained ready to adore the Jina images all the time (5) Bāli could circumambulate Jambūdvīpa which was surrounded with the oceans on its four sides, in a day and could return to Kiskindhā (6) Thus Bāli, possessing the enormous strength performed several astonishing feats He was like the moon for the blossoming of the lilies like eyes of the people of his kingdom He always remained free from doubt (7) Bāli engaged himself in sport in the city of Kiskindhā having

palaces of different colours decorated with *torana* gates filled with the intellectuals, having the best of elephants and horses and was the centre of various types of commercial activities, in the same way was Indra adorned with the garland of gems sported in Aiśāna heaven (8-9) In due course of time Sugrīva, the younger brother of Bāli was born Sugrīva too was immensely valorous, well-versed in polity and was also quite beautiful (10) Both Bāli and Sugrīva were the ornaments of the race of Kiskindhā (11) After Sugrīva, a girl named Śrīprabhā was also born, who was a paragon of beauty appeared like Laksmī on earth (12) Rksaraja, the younger brother of Sugrīva lived in Kiskindhā Two sons named Nala and Nīla were born to him from his queen named Harikāntā (13) Both these sons delighted all the relatives, created terror for the enemies and possessed the best of virtues Indeed they were both the ornaments of the city of Kiskupura (14) When Sūryaraja found that both his sons were quite competent and could follow the family traditions appropriately and could shoulder the responsibility, then he discarded his attraction of the five organs of senses like the poisonous food and gave away the kingdom to Bāli, announcing Sugrīva as the crown prince (15-16) Sūryaraja, the noble person, then leaving all the people including his relatives and others, treating them equally, feeling that the world was the abode of all the miseries, became the disciple of the sage Pihitamoha Whatever the conduct of an ascetics has been defined by Jinendra, the same was the basis of the conduct of Sūryaraja He was unmindful of even the body His mind was spotless like the sky He was unattached like the air and was devoid of anger The only desire with him was to achieve salutation and kept on wandering on earth (17-19) In due course of time Bāli had a chaste wife named Dhruvā, who excelled by her virtues, the other hundred wives of Bāli (20) The king Bāli who had the symbol of a monkey over his crown and whose command was obeyed by Vidyādharas with devotion, possessing all the grandeur enjoyed all the pleasures with his queen Dhruvā, on earth (21) In the meantime Khara-dūsana, the son of Meghaprabha who had seen totally deceitful, intended to kidnap Candranakhā, the sister of Daśānana (22) She had a beautiful body and ever since Khara-dūsana had seen Candranakhā, he fell for her and started suffering from the pangs of separation from her (23) Once Daśānana, the subjugator of the pride of even Yama, intended to kidnap Tanūdarī the daughter of the king Pravara from the queen named Āvalī He went there for the purpose (24) In the meantime Khara-dūsana who was past-master in *vidyā* and *māyā* both, realising that Daśānana had been absent from the city of Lankā, comfortably kidnaped Sūrpanakhā (25)

Though the valorous Bhānukarna and Vibhīsana were both present in Lankā, what could they do when Khara-dūsana kidnapped her with the use of illusion? (26) The army which tried to follow Khara-dūsana, was made by Vibhīsana to return on the ground that Khara-dūsana could not be captured alive (27) When Daśānana learnt about the kidnapping of his sister in his absence, he was immensely enraged and it became difficult to have a look at him (28) Because of his return from orduous journey, the sweating on his body had not dried up, but at the same time over-powered with arrogance, he got ready to proceed again (29) He did not, except his sword, allowed to accompany him, because in the battlefield only the sword is the real companion (30) As soon as Daśānana got ready to proceed, at the same moment, Mandodarī, who was quite conscious about the way of the world, spoke to Daśānaña folding both her lotus like hands and submitted to him (31) "O lord, surely, the girl is given to others, because she is born in the world for the same purpose (32) Khara-dūṣana has fourteen thousand Vidyādharas who are quite powerful and never desert the battlefield (33) Besides the above, he is the master of thousands of *vidyās* Are you not aware of it? (34) Both of you have equal strength and when both of you are engaged in fight the outcome would be doubtful (35) Even if he is somehow killed, then the girl with the blemish of having been kidnapped earlier, could not be given in marriage to others She would therefore have to live as a widow (36) Besides this, the other point of consideration is that when the city of Alankārodaya was deserted by Sūryaraja then a Vidyādhara named Candrodara had forcefully occupied that city much against your wishes Now the valorous Khara-dūsana is living there with your sister Because of this, your own people feel grateful to him "(37-38) Thus speaking, Mandodarī, kept quiet, at which Daśānana said, "O dear, though I am not afraid of the war, still considering other points brought out by you, I accept your advice (and do not go out for a war) (39) In due course of time Vidyādhara Candrodara, met with his end Then Anurādhā the destitute and pregnant wife, carrying child in her womb, started wandering in the forest getting shelterless, like a doe The forest was quite terrific (40-41) While so wandering, she reached the mountain named Manikāntā Reaching there she gave birth to a beautiful son, over a plain rock surrounded with several flowers (42) Then the mother whose mind was completely upset who remained alive with the only hope of her son, such a forest-dweller mother, started bringing up the child in the forest (43) Since the child was born in miserable conditions, he was given the name of Virādhita, who had no pleasures worth the name to enjoy, the child was given the name

as Virādhita by the mother (44) As no one bothers about the hair which falls from the head, similarly no one cared on earth for Virādhita (45) Since he could not take revenge, thereafter he preserved enmity in his heart Following some ancient traditions he kept on wandering in the countries of his liking (46) He used to sport over the mountain peaks, pleasant forests, and the places of gods, which were inaccessible (47) He accompanied the gods with beautiful elephants in the wars and kept on observing the performance in wars by the humans, and he kept on wandering (48)

On the other hand the illustrious Daśānana, enjoying all the worldly fortunes, kept on living in the city of Lankā (49) In the mean time the valorous, Bāli, who could perform astonishing feats with the help of his *vidyās,* started neglecting the commands of Rāvana (50) Then Daśānana sent an intelligent messenger to Bāli The messenger, who had been arrogant because of the strength and said to Bāli, "There is no one comparable to Daśānana in the Bharata ksetra He is immensely glorious, valorous, illustrious possessing enormous fortunes, well-versed in polity, possessing enormous resources, the one who severely punishes, those who has risen to great heights, and is the one who can shatter the pride of the enemies He therefore commands you,(51-53) that "I removing Yama, my enemy, established your father Sūryaraja as the king of Kiskindhā, of the monkey-race (54) You, forgetting that kindness, are acting against you father O noble person, it does not behove of you (55) I love you like a father and even more then that You can come to me even today and offer you salutation at my feet (56) Or otherwise you can give your sister Śrīprabhā to me in marriage In fact, with the establishing of a relationship with me, by you, every thing would become comfortable for you "(57) In spite of these words, Bāli remained adamant and failed to offer his salutation at the feet of Daśānana When the messengers expressing his displeasure, with the distorting of his month, and said, "O monkey, what is use of speaking at length in this case? You listen to my definite words You, after achieving little riches, have become so arrogant, uselessly (58-59) You make your both the hands either to pay taxes or to lift up the weapons Either you become the slave of Daśānana holding his flag or flee to other directions (60) Either you lower your head or lower your bow Either you obey the command or stretch the cord of your bow stretching it upto the ear (61) Either you place the dust of my feet over your head and fold your hand in *añjali* posture to seek forgiveness, or collect a huge herd of elephants (62) Either you shoot the arrows or achieve the earth Either you hold a staff or a rosary Either you witness

your face's reflection over the nails of your feet or have a look at your reflection in the mirror of the sword (63) Thereafter a prominent warrior named Vyāghra-vilamabī who got agitated at the words of the messenger, said,(64) "O messenger, the one, whose virtues pervade the entire earth, has he not heard the name of Bāli?(65) In case the demon has spoken like this, he has surely been overpowered with the spirits But you are quite healthy, then why are you speaking in this moment?"(66) Thus speaking, Vyaghra-vilambi, overpowered with anger, fainted It became difficult to have a look at him His body started shaking clearly In that condition he lifted up his arrow to shoot it at the messenger But intervening, Bāli said,(67) "What is the use of killing a messenger who is speaking the words already spoken by someone? In fact these people echo the words of their master (68) In whatever way you have to react, you do it for Rāvana Surely the life of Daśānana has come to an end and because of that he is speaking the evil words "(69)

Thereafter, the immensely terrified messenger, conveyed the factual position to Rāvana, who possessing the glory beyond measure, was enraged immensely (70) Getting ready quickly, his anger was created with the atoms of arrogance (71) Then the enemy army creating huge sound, covering the sky moved on and hearing the noise of its movement Bāli, who was well-versed in the battlefield, moved out of his palaces (72) Then Bāli, who was also filled with rage, was pacified by his courtiers, speaking these words, "O lord, stop the war without any reason The war-monger kings have reached destruction in no time (73-74) Astacandra Vidyādhara named Jayakumara, who possessed the glory of the sun had to face destruction (75) At the same time the enormous army equipped with the best of clubs and swords, which was difficult to look at, also perished in no time Therefore it would not be proper to mount over the scale of indecision "(76) Listening to the words of the courtiers, Bāli said, "Though the self-praise would not the proper, but in spite of that, O courtiers, I shall speak out the truth to you (77) I can destroy Daśānana with the creeper of my eyebrow or with the slap of my left hand (78) Then what to speak of the situation when, my mind is enraged In spite of that, I would not be interested in an act, by which I could achieve the pleasure, which is short lived (79) A desirous person achieves the pleasures which are without substance like the trunk of the banana tree and then fall into the hell (80) By killing the people to whom their lives are so dear, one achieves pain in the garb of pleasure Then what is the use of it?" (81) The soul moves like the Persian-wheel move, into the well of the universe continuously (82) How can I offer my salutation to

someone other them Jinendra, who is the cause to redeem one from the universe? (83) It is the time of my achieving the correct knowledge, I had taken a vow, that I shall not bow at the feet of anyone except Jinendra (84) I am neither interested in the breaking of the vow, nor in the killing of the people I have therefore resolved to receive *dīksā* of Nirgrantha which would result in achieving redemption (85) The hands which touched the soft breasts of the damsels, the best of arms adorned with the best of gem studded armlets, always embraced me, In case I force them to offer their salutation to an enemy, where lies the grandeur in it? What is the life then?" (86-87) Thus speaking, he summoned his younger brother Sugrīva and said to him, "O boy, after getting established as the king, whether you offer you salutation to Daśānana or not, or whether you give away your sister in marriage to Daśānana or not, I am not concerned with it I am leaving the house today itself You can act in the way whatever is beneficial to you " (88-89) Thus speaking, Bāli left the house and reaching before the best of the sager Gagana-chandra, he became a Digambara (90) Thereafter he devoted his mind for the welfare of others and them he achieved great success He was always engaged in the spotless thoughts He was quite courageous in facing the adversities He always engaged himself in noble conduct and was devoid of all attractions He devoted himself in deep meditation (91-92) He spent his time in the company of the great sages, over the places devoid of tiny insects and having the spotless character, and who were devoted to religion He felt merciful over the creatures like the father He increased his internal *tapas* with the performing of the outward *tapas* (93- 94) He had achieved enormous *siddhis*, had a peaceful mind and possessed Lakṣmī of great *tapas*, besides being immensely beautiful (95) He was always ready to climbs steps of the height of virtues He had resolved the difficult knots of religious problems in his heart and he was completely unattached (96) He well understood the acts of omission and commission as propounded by the scriptures He was immensely virtuous, was competent enough to stop the flow of *karmas* and could destroy the accumulation of *karmas* as well (97) He used to take food as prescribed in the *Agomas* in order to keep himself alive He lived on earth for performing of *dharma* for the achieving of *moksa* (98) He always delighted the people and possessed great strength He became the adjective of the ascetics because of his noble characters (99) On the other hand Sugrīva bought peace with Rāvana, giving away his sister named Śrīprabhā with her consent and ruled comfortably his traditional kingdom (100) All the beautiful Vidyādhara virgins, Rāvana married them with his strength

(101) Once Daśānana, after marrying Ratnāvalī, the daughter of the king Nityaloka and the queen Śrīdevī was returning through the sky way At that point of time, the gem studded in his crown were issuing lustre which spread in the sky (102-103) As a powerful storm, crossing the Meru mountain stops suddenly, similarly, the movement of the Puspaka planes which moved with the speed of the mind, was suddenly stopped It appeared as if after losing its lustre it had kept silence because of shyness (104) When the movement of the Puṣpaka plane was stopped, the sound created with the bells from the plane was also stopped (105) Finding that the plane had been stopped, Daśānana, burning with anger, uttered, "Who is there?"(106) Then Mārīca, who was all knowledgeable said to Daśānana, "O lord, listen, a great sage is dwelling over the Kailāśa mountain, performing the yogic practices (107) He shines like the sun and his lustre pervades everywhere here On the even rocks the lustre appears like the pillars of gems (108) He appears to be a great sage, performing sever austerities and is desirous of achieving *moksa* rapidly All this has happened because of him (109) You better remove the plane from this place, before it is shattered into pieces with his glory " (110) Then listening to the words of Mārīca, Daśānana, arrogated with his strength looked at the Kailāsa mountain (111) The mountain Kailāśa was gaining the resemblance of grammar, because as the grammar is comprised of the roots like *bhu* and several others, similarly the mountain contained in it several metals like the gold and the silver As the grammar is comprised of thousands of collective plural marks and the sounds, similarly, the said mountain comprised of several thousand of the ascetics As the grammar looks graceful with several of the *varnas* (letters), similarly the mountain had enough of gold in it As the grammar contains several of the *padas*, similarly the mountain had several of the foot prints embossed on it (112) As the grammar is comprised of *prakrti*, similarly the mountain had several charming natural spots As the grammar contians *mūlasūtras*, similarly, the mountain had several pits in it As the grammar is filled with various types of sounds, similarly, several types of sounds emerged out of that mountain (113) With its sharp peaks, it appeared as if it was piercing through the sky and the water drops which were raised to the sky from the springs, appeared to be laughing (114) Getting intoxicated with the consuming of the flower dust in the shape of wine, the group of the black wasps appeared to be increasing and were spreading in the sky At the same time, there were several trees grown over the mountain (115) It had enough of flowers which are grown in all the seasons In the low lands of the mountain, thousands of delightful creatures were

wandering about (116) The mountain was infested with serpents which were free from the danger of medicines With its pleasant fragrance, it appeared as if it remained always young (117) The extensive and broad rocks looked like its breasts, the huge trees appeared like its arms, and the caves appeared like the deep mouths In this way the mountain looked like a unique human being (118) Its edges were white like the white clouds of the winter season and with the falling of the sun-rays over it, it gave an impression of having been washed with the milk (119) In some of its caves, the lions were sleeping fearlessly and the pythons were breathing disturbing the trees (120) In the forests on its edges the deer were enjoying their sports and the herds of intoxicated animals were roaming about (121) With the clustre of flowers, it, at places gave an impression as if it was thrilling and at places the bears with their long locks of hair were making the place terrific (122) At places, the monkeys with red faces gave an impression that they were the forests of red lotuses At places the liquid was issuing from the *Sāla* trees, after their having been injured by rhinoceroses and the elephants with their tusks, issuing fragrance every where (123) At places the clouds were being created with the embracing of the clouds by the lighting like creepers like hands (124) With its tall and thick flowering trees with fragrance, it appeared as if it intended to overcome the Pānduka forest (125) Descending over the mountain, Daśānana had an audience with the sage who was drowned in the ocean of meditation and the lustre emerging out of his body formed a *mandala* (126) Like the trunks of the elephants, both his arms were falling down, and with them he appeared like a forest of the sandal-wood (127) He was seated still in the *ātāpana-yoga* over the pedestal of a rock and the people developed a doubt, as to whether he was alive or dead (128) Thereafter, Daśānana on coming to know that he was Bāli, was reminded of his earlier enmity (129) He started chewing his lips His voice was extremely harsh, his body was illuminating, and then with his curved eyebrows, Dasānana stared at the sage Bāli fearlessly, he said to him (130) "Oh, you have started performing this *tapas* quite well, and in arrogance my plane has been stopped (131) Where is *dharma* and where is the anger? O evil minded one, you are performing all the labour uselessly and intend to mix up the nectar with poison (132) Therefore, I am going to shatter your arrogance today itself I shall uproot the mountain Kailāśa over which you are seated and shall throw it in the ocean "(133) Then he invoked all his *vidyās*, who arrived there and surrounded him Then Daśānana took to the terrific form like Indra and with the forest of his arms, creating darkness everywhere, he entered

Pātāla piercing through the earth He was inclined to commit a sin (134-135) At that point of time his eyes became red in anger The anger writ large over his face Such an immensely strong Daśānana started lifting up the mountain Kailāśa with this arms (136) Ultimately, violently shaking the earth, the mountain Kailāsa was shaken from its original place At that point of time he was carrying several snakes which issued venom The intoxicated elephants were cought in the grab of the lion and were struggling to get separated The agitated herds of deer were wandering about raising their heads The torn out earth consumed the water of springs and as such their flow was disturbed The clustre of huge trees were falling here and there on all the sides, creating thundering sound Terrific sound was created with the falling of the rocks, which were reduced to pieces Huge boulders after having been broken were falling down and the sound so created with their fall echoed in the universe (137-140) The torn out earth also consumed the oceanic water which becomes dry The rivers which flowed towards the ocean became dirty and they started flowing backwards (141) The people getting terrified started looking towards all the directions and were filled with immense surprise exclaiming, "What is all this?"(142) The *apsarās* getting panic stricken suddenly left the bowers of creepers and the birds raising loud cries flew towards the sky (143) The loud laugh emerging from the ten heads of Rāvana from *pātāla*, shattered the sky (144) When the entire universe was infested with the destructive wind, then lord Bāli, by means of his divine knowledge came to know about Daśānana (145) Though he did not suffer the least pain, and his body remained unmoved as before, then immensely valorous Bāli, free from anger, started thinking in his mind (146) "Cakravartī Bharata had built several high temples of Jina, which are adored with devotion by gods and the demons alike and with the shaking of this mountain, these temples might be destroyed "(147) Thus thinking, the great sage Bāli, who was always devoted to the welfare of others, pressed the top of the mountain with the thumb of his foot (148-149) After this Daśānana whose forest of arms was extremely fatigued, and had reached the breaking point, was disturbed with pain, whose pleasant red eyes were becoming unstable He was completely upset His crown had been broken and fallen down The entire weight of the mountain fell over his bare head He then knelt over the earth which had started sinking The mussels of his solid thighs were merged into the legs (150-151) At once he started perspiring and the stream of perspiration started flowing from his body, which reached the *Pātālaloka* His entire body was squeezed like the tortoise (152) At that point of time since he

cried aloud, and the sound of his cries echoed in the universe, therefore subsequently he was known by the name up Rāvana (153) The crowds of the damsels of Rāvana, heard, the cries of Rāvana and getting upset started lamenting (154) All his courtiers were non-plussed Getting ready for a war they started wandering here and there uselessly Their speeches were intercepted in the middle and the weapons started falling from their hands (155) Because of the influence of the glory of the great sage, the big drums of the gods started beating and the rain of fragrant flowers with black-wasps was showered from the heaven which echoed in the sky (156) The divine princes who were in habit of performing sports, started dancing in the heaven and the sweet sound of music of the divine damsels was heard everywhere (157) Then the destitute Mandodarī, feeling miserably, offered her salutation at the feet of the great sage and begged for the life of her husband from him (158) Feeling compassionate, then the great sage loosened his big toe a little Rāvana, then leaving the mountain as it were, in the same position, got out of the misery of woods (159) Then Rāvana realised the strength of the *tapas* Then he went to the great sage and begged forgiveness again and again offering him the following prayer (160) "O respectable one, this is the result of your vow that, you would not offer your salutation at the feet of any one except Jinendra (161) O lord, the merit of your *tapas* is accompanied with the firm resolve and because of that who can do anything in the universe as you like (162) The sages have the great *tapas* to their credit, which they achieve with little effort O lord, such competence is not possessed even by Indra (163) Your virtues, your beauty, your glory, your strength, your lustre, your patience, your nobility, and your *tapas* are all surprising (164) It appears that the deeds, after collecting all the beautiful elerments, have created you body which is the base of all the merits (165) O noble person, in spite of your possessing the unique and divine powers, you have discovered the earth which is quite surprising (166) Whatever improper words have been spoken by an incompetent person like me to such an adorable person like you have surly become the cause of sin (167) Disgrace to a sinful person like me, disgrace to my body, my speech and my heart, because, I got inclined to perform a sinful act (168) The difference between the gem of the persons like you and the degraded person like me is the same as the mountain and the mustered seed (169) O great sage, you have infused life in a dying man like me What could then be said about a person, who does good to a person who harmed him (170) I hear, look and know that the entire universe is filled with miseries, still I am as sinful that I do not get detached from the

world (171) Those who leaving the worldly attractions in the youthful age follow the path of *moksa* are really virtuous, immensely powerful and are close to achieving Laksmī of redemption "(172) Offering this prayer, Rāvana, bowed in reverence to the sage and circumambulated him thrice He then denounced himself immensely, and with a painful mind he started crying (173) Rāvana then entered the Jina temple, close to the great sage (174) He threw away the Chandrahāsa-sword with contempt and adored Jinendra with his wives (175) He was so absorbed in devotion, that he pulled up a vein from his arm and used it for playing on the *Veenā* He recited several prayers to the Jina (176) He was singing, "O lord, you are the lord of the gods, the *lokas* and *alokas* are quite visible to you Your lustre has pervaded the entire universe You are quite contented, you are a great soul You are adored by all the three lokas You have destroyed the anger in the form of a great enemy You possess merits which are beyond the description of the speech You possess all the fortunes and discourse on achieving *moksa*, you feel extremely comfortable, you have left all the degraded things You are the cause of heaven and *moksa* for the people You are the root of comfort and are the creator of all the tasks You have burnt out all the sins with your meditator You are the destroyer of births You are yourself a preceptor and there is no other prectptor for you All the people offer their salutation to your but you do not offer your salutation to anyone You are beyond beginning or the end You are the first and the last *yogī* No one is aware of your *paramārtha* but you are aware of the same You have delivered discourse for all that the soul is free from all the attachments You have also testified the existence of the soul, *Paraloka* and that all the elements of the world are short, lived Whereas you have propounded this theory, and have also established that all the elements *(padārthas)* are also eternal Our souls are free from all the *padārthas* and the imperishable *dravyas* This is what has been established by you You follow the *Anekānta-Dharma* for every one You are the best of conqueror of the enemy like the deeds Your are all powerful and substance of every thing You are the universal form of consciousness and can bestow *moksa* Therefore I offer my salutation to your (177-184) I also adore, Rsabha, Ajita, Sambhava, Abhinandana, Sumati, Padmaprabha, Supārśva, Candraprabha, Puspadanta, Śītāla, Śreyāmsanātha, Vāsupūjya, Vimala, Ananta, Dharma, Śāntinātha, the abode of all the comforts, Jinendra Kunthu, Aranātha, Mallinātha, Munisuvrata with the action thought and behaviour Besides these, all the Tīrthankaras who had been in the past and those who would be in future, are all adored by me, offering my

salutation to them I also adore the scriptures which provide the true-knowledge and are the destroyers of the *Ekāntavāda*, offering salutation to them, besides the *Siddha*, Parameśvara "(185-191) When the lord of Lankā was singing so auspicious words, then the throne of Daranendra, the king of the Nāgas was shaken (192) Then Nāgarāja, the possessor of the noble heart, emerged out of Pātāla-loka At that point of time he was illumining because of his divine knowledge His eyes were expanding because of satisfaction The gems studded in his hoods removed the darkness and appeared like the spotless full moon (193-194) After his arrived, he offered his salutation to the lord Jinendra Then he adored the Jina appropriately, with the mere thinking of whom, all the fortunes could be achieved (195) After his adoration, he said to Rāvana, "O noble person, you have sung a very good song, relating to the prayer of the Jina This song produces thrill (196) Look here my body is getting thrilled because of satisfaction Though I had been living in Pātāla, still you could not achieve peace (197) O lord of the Rāksasas, you are quite graceful, for offering such a type of prayer to Jinendra and because of your sentiments, I have been dragged from *Pātāla* (198) I feel completely satisfied with your devotion for Jinendra, you better ask for a boon I shall atonce bestow on you something which is beyond the reach of the evil people (199) Thereafter Rāvana, who had shaken Kailāśa said, "I am well aware of the fact that you are Dharmendra—the king of serpents Therefore I ask you and you tell me (200) Which is the thing greater then the adoration of Jina, which you are prepared to give me and I should ask for from you?"(201) At this Nāgarāja said, "O Rāvana, listen, there is nothing comparable to the devotion of Jinendra, which could be more beneficial (202) The adoration of Jina, with dedication bestows the pleasure of *nirvāna* There is nothing comparable with it at present, nor would it be in future "(203) On hearing this, Rāvana said, "When there is nothing better than the adoration of Jina, and the same is possessed by me already, then O intelligent, one, you yourself tell me, what better things could be asked by me from you "(204) Nāgarāja again said, "The words spoken by you are quite true, in fact there is nothing that could not be achieved with the adoration of Jina (205) The pleasure possessed, by you, me and even Indra, are all due to the devotion of Jina (206) The worldly pleasures are short-lived and full of obstructions Therefore you better leave them The devotion of Jina results into the achieving of the *moksa*-like comfort (207) Though you are unattached with the world, and are filled with humility, besides being valorous and possessing enormous fortunes and virtues, but you have been able to have an audience with me, which could not be fruitless

Therefore I urge you to ask for somethıng (208-209) O lord of Lankā, I therefore bestow on you a *vıdyā* by means of whıch one can take to any form at wıll You better receıve ıt and do not allows my words to be falsıfıed (210) O noble person, whose tıme passes ın one dırectıon, all have to face mısfortunes after the fortunes and vıce versa (211) Therefore due to some reason, ın case any calamıty befalls on you, then ın that case, thıs *vıdyā* would come to your rescue (212) What to speak of the humans, thıs vast *śaktı*, possessıng the fıre flames, terrıfıes even gods "(213) Then Rāvana could not refuse the Nāgarāja and he wıth great dıffıculty had to lower hımself before Nāgarāja, whıle acceptıng that śaktı (214) Thereafter, Nāgarāja, adorıng the Jına wıth folded hands, talkıng to Rāvana, delıghtfully returned to hıs abode (215) Rāvana then stayed at Kaılāśa for a month and then he returned to hıs abode, offerıng hıs salutatıon to Jına (216) Bālı the great sage then, wıth hıs mınd havıng been dısturbed and realısıng about the bondage of hıs sıns, went to hıs perceptor and offered repentance (217) As the great sage Vısnu-kumāra, had become comfortable after offerıng he repentance, sımılarly the great sage Bālı felt extremely comfortable after he removed hıs mınd of hıs throne wıth the repentance offered by hım and completely detached hımself from the outer world (218) The great sage (Bālı) who observed good conduct, secrecy, *dharma*, advıce and all the troubles, ultımately was detached from the world He stopped performıng of the fresh deeds, and started destroyıng the deeds earned earlıer wıth the performıng of severe tapas In the thıs way, wıth the detachment and *nırjara*, he achıeved the surpreme knowledge (219-220) Ultımately destroyıng the eıght *karmas*, he reached the heıght of the three worlds, whıch bestowed ımperıshable comfort (221) Rāvana then started dısplayıng humılıty before the sages, takıng ınto consıderatıon that he had been defeated by an ascetıc (222) Rāvana, who possessed the true knowledge and was ımmensely devoted to the Jına, but he could not be satısfıed wıth worldly pleasure and he kept on leadıng hıs lıfe accordıngly (223) Svāmī Gautama Ganadhara then saıd to Śrenıka, "O Śrenıka, such of a noble person, who preserves noble thoughts and lıstens to the story of the sage Bālı, they never face defeat ın theır lıves and shıne ın the world lıke the sun (224)

Here ends Parva-9, of the *Padma Purana* by Ravıṣenācārya, relatıng to he *nırvāna* of Bālı (Verses 10224, P T 2959)

Parva-10
Receiving of *dīkṣā* by the kings Sahasrāraśmi and Anaraṇya, at the time of departure of Daśānana for victory.

There Gautama Svāmī said to the king Śrenika, "O Śrenika, thus you have heard about the story of Bāli Now I shall narrate the best of the story of Sugrīva and Sutārā,(1) born to the king Agniśikha from his queen Hrī She was well known over the world for her grace and it appeared as if Laksmī had arrived leaving her abode of the lotus (2-3) Once a wicked Vidyādhara, named Sahasagati, born of the king Cakrānka and Anumatī was wandering here and there He spotted Sutārā (4) Looking at her, the passionate prince started feeling pains of separation He always thought of Sutārā in his mind and acted like an intoxicated person (5) Then he saught for the princess by sending one messenger after the other and on the other hand the pleasant princess was saught after by Sugrīva as well (6) The king was therefore in a fix, as to whom should he give away his daughter The king Agnisikha therefore remained perturbed and his was always disturbed, who ultimately consulted the great sage,(7) who advised him that Sahasagati in not going to live for long His life was short On the other hand Sugrīva was an ever prospering youth and was having a long life (8) Since the king Agniśikha was inclined towards Cakrānka, the father of Sahasgati, therefore he could not take a decision over the words spoken by the sage Then the great sage citing the examples of two lamps, two bulls and two elephants, made the king to believe his view point (9) Then believing over the nectar like words of the great sage, the king Agnisikha ultimately gave away his daughter Sutārā to Sugrīva, with all the welfare ceremonies (10) Since Sugrīva was quite virtuous, he started enjoying all the worldly pleasures in the company of Sutārā (11) Then in due course of time two sons were born to Sugrīva and Sutārā, who were extremely beautiful The elder son was known by the name of Anga, while the younger son was given the name of Angada (12) But Sahasagati, the son of Cakrānka was so shameless that he still was hopeful of getting Sutārā Therefore the *Ācārya* said, "Disgrace to such an evil thought "(13) Sahasagati, was burning with passion, always and thought of ways, and means to get the girl Sutārā (14) and when would he kiss the lotus like face of the girl?(15) and when would he enjoy sports with her in the Nandanavana and also enjoy pleasure with the touch of her stiff breasts? (16) Thus with the intention of having a union with her, he invoked the *vidyā* named Semusi which could enable him to change his form (17) As a dear friend always thinks of his friend in distress, similarly, Sahasagati, reaching the Himavān mountain took shelter in a

cave and started adorıng the vıdyā (18) In the meantıme Rāvana marched on for hıs global vıctory and kept on wanderıng on earth covered wıth mountaıns and forests (19) The great Rāvana who could control all hıs senses and could have a forecful command, went to other ıslands and conquerıng the Vıdyādhara kıngs, he re-establıshed them ın hıs own country (20) Such of the Vıdyādhara kıngs who had already been overpowered by hım, were treated by hım very kındly lıke hıs own sons Thıs ıs correct, because the great people are pleased wıth a sımple salutatıon (21) All the arrogant kıngs of demon race and the monkey race were subjugated by hım (22) When Rāvana moved ın the sky wıth hıs large army, then other Vıdyādharas were unable to bear hıs force (23) All the kıngs lıke Sandhāyakāra, Subela, Hemāpūrna, Suryodhana, Hamsa-dvīpa and Parıhlāda, besıdes other kıngs offered theır salutaıons to Rāvana wıth folded hands, carryıng the suıtable presents Rāvana also satısfıed them speakıng soft words and restored all theır treasures (24-25) Such of the Vıdyādhara kıngs who lıved ın ın-accessıble places, they also bowed at the feet of Rāvana wıth all the etıquette (26) The *Ācārya* says that of all the powers, one earns wıth performıng of one's own *karms*, happen to be the best and because of the same, Rāvana was competent enough to conquer all (27)

Then Rāvana engaged hımself to conquer the Vıdyādhara kıng of Rathnupura At that poınt of tıme he lovıngly recalled Khara-dūsana and hıs sıster Candranakhā (28) Marchıng on, he then reached, Pātāla-Lankā When hıs sıster came to know that her brother was arrıvıng there, then she was fılled wıth anxıety (29) It was the last *prahara* of the nıght then and Khara-dūsana was comfortably sleepıng, who was lovıngly woken up by Candranakhā (30) Thereafter Khara-dūsana comıng out of Pātāla-Lankā, adored Rāvana wıth great devotıon and festıvıtıes (31) In return Rāvana too adored hıs sıster Candranakhā approprıately Thıs ıs correct also because, there ıs no other love, greater than the love of a brother (32) Khara-dūsana, dısplayed before Rāvana fourteen thousand Vıdyādharas, who could change theır form at wıll (33) Rāvana then made Khara-dūsana hıs commander who possessed all the competence, prowess and who had attracted the mınds of all hıs courtıers by hıs vırtues (34) As Camerandra comes out of *Pātāla* wıth the crowds of the *asuras*, sımılarly Rāvana came out of Pātāla wıth Khara-dūṣana and other Vıdyādharas and marched on for vıctory (35) The kıngs named Hıdımba, Haıhıdımba, Vıkata, Trıjata, Haya, Makota, Sujata, kanka, lord of Kıskındha Trıpura, Malaya, Hemapala, Kola and Vasundhara besıdes the other kıngs were movıng wıth Rāvana, mounted over theır respectıve vehıcles and carryıng the

shining weapons of different types (36-37) As the month of Śrāvana is filled with the clouds, lighting and the rainbows, similarly Daśānana was crowded with all those kings (38) In this way, Rāvana, who shook Kailāśa, collected more than a lakh of Vidyādhara soldiers (39) Thousands of gods protected the same Several of the courtiers who were the gems of persons accompanied him (40) The flywhisks which resembled the moon- rays were being moved on him A white umbrella was being held over his head and his long arms looked beautiful (41) He was seated over the front portion of the Puspaka plane and looked like the sun over the Meru mountain Because of the movement of his plane in the sky, he was obstructing the path of the sun (42) Rāvana who possessed immense prowess suddenly developed the idea of the destruction of Indra and for that purpose in view, he moved his plane towards that side (43) At that point of time he had turned the sky like the ocean, because as the rays of gems emerge from the ocean, similarly the lustre of several types of gems was spreading in the sky As the ocean is filled with waves, the sky was filled with the *dandas* like the fish As the ocean has numerous whirlpools, similarly the sky was filled with hundreds of umbrellas like the black-wasps As the ocean becomes terrific with the crowds of crocodiles, similarly the movement of the horses, elephants and foot soldiers looked horrible in the sky As several waves emerge from the ocean, similarly several waves of the weapons could be witnessed in the sky (44-45) The flags which were decorated with the peacock feathers in the front, looked like the sky having been studded with emeralds (46) The crowds of planes in which several of the gems were illumining, having high peaks, while moving in the sky gave the impression of the heaven (47) Gautama Svāmī then spoke to Śrenika, "O lord of Magadha, what more could be spoken on the subject? It appears to me that the gods, were frightened observing the army of Rāvana (48) The great warriors like Indrajit, Meghavāhana, Kumbhakarna, Vibhīsana, Khara-dūsana, Nikumbha and Kumbha, who possessed all the *vidyās* and were well equipped with the weapons, were following Rāvana, besides several other great warriors All of them were accompanied with huge armies, putting into shame the fortunes of Indra All of them were loveable and possessed enormous glory (49-51)

When Rāvana reached the Vindhya mountain, the sun was set It appeared as if the sun had been defeated with the glory of Rāvana (52) Soon after the sunset, the army of Rāvana camped over the Vindhya mountain Several types of comforts were provided to the army with the help of the *vidyās* (53) Then the moon rose up removing the darkness with

its rays It appeared as of the night getting terrified from Rāvana, presented a lamp for him (54) The night like a beautiful damsel, whose head was decorated with the flowers of stars, having the face of the moon, and was clad in the spotless costume of the sky, reached before Rāvana (55) The Vidyādharas spent the night narrating several stories and conducting other business quite appropriate for the sleep (56) With the blowing of the morning trumpets and the singing of the welfare songs by the bards, Rāvana performed all the daily routines (57) At the sunrise it appeared that the sun, instead of moving to other sides, ultimately took refuge with Rāvana (58) Rāvana then had a look at the river Narmadā It appeared as if the river Narmadā was engaged in conversation with the flocks of birds which were chirping everywhere (59) The water foam in the river gave an impression as if it were smiling Its water was spotless like the crystal gem and there were herds of elephants in the river (60) The river Narmadā had an eyebrow in the form of its waves The whirl pools served as the navel, the swimming fish served as its eyes The vast banks were like the thick buttocks It had many decorating flowers The spotless water served as its costume Thus Rāvana was immensely pleased looking at the river Narmadā quite lovingly (61-62) The river Narmadā was quite horrible looking at places because of the presence of the crocodiles At places it was flowing with great force, and at places its flow was quite slow and at places it flew in a zig-zag manner (63) It was flowing variously and inspite of its being quite deep, it looked quite pleasant, Rāvana, whose mind was quite curious, gracefully entered the waters of Narmadā (64)

The king Sahasrāraśmi, the ruler of Mahismatī entered the river by about the same time at some other spot (65) Sahasrāraśmi, was indeed quite beautiful and was accompanied with thousands of extremely beautiful damsels (66) He had got several water-*yantras* made by the best of the artisans Taking help of those *yantras*, Saharsaraśmi engaged himself in different types of sports (67) He had several qualified engineers, who could block the flow even of the water of the ocean, then what to speak of a river In this way he was roaming about in the river Narmadā as per his will (68) With the use of *yantras* the flow of the water, the damsels well-versed in the water-sports were roaming about over the river bank (69) The fine costumes worn by them had been stuck up with their bodies, having been drenched with water Because of that when their husband looked at them smilingly, they were overpowered with shyness (70) With the washing out of the paste over their bodies the marks of scratches became visible over their breasts Such a type of

damsel became the cause of envy for his co-wife (71) The best a damsel, whose limbs were visible, feeling shy was splashing water over her husband with both hands (72) Another damsel finding the scratches over the buttokes of her co-wife was striking her husband with stalk of the lotus flower (73) Another damsel who was angry by nature, kept on standing keeping mum The husband then offered his salutation at her feet, pleasing him at the same time (74) By the time the king Sahasrāraśmi pleased one damsel, the other got annoyed Because of this, he was able to please all the damsels with great difficulty (75) The beautiful looking king who was surrounded by the best of the damsels, looked at one damsel, touched the other, getting angry with other, extending pleasure to one, offering his salutation to one, splashing water over the other, striking some one with the ear ornament, pulling up the costume of someone stealthuly, binding some one with a waist band, pushing away someone, scolding some one bitterly, coming in contact with someone, shaking the breasts of some one, talking to some one smilingly, dropping the ornament of someone, stimulating someone, frowning at someone, teasing someone stealthily and to others coming out in the open, and showing several types of tricks to others, was enjoying the water sport delightfully as Indra sported with the divine damsels (76-79) The ornaments of the large hearted damsels had fallen on the ground, but they did not think it proper to lift them up like the remains of the offering of a deity (80) Someone of the damsels had whitened the water with the washing of the sandal paste, while someone had made it yellow like the gold with the saffron paste (81) The collyrium and the redness of the lips of some of the damsels had been washed out Such type of eyes (without collyrium) looked astonishing (82) Thereafter, the water which was released with the *yantra*, the king indulged in several types of passionate love-sports according to his will (83) At that point of time the aquatic birds were issuing sweet notes over the river bank It appeared as if the damsels while engaged in the water-sport had and mortgaged the sound of their ornaments with the birds as trusts (84) On the one hand all this was going on and on the other hand Rāvana, after taking his bath put on the washed white clothes quite carefully (85) Rāvana then consecrated the image of Arhanta made of gold and gems over the river bank, which had just emerged out of the river It was quite pleasant, and it was shining white It had a pedestal built over the sand There the canopy had been raised over sticks and they were decorated with the beaded strings The place was crowded with the people filled with anxiety (86-88) After consecrating the image he adored the Jina offering immensely fragrant

incense, sandal paste, flowers and the *naivedya* Then sitting before the image, he continued reciting the *ślokas* for a long time (89-90)

When Rāvana was so engrossed in adoration, then suddenly his adoration was disturbed with the fall of dirty water, foam and the force of water (91) Rāvana then atonce lifted up the image getting enraged He then asked the people to find out the cause of the disturbance (92) The people rushed with speed and returning informed Rāvana, "O lord, some illustrious human is sitting surrounded by the beautiful damsels The warriors holding swords are standing at a distance They possess several types of *yantras* of immense magnitude Surely, this has been done by those *yantras* (93-95) We feel that the people present there are merely for looking of to the arrangements In reality his prowess influences all (96) According to the folk-tales, some one by the name of Indra lives in the heaven with Meru mountain But to us he appears like Indra him self" (97) At the same time Rāvana heard of the sound of *veenā*, flute, the symbals, as well as the slogans of victory At the same time he heard the sound of the movement of elephants, horses and the human beings Hearing this he started frowning At once he commended the kings that the wicked person should be captured and produced before him (98-99) Thus issuing the command, Rāvana again engaged himself in the adoration of the best of the Jina image (100) Obeying the command of Rāvana, the Vidyādhara kings rushed towards the enemy (101) Finding the arrival of the enemy, Sahasrāraśmi felt disturbed and protecting the damsels rescued them out of the water (102) Thereafter listening to the disturbing sound, and learning about the news from the people, the warriors of Sahasrāraśmi got ready at Mahismatī and they marched out of the city (103) As the seasons like the spring and others collectively reach the Sammeda mountain, similarly several of the courtiers well equipped with the weapons, and filled with devotion, reached before Sahasrāraśmi, mounted over elephants, horses, chariots as well as walking on foot They were accompanied with the army (104-105)

The courtiers of Sahasrāraśmi, filled with enthusiasm were able to protect one an other They found the advancing Vidyādhara army Shedding aside the love for their lives, they created the *Meghavyūha* and got ready for the waging of the war without the command of their lord (106-107) On the other hand, when the army of Rāvana, got ready for starting the war, then suddenly these divine words started echoing in the sky (108) The gods said, "The valorous warriors are bent up doing grave injustice The Vidyādharas intend to fight the people on earth (109) The poor land-dwellers are small in number, are simple minded, the

Vıdyādharas on the other hand are well-versed ın the *vıdyās* and *māyā* Besıdes they are ın large member"(110) Lıstenıng to the anxıous words spoken by the gods repeatedly, the good natured Vıdyādharas felt ashamed and landed on earth (111) Then ın the war started by the warrıors of equal strength, they started attackıng one another wıth swords, arrows, clubs, spears and other weapons (112) The charıoteers fought wıth charıoteers, cavalry men wıth cavalry men, elephants wıth elephants, and foot soldıers fought wıth foot soldıers (113) Such of the warrıors who were facıng defeat wıth the shootıng of whose arrows, the sparks were beıng produced, started wagıng the war wıth ȷustıce (114) When Sahasrāraśmı, found that hıs army was nearıng destructıon, then he, arrıved there atonce, mounted over the best of the charıot (115) Sahasrāraśmı, was wearıng a beautıful *kırīta* crown, was ıllumınıng and as such, he was not the least afraıd at the advancıng Vıdyādhara army (116) Wıth the arrıval of theır lord, Sahasrāraśmı ın the battle fıeld, hıs army was reȷuvenated wıth the umbrellas beıng held over theır heads They forgot all theır paın and wounds Such land-dwellers who were well-versed ın the war penetrated ınto the Vıdyādhara army as an ıntoxıcated elephant enters the ocean (117-118) As the wınd flıes away the clouds, sımılarly the storm of arrows shot by Sahasrāraśmı made the enemy to fly away (119) Then Rāvana was ınformed, "O lord, look here, thıs kıng, who treats the unıverse lıke a straw, has pushed back your army by a *yoȷana* (120-121) Then fındıng Sahasrāraśmı approachıng hım, Rāvana mounted over the elephant named Trılokamandana Rāvana who was looked by the enemıes wıth panıc, who possessed ımmense lustre, deprıved Sahasrāraśmı, of hıs charıot wıth the shootıng of hıs arrows (122-123) Sahasrāraśmı, then was mounted over the best of the elephant and gettıng enraged rushed towards Rāvana wıth great force (124) On the other hand the sharp arrows shot by Sahasrāraśmı started woundıng the lımbs of Rāvana penetratıng through the *kavaca* (125) All the arrows whıch had been shot by Rāvana at Sahasrāraśmı, were pıcked up by the latter and spoke to hım laughıngly (126) "O Rāvana, you happen to be a great archer, who ıs the competent preceptor to advıce you lıke thıs? (127) O lad, you fırst study the scıence of archery, then practıce and then come to fıght wıth me, you are devoıd of polıty, ıt seems " (128) Rāvana was then ımmensely enraged wıth these words and shot a spear at the head of Sahasrāraśmı (129) As a result of thıs, the blood started flowıng and hıs eyes started rollıng He was faınted for a whıle but agaın he regaıned conscıousness and by the tıme he could catch hold of arrow, Rāvaṇa took a hıgh ȷump wıth great

force and captured the patient Sahasrāraśmi (130-131) Rāvana bound him in chains and brought him to his camp Vidyādharas looked at him with surprise They were thinking that in case he freed himself with a jump, then who could be able to overpower him? (132)

The sun was set overpowered with the evening It appeared as if he had learnt a lesson from the episode of Sahasrāraśmi (133) The darkness then spread for which the good and the bad are all equal It appeared as if the anger of Rāvana had been spread in the form of darkness (134) It appeared as if it was the spotless glory earned by Rāvana from the war (135) At that point of time some of the people were treating the injuries of the wounded soldiers Some of them ware sleeping Thus the night was appropriately spent by the army of Rāvana In the morning, Rāvana woke up with the sound of the trumpets (136-137) Then the sun rose up shakingly It appeared as if it had risen in order to know the news of Rāvana (138)

Śatabahu, the father of Sahasrārasmi, was a Digambara saint who had achieved *Janghācarana-rdhi* He was Mahābāhu, a great ascetic, as beautiful as the moon, possessed the lustre of the sun, unshaken like the Meru mountain and was deep like the ocean Learning about the capture of his son, he came to Rāvana At that point of time Rāvana was seated with comfort among his courtiers, having performed all his daily routines Śatabahu the great sage had a peaceful mind and he loved the people (139-141) Rāvana, got up, finding the great sage coming from a distance He proceeded towards him and offered his salutation to him bowing his head over his feet (142) Then the great sage occupied the raised *āsana*, while Rāvana was seated over the ground with folded hands His entire body displayed humility at that time (143) Rāvana said, "O lord, you have been successful in your life, therefore there is no other reason for your arrival here, except to purify me (144) Then the great sage issuing nectar from his tongue praised the race, prowess and fortunes of Rāvana and said to him,(145) "O noble one having a longlife, because of your auspicious resolve the words are being spoken by me, which you please listen (146) With the defeating of the enemies, the Ksatriyas become successful Thereafter you better release my son Sahasrāraśmi "(147) Then Rāvana made consultations with the courtiers by indications and spoke to the great sage with humility, "O lord, I have to submit as follows I have become arrogant Indra, who had committed crime against my ancestors the lords of Vidyādharas (148-149) At the time of my departure, placing the *cakra-ratna* over the pleasant bank of the sand of the river Rewā, I was adoring the image of Jina placing it over the pedestal of

sand This passionate Sahasrāraśmi obstructed the forceful flow of water issuing the *yantras* as a result of which all the materials for adoration were washed out (150-151) The *pūjā* of lord Jinendra was lost, as a result of which I was enraged, what ever I did, I did because of that anger I do not become envious of anyone uselessly (152) When I went to him, this arrogant person never told me, that he was not aware of my presence and also did not seek forgiveness (153) The one who is not competent enough to conquer the earth-dwellers, then how could he conquer the so powerful Vidyādharas who possessed all the *vidyās*? (154) Thus thinking I am conquering the arrogant humans first Thereafter in due course of time I shall conquer Indra as well (155) I have already overpowered him, therefore it would be quite appropriate to release him At the same time you have also issued a command in this regard, the mere audience with whom bestows all the merits I have therefore nothing more to say (156) Thereafter Indrajit the son of Rāvana said, "You have spoken correctly, because who else would do like, this, except a great king like you who is well-versed in polity "(157) At the command of Rāvana, the courtiers named Mārīca holding the drawn sword in his hand asked the officers to bring Sahasrāraśmi in the court (158) Sahasrāraśmi, sat on the ground, offering his salutation at the feet of his father Rāvana, then getting free from anger, spoke to him respectfully (159) "From today onwards, you are my forth brother Since you are immensely valorous, therefore I shall conquer Indra who is posing as Indra (160) I shall marry Svayamprabhā to you, who is the younger sister of Mandodarī O beautiful one, whatever have you done, is acceptable to me "(161) At this, Sahasrāraśmi said, "Disgrace to this short lived kingdom Disgrace to the worldly passions, which look attractive in the beginning but end in misery (162) Disgrace to the heaven, the fall from which has to come Disgrace to the human body, which is the abode of miseries and is created by the evil deeds for long, therefore disgrace to me (163) Now I shall perform the deeds, which do not allow me to be attracted towards the world I had been wandering for long, facing ugly situations and feel disgusted "(164) In reply to this Rāvana said, "O noble one, *dīksā* is appropriate for the old people, but you are quite young at present (165) Intervening the words of Rāvana, Sahasrāraśmi said, "The death is unmindful of the young or old This body perishes in no time like the clouds of the winter season (166) O Rāvana, had there been some substance in the passions, then my most intelligent father would never had disowned them "(167) Thus speaking, with a firm resolve he handed over the reign of his kingdom to his son, and seeking forgiveness from Rāvana, received *dīksā* from his father (168)

Earlier, Sahasrāraśmi had spoken to his friend Anaranya—the ruler of Ayodhyā that at the time of his receiving *dīkṣā* as Digambara, he would inform him Similar words had been spoken by Anaranya to Sahasrāraśmi Accordingly, Sahasrāraśmi sent messengers to Anaranya to inform him of the factual position (169-170) When the messengers informed Anaranya of his receiving of *dīkṣā* from Sahasrāraśmi, then his eyes were filled with tears He kept on lamenting for long getting reminded of his several qualities (171) When he recomposed himself somehow then the intelligent Anaranya said, "Actually Rāvana reached before him as enemy in the form of his brother (172) Rāvana, who had freed Sahasrāraśmi, becoming extremely docile had freed the bird who was kept in the cage of all the worldly pleasures and the riches (173) Graceful is Sahasrāraśmi, the ruler of Mahiṣmatī who taking shelter of the correct knowledge of the ship of Rāvana, intends to float over the ocean of the universe (174) He ultimately leaving aside the sinful kingdom received the *vrata* of Jinendra Then what to speak of his success (175) Accordingly thus praising Sahasrāraśmi, feeling panicky from the world, interusting the care of his kingdom to his son, he became an ascetic with his elder son (176) Then Gautama Svāmī said to Śrenika, "O king, when one faces the best of the deeds, then he earns success which bestows welfare from friend or the foe alike But till such time he remains under the influences of evil deeds, he is unable to achieve success (177) The one who leads a person towards the noble deeds, he indeed is a well-wisher or a true relative But the one who drags a person towards the evil ways he indeed is his enemy (178) Thus devoting his mind towards Sahasrāraśmi, who had disowned all his fortunes like a saint and embracing the wealth of humility listens to the story of the king Anaranya, he achieves the spotless position like the sun (179)

Here ends Parva-10, of the *Padma Purāna* by Ravisenācārya, relating to the story of the receiving of *dīkṣā* by the king Sahasrāraśmi and Anaranya, at the time of Rāvana's departure for victory (Verses 1-179, P T=3138)

Parva-11
Destruction of the *yajña* of the king Merutva

Thereafter Rāvana subjugated all the kings on earth who were found to be arrogant (1) Such of the kings who were subjugated by him were honoured also by him Thus having been surrounded with such types of kings, observing the earth with several large villages, he wandered in the universe as the unique Cakravartī king (2) Several types of humans, born

in different regions and countries, accompanied him, who were adorned with different types of ornaments, having different types of activities and were mounted over different types of vehicles (3) He used to repair the old temples and adored with great devotion Jinendra, the god of gods (4) He used to destroy the wicked people who were inimical to Jaina religion and filled with compassion, he used to shower all the riches on the poor people (5) He adored with devotion the people of true nature and such of the sages who believed in Jainism were also adored by him with great devotion (6) As the sun spreads immense lustre during *uttarāyana*, moving towards the northern direction, similarly, Rāvana, because of the rise of the noble merits, spreading his lustre moved towards the north (7)

Then Rāvana heard that the king of Rayapura was quite valorous and was arrogant at the same time and never bowed in reverence to anyone (8) He was evil minded since birth and was the follower of the evil worldly path and that he was engaged in the performing of *yajña* in which the creatures were sacrified (9) Then learning about the *yajña*, the king Śrenika enquired from Gautama Ganadhara, "O lord, Now you leave aside the story of Rāvana I would first like to know about the start of the practices of *yajñas*, in which the wicked people engaged themselves in the sacrifice of creatures "(10-11) At this, Ganadhara said, "O Śrenika, you listen to me, you have put up a beautiful question Several of the people are getting fascinated because of the *yajñas* "(12)

There was a king named Yayāti of the Iksvāku dynasty, who was the ornaments of his race and lived in Ayodhyā He had a queen named Surakāntā (13) A son named Vasu was born to both of them When he grew up for studies, then he was entrusted to the care of the preceptor Ksīrakadambaka, whose wife was known as Svastimatī (14) Once the sage Ksīrakadambaka who was well-versed in the scriptures, was teaching Nārada and other pupils in the forest about *Āranyaka śāstra* (15) At the same time, the Cārana sage who roamed in the sky reached there One of those compassionate sages, thus spoke, "These four people are sure to achieve the hell " Listening to the words of the sage, Kṣīrakadambaka became immensely panicky (16-17) Thereafter he allowed Nārada, Parbata and Vasu to go to their respective houses and pupils also like the calf freed from the bondage went to their respectie places (18) When Parbata reached his house alone, his mother Svastimatī asked him, "O son, where is your father? Why have you come alone?" (19) Parbata then replied to his mother, "He had told me that he would be coming later " Thereafter Svastimatī waited for her husband for the whole day (20) When the day completely ended, and thick darkness was spread everywhere, and the

sage did not return, then Svastimatī was immensely agitated and fell down on the ground (21) She was infested with pain like the female sheldrake bird and started lamenting, "Alas, I am quite unfortunate that I have been deserted by my husband (22) Has my husband been killed by some sinful person or has he gone to some other country due to some other reason?(23) Or has he developed detachment having been well-versed in the scriptures and disowning everything has received *muni-dīkṣā*?"(24) While Svastimatī was so lamenting, the night was passed At dawn Parbata went out in search of his father (25) After searching for many days, Parbata fond that his father was engaged in *tapas* in a garden over the bank of a river, in the from of a *muni* and was seated with the *sangha* close to his preceptor (26) Then he spoke to his mother, "O mother, my father has become Digambara and is sitting in the company of nude ascetics (27) When Svastimatī came to know with certainty that she could no more have a union with her husband, she felt immensely painful Beating her breasts with both the hands, she started crying aloud (28) Hearing this, Nārada who was devoted to *dharma* was upset with grief and came to meet the wife of his preceptor (29) Finding Nārada there, she started beating his breast more severally and cried more loudly This is correct also because the grief increases with the arrival of close relatives (30) Then Nārada said, "O mother, why are you grieving unnecessarily? Because by so grieving the preceptor with spotless wisdom is not going to return "(31) The preceptor who performs noble deeds has been graced by the noble deeds, because of which, taking the life to be unstable, has taken to the performing of *tapas* "(32) When so advised by Nārada, she was relieved of the grief a little Svastimatī sometimes denounced her husband on the ground that he had left her in a helpless condition and sometimes praised him, because of his virtues and that his detachment was of the highest order In this way praising and denouncing her husband at the same time she kept on living in the house (33)

Having been apprised of this incident, the king Yayāti, who was well-versed in the *tattvas* entrusted his kingship to his son Vasu, because of a great sage (34) She new king Vasu earned great glory on earth His lion throne was placed over the vast crystal which remained supportless in the sky This became therefore popular in the world that on the strength of his truthfulness, Vasu was established in the sky without any support (35) Once, there had been a great discussion between Nārada and Parbata to know about the realistic meaning of the *śāstras* (36) Nārada said, "Lord Arhanta, who is all knowledgeable and to whom everything is visible, divided the *dharma* into two parts, viz , *Anuvrata* and

Mahāvrata (37) *Vrata* signifies not to cause injury, not to speak falsehood, not to steal, not to indulge in misconduct and not to seek for others wife When one is freed from all these fore evils, it is called *vrata* Thus *vrata* has five sentiments for each one of the *vratas* (38) Such of the person who is competent to disown all these sins, accepts the *Mahāvarata* and such of the people who remain in the house such people embrace *anuvrata* (39) One of the *Vratas* to be followed by a householder is the welcoming of the guests, which is of various types taking into consideration the suitability of the guests The inner meaning of the *yajña* comes under the welcome of the guests (40) The well-read sages who can unknot the problems of scriptures, have interpreted this phrase as *Ajatryastavyam* (41) This word *aja* is used for the old paddy which does not sprout in the best of the conditions The *yajña* has to be performed with the same type of paddy "(42) Listening to the interpretation of Nārada, Parbata getting agitated said, "No *aja* is meant for an animal which has to be killed This is the correct interpretation of *yajña* "(43) In reply to this, Nārada spoke in anger, "Don't speak like that because by so speaking one falls in a painful hell " (44) In order to establish the truthfulness of his view, Nārada further took a vow, "Let both of us go to the king Vasu and whosoever is defected in his presence, his tongue should be cut off "(45) The time for meeting the king Vasu has already been over, therefore the point would be decided tomorrow " Thus speaking Parbata went back to his mother (46) The arrogant Parbata, spoke out to his mother the cause of his quarrel with Nārada, "In reply to this, the mother said," O son, you have spoken a false thing (47) I had heard several times from the mouth of your father that the word *aja* is used for the paddy, which cannot sprout (48) You have started taking meat while travelling in other countries, therefore you have made this false statement in arrogance, which would be painful for you (49) O son, you would surely lose your tongue Then what shall I do, having been deprived of my husband and the arrogant son?(50) Suddenly an idea flashed in her mind that the king Vasu had once offered to give her the *guru-daksinā* and she had kept it as a trust with him " Having been so reminded, she atonce rushed to the king Vasu getting upset (51) The king Vasu, taking her to be his teacher's wife extended all respect to her, bowing in reverence to her When she was comfortably seated, then the king asked her with all humility (52) "O spouse of my preceptor, give me the command and tell me the purpose of your arrived here I shall certainly fulfil you desire Why do you look so painful?" (53) In reply to this Svastimatī said, "O son, I always remain miserable, after having been deserted by my husband Who can remain

happy in the absence of her husband? (54) The relationship is of two kind, one is of bodily relationship and the other one is of the scriptures, out of these two the relationship of the scriptures is indeed considered to be the better one, because it is the fault-less one (55) Since you happen to be the pupil of my husband, therefore you are like my son I feet satisfied by observing your fortunes (56) O son, once you had offered to give me *dakṣinā* and I had told you that I would receive it later Do you remember? (57) The rulers who are engaged in the protection of the earth always spoke the truth In fact such of the people who are engaged in the protection of the human beings, are called the *rsis* (58) You are popular in the world because of you truthfulness Therefore you give me the *daksinā* in this from " At these words of the wife of his teacher, the king bowed his head over her feet and said,(59) "O mother, at your words, today, I can perform even the most sinful act, you speak out whatever is there in your mind Don't think it otherwise (60) Thereafter she narrated the discussion which Nārada and Parbata had earlier and also emphasised that though her son was wrong, still he should be supported (61) Though the king Vasu, was quite well aware of the correct interpretation of the scriptures but Svastimatī emphasising on the support of her son, brought the king Vasu to support her In this way, the king agreed to support the falsehood, in a foolish manner (62) Thereafter Svastimatī, pronouncing various types of blessings an the king, returned to her abode (63)

Subsequently in the next day both Nārada and Parbata reached in the king's court, accompanied with the anxious people (64) Four types of Janapadas, various types of people, besides the courtiers and the minister rapidly reached the place of discussion (65) Then Nārada and Parbata had a prolonged discussion in presence of the noble people In the discussion, while Nārada emphasised that *aja* stood for the paddy without the seeds, but Parbata interpreted it to be an animal (66) When the discussion remained inconclusive, then they asked the king Vasu to spell out the interpretation of the preceptor Ksīrakadamba, because he was well known for his truthfulness (67) In reply to this the king Vasu said, "What ever has been spoken by Parbata, were the words of the preceptor " As soon as the king spoke these words, his crystal throne fell on earth (68) The people were unaware of the crystal, therefore they thought the lion throne of the king Vasu was hanging in the sky without support (69) Then Nārada addressing the king said, "O lord Vasu, with the supporting of the falsehood, your lion throne has fallen on earth "(70) But the king Vasu was so intoxicated with the wine of Mohinī, that he even then did not

speak the truth As a result of thıs, the kıng Vasu, together wıth hıs throne sank ınto the earth (71) Because of hıs supportıng the cause of kıllıng, he was overpowered wıth grave sın, and he fell ınto the seventh hell known as *Tamastambhaprabhā* (72) Thereafter the people terrıfıed wıth the sıns, started denouncıng Parbata and the kıng Vasu creatıng huge noıse (73) Nārada on the other hand was honoured because of hıs supportıng the cause of non-voılence All the people then uttered that wherever there ıs *dharma*, vıctory ıs surely to be achıeved " (74) The sınful Parbata, after hıs havıng been hurt wıth the denouncement, was grıeved and he, performed evıl *tapas* makıng the skeleton of hıs body (75) Then after hıs death, he became a wıcked Rāksasa He was then remınded of the humılıatıon and punıshment he had receıved ın hıs earlıer bırth (76) Then he thought, "The people had humılıated me, therefore I shall take paınful revenge (77) By creatıng false scrıpture deceıtfully, I shall preform such an act, followıng whıch, the people would be born as anımals or bırds or shall achıeve the terrıfıc hell (78) Then that Rāksasa remaıned ın human from He wore *yajñopavīta* over the left shoulder and held the attrıbutes of *aksamālā* (rosary) and a *kamandalu* (79) In thıs, he was always ready to ındulge ın vıolence and ımparted the knowledge of loveable but cruel *śāstras* to the people ın harmful tone, the wıcked demon kept on wonderıng over the earth (80) He was cruel by nature, and could ınfluence the ascetıcs wıthout wısdom besıdes the Brāhmanas (81) Then such of the people who were to face the paınful sıtuatıons ın future, started fallıng ın hıs net as the fıreflıes fall ın the fıre flames (82) He claımed to be Brahmā before those people, who had created the moveable and ımmovable creatures "I have myself ıncarnated on earth to popularıse the practıce of performıng the *yajñas* (83) I have gracefully created all the anımals to be sacrıfıced ın the *yajñas* In realıty the *yajña* makes a person to achıeve the fortunes of the heaven, therefore the kıllıngs ın the *yajña* are not the kıllıngs ın the true sense of the term (84) In the *yajña* called Sautrāmanı, ıt ıs not sınful to consume the wıne, ın the *yajña* named *Gosana* one can enjoy the wıfe of others (85) In the *Matımedha-yajña*, the mother could be kılled, and as such no sın was ınvolved ın such actıons (86) Placıng the fıre over the back of the tortoıse, the god named Juhvaka could be pleased wıth great effort, recıtıng the word *svāhā* He should be satısfıed wıth *Sākalya* (87) In case the tortoıse could not be procured for the purpose, then a pure Brāhmana, wıth bald head, wıth yellow complexıon, should be drowned ın the water upto the mouth, wıth only the head of the type of a tortoıse should remaın above water The fıre should be ıgnıted over that head and then the offerıng

should be made (88-89) Whatever has already happened and whatever shall happen in future, the one who is the lord of nectar, or the one who lives on food of cereals, is called the human (90) In this way, when there is one human everywhere, then who is being killed by whom? In other words, no one is killed by anyone, therefore the creatures could be killed in the *yajña* at will (91) While performing the *yajña*, the performer should eat the meat of such creatures (which are sacrificed therein) because it is considered to be pure after its having been offered for the gods (92) In this way displaying sinful activities he kept on making the people to follow the *yajñas* on earth (93) Thereafter, the people believing in his words, received *dīkṣā* from him, entering the place of *yajña* infested with violence He bound them tightly like the bundle of firewood and flew in the sky At that point of time the bodies of all of them used to shake and their eyeballs started rolling Placing them upside down, he bent them in such a way, that their thighs, back and the neck and the toes of the feet reached the heads, with the flowing of the streams of blood they used to feel extremely painful (94-96) With this performance, terrific sound was created besides the cries They used to say, "O god, what for have you been annoyed with us to extend such torture?(97) O god, you are quite powerful, be pleased with us, we are all without blemish Therefore you please release us All of us bow our heads, in reverence before your We shall all obey your command "(98) Then the Rāksasa used to tell them, "As the animals killed by you go to the heaven, similarly all of you would proceed to heaven after meeting your death at my hands "(99) Thus speaking he dropped several of the people in other islands where there was none to sympathise with them Several of the people were dropped as fodder before the lions and other wild animals As the washerman thrashes the clothes over the stone slab, similarly several of the people, rotating in the air were thrown over the mountain tops (100-101) All of them had reached the last stage of death suffering from miseries All of them felt terrified at heart and they ultimately met with their death calling the names of their parents sons and brothers (102) Such of the people who were saved from death they were influenced with the the false doctrine and as such they kept on developing the practice of *yajña* infeted by the Rāksasa (103) Svāmī Gautama, then said to Śrenika, "O kings, such of the people who do not perform this *yajña* of violence, do not have to face the painful end (104) O Śrenika, I have narrated the origin of the violent *yajña*, which was well known to Rāvana (105) Then Rāvana reached the city of Rajapur, which could be compared with the heaven, where the king Marutvān, was performing the *yajña*, seated in the

yajña-sala (106) A Brāhmana named Samvarta, who followed the practice of vaileince, was the chief priest of the *yajña*, and was delivering the appropriate discourse to the king (107) All the Brāhmanas on earth had been invited in the *yajña* and overpowered with greed, they all had come with their wives and the sons (108) Their faces were beaming in the hope of getting riches The entire land was filled with the Brāhmanas reciting the hymns from the Vedas The earth was disturbed with the presence of the Brāhmanas (109) Hundreds of helpers or animals also had been collected there, which were feeling painful in terror (110) At that point of time Nārada, while roaming about saw the crowd of people there,(111) which surprised him He then becoming anxious, started thinking,(112) "What is the best of this city? Whose army is this? What for is the ocean of people assembled here?(113) I have seen several of the cities, several crowds of people "(114) Thus thinking, Nārada, with his mind filled with anxiety, descended on earth This is correct also because it is his job to satisfy his anxiety (115) Hearing this the king Śrenika asked Gautama Ganadhara, "O lord, who is this Nārada? Where was he born? What are his virtues?"(116) In reply to this, Ganadhara said, "O Śrenika, there was a Brāhmana named Brahmaruci, who had a wife named Kurmi (117) The Brāhmana turned himself as an ascetic and started living in the forest, consuming the roots and fruits His wife also started living with her husband, and she conceived (118) Once a Nirgrantha, who had controlled all his senses, arrived there, on his way to some other place (119) He rested in that *āśrama* in order to relieve himself of the fatigue, for sometime At that point of time the ascetics found the Brāhmana couple there, whose form was beautiful but his deeds were worth denouncing (120) The wife of the Brāhmana, whose body was pale, the breasts were solid, who was quite weak, and had been faded out because of weight of pregnancy and was breathing like a female serpent Looking at such a damsels the ascetics who were compassionate by nature, having large heart, thought of delivering the discourse on *dharma* to the Brāhmana couple (121-122) The senior most of the ascetics spoke in sweet voice, "It is mater of great pity, that the people are made to dance because of their deeds (123) O *tāpasa* you better try to understand this You, in order to cross the ocean of universe, taking it to be *dharma* disowning all your relatives, and placed yourself in difficult condition, living in the forest (124) O noble person, you have accepted *pravrajya*, but what is the difference between you and a householder? The conduct you had patronised, you are moving against it Only you wear the costumes of an ascetic, but live like a householder (125) As a person does not take the

food vomitted out by him, similarly the people with wisdom do not desire things which are disowned by them (126) In case an ascetic after once disowning the wife, again enjoys her company, he becomes sinful and after his death, he falls into a terrific forest becoming a wolf (127)

The one who establishes himself in enjoying all types of *evil* feeling intoxicated that he has been initiated as he indeed is overpowered with illusion (128) The one who is burning with jealousy and passion, he has an evil sight, whose soul is polluted, or the one who initiates all types of evil things, what type of initiation would be there? You tell me (129) The one who is proud of the evil sight, whose mind is engrossed in passions and still who claims himself to be an ascetic, he actually indulges in falsehood, and therefore how could he be taken as an ascetic?(130) The one who sits and stands comfortably, and the one who devotes his mind to the food and clothes, and still believes himself to be a *siddha,* such a foolish person actually cheats himself (131) As a person is rescued from a house in flames and in case he throws himself in the same house, then he could surely be considered as a fool (132) Or alternatively a bird, finding a hole frees itself from the cage, and influenced by ignorance, he returns to the same, it would surely the taken to be a fool (133) Similarly in case a person, having been initiated is again overpowered by the passions, then he is denounced in the world and cannot achieve any good for himself (134) Those of the sages who have controlled their minds, and have freed themselves from all the attachments, meditate upon the appropriate *tattvas* and not the beginners like you (135) With the attachments, one develops attractions and with the attraction the desires develop, and destroys the creatures with jelousy (136) The one who is overwhelmed with passions and anger, his mind is overpowered with fallacy and the one who is unaware of the deeds which have to be performed and those which have not to be performed, his wisdom is devoid of reality (137) A person who acting at his sweet will, indulges in evil deeds, his movements in the ocean of the universe never come to a stop (138) All these evils emerge from the contacts, and realising this, the people with wisdom, controlling all their senses, achieve *vairāgya* (detachment) (139) Thus, when the Brāhmana Vararuci, listening to the truthful words on *paramārtha* shedding away the false practices received *dikṣā* as a Digambara and getting detached from his wife named Kurmi, achieved *mahāvairāgya* and kept on travelling comfortably with the preceptor He was immensely attached to the preceptor (140-141) Kurmi also came to realise that the movements of the *jīvas* in the world, are under the influence of attachment Thus realising, she getting out from

the sinful ways, patronised the spotless conduct (142) Then she, leaving the company of followers of falsehood, was always engrossed in the adoration of Jina and even after having the company of her husband, she started dwelling in the forest like a lioness (143) The patient woman after lapse of ten months, gave birth to a son Finding her son, Kurmi, who was well aware of the deeds, thought,(144) "Since the sages had denounced attractions, therefore I shall also leaving the company of my son, shall do something for the soul (145) The infant also shall have to face the reward of the good or bad deeds performed by him in his earlier life (146) The noble deeds performed by a person, protect him in the terrific forest, ocean or the prison of the enemies and no one else (147) The one whose death arrives, such a *jīva* influenced with his *karmas*, faces death even in the lap of his mother (148) Thus the *tapasvī* who was well aware of the *tattvas* left the child in the forest with an indifferent mind Thereafter having freed her mind from the arrogance or pride, she went to the city of Aloka quite peacefully and took refuge with the *Āryaka* named Indramālinī and performing great *tapas* with her became a great *Āryikā* (149-150)

Then the god named Jrmbhaha was travelling through the sky, who found the infant on earth, who was crying (151) The compassionate god lifted up the child and taking him with him, brought him up and taught him all the *śāstras*, and their mysteries (152) After completing his studies, he achieved the *vidyā* by which one can move through the sky In the youthful age, he was intended in the extremely hard *anuvrata* (153) Then he had an audience with his mother, who could recognise him from the symptoms Because of the love of his mother, he also met his father who was Nirgrantha preceptor (154) Performing as a Khullaka, he wore the crown of the matted locks of hair over his head, he neither remained a householder nor as an ascetic, but followed the middle path (155) He was more attracted to Kautkucya and Maukharyya He was always interacted in creating quarrels He loved music and was quite influential (156) Thus crowds of kings adored him He could freely move into the inner apartments of the kings, besides other prohibited or protected places He always looked with anxiety and kept on wandering on earth (157) The gods had brought him up and as such all his performance was divine He was known as the divine sage or the ascetic of the gods He possessed several *vidyās* and behaved astonishingly (158)

By roaming at will once Nārada reached the *yajña-śālā* of the Rajpura city, while staying in the sky, he kept on observing the *yajña-bhūmi* crowded with the people (159) Looking at the condition of the animals,

his heart was filled with compassion and he then descended on earth He was well-versed in debates (160) He said to the king Marutvān, "O king, what is all this that has been started by you? Your present effort in killing of the animals, would surely lead you to the hell "(161) In reply to this, the king said, "Whatever merit is earned by me with this performance, is well-known to this *yajña*-priest who is well-versed in scriptures "(162) Then Nārada said to the priest, "what is all this, that has been started by you? The all-knowledgeable lord has taken this task of yours as the cause of miseries "(163) Hearing the words of Nārada, Samvartaka, the priest, getting enraged, said, "It is all your foolishness that you are talking irrelevantly like this without any reason (164) You belief a person who is omniscient is completely detached, therefore such an omniscient speaker, cannot compare himself with the other omniscient speaker, because the one who is omniscient cannot be a speaker and a speaker cannot be omniscient (165) The words spoken by the impure people are full of blemish and beyond them, there is no omniscience, because no proof of the same is found Therefore the heavenly Vedas are the only example for the *Atīndriya* substances as the proof thereof The performance of *yajña* has been mentioned therein With the performance of the *yajña*, *Dhruva-dharma* called *Apūrva* emerges which bestows on *jiva* in the heaven the desired merit (166-168) The animal which is slaughtered in the *yajña-vedikā*, is not at all sinful, because such practice has been prescribed in the scripture Therefore the *yajña* should be performed without hesitation (169) Brahmā has created the animals for the sake of performing the *yajñas* They have been created for the same purpose and for the killing of an animal for the purpose of *yajña* is not at all sinful "(170) Samvartaka kept quiet, after speaking this and thereafter Nārada spoke, "Whatever has been spoken by you is false Your soul has been polluted with the following the false scripture and because of that you have spoken like this Now you listen (171) You say that there is no omniscience In case there is no omniscience, then why have you used the words *śabda-sarvajña* (omniscient words) *Artha-sarvajña* (omniscient about the meaning of the words) and *buddhi-sarvajña* (omniscient by intelligent) You have yourself used these three words in your speech which speak for the three types of *sarvajñas* (omniscients) You are infact bound with your own words (172) In case you claim the presence of *śabda-sarvajña* and *buddhi-sarvajña* but deny the presence of *artha-sarvajña*, then it has not been appropriate, because in the words like *go* (cow), all the three elements of *śabda*, *artha* and *buddhi* are all combined (173) In case the element is absent completely, then without it how could the *buddhi* (intelligence) and the

śabdas (words) work In other words one would speak the words according to his own wisdom and then *artha* would transgress the *buddhi* and the speech or words (174) The omniscient conducts itself into intelligence in an invisible form and the invisible conduct always develops expectations As to call Caitra the *Simha*, is expected the principal *Simha*, similarly the *Buddhi*—omniscient expects the real *Sarvajña* (175) Accordingly with this feeling of your denial of omniscient senses is contrary to this But according to our opinion its absence has not been admitted (176) The one whose glory pervades on earth the question as to where does such a person with omniscient sight live, has been answered in the first part of the question that in the divine Brahmapura, the soul which is spotless like the sky is well established (177) With your this theory the idea of the vow finds an opposition In case the omniscient is always deficient, then in your theory, why has it been initially mentioned? And with the meaning of *sādhya* having been established it becomes an established fact and this is exactly what is claimed by us (178) Whatever speech has been delivered by you for the absence of omniscient, such speech is of three types, *viz*, the one which is totally improper, appropriate speech and ordinary speech Out of these the improper speech cannot be established, because it cannot be proved against the opponent In case we take into consideration known as *Syadvadic* speech then your idea is not established, because with this the unblemished speaker meets with success On the other hand, your speakers like Jaimini and others, who propound the theories of the Vedas are not desirable by us Like Devadatta a great speaker, they also are established as the speakers with blemish Therefore you speak of the opposite moves to the contrary (179-180) Besides the discourse delivered by Prajāpati and others cannot become authentic, because they are involved in the worldly attachments and such of the persons with attachments when termed as *Āgama* would not be without blemish Therefore on your side there is a derth of the spotless *Āgamas* (181) The person who has fully known the one, and with that he has known all the noble forms, therefore the other story which has been narrated by you in the absence of the omniscient, the same has been called by you yourself as *badhya-vikala* Since he knows one, he knows everyone and this is established (182) On the other hand another person totally supporting your theory, is not available as an example Therefore, you in the absence of *sādhya* in the example, the absence of the source should be projected (183) Moreover, after listening from you, about the presence of invisible thing is testified in the Vedas, therefore for the purpose of

speech, it would not be proper to take refuge under this to establish blemish about omniscient In other words in the absence of the true meanings of the Vedas, and on the basis of the same, the absence of omniscient cannot be established (184) Then you better think over a little that where lies the conflict between omniscience and the speech? I go on to emphasise that after receiving the cooperation of omniscience a person automatically becomes the good speaker (185) The poor person, who himself is not aware of, what can such a fool do to others In the absence of distinction and humility, he cannot become a *sādhaka* (186) Our theory is that the dirt of the metals like gold and others, is completely reduced sometimes, similarly ignorance and the attachments like the dirt, the persons became weak After their reduction, in body, they are called the omniscient ones (187) The *dharma* of the *padārthas* (things) as pronounced by them of course remain expectants against their *dharma* as the adjective of Nīla used for Utpala, it is established with the same, that there is surely an Utpala, who is not Nīla Therefore the adjective of omniscient for a person with you, it does establish that there must be a person who is not opposite of omniscient In fact the truth about the adjective is possibly known by transgression, has thus been said elsewhere that the adjective becomes purposeful with some possibility or transgression As for example, for fire no adjective representing coolness has been given, because it is not possible Similarly the adjectiveness of warmness is not given, because Agni is always warm Similarly according to your own theory, in case a person is not omniscient, then it would be useless to give the adjective of un-omniscient Its utility is established in case someone is considered as omniscient (188) The theory that there is no composer of the Vedas, cannot be believed in the absence of any proof In this connection several arguments are put forth As a pitcher has a creator, similarly the Vedas were composed, various arguments could be put forth on the subject (189) Since the *padas* and passages of the Vedas are in definite form and have various meanings as well, therefore they had a creator, who created the same As the poetry of Maitra having definite *padas* have a creator, who created it, similarly the passages of the Vedas have a creator (190) At the same time, it has been heard in the universe that the Vedas were composed by Brahmā and Prajāpati and it is not possible to negativate this belief (191) You possibly might be having an idea that Brahmā and others had not been the composers of the Vedas, but were the reciters of the same Then those speakers, according to your belief were inclined towards attachments (192) In case they were omniscient, then how could they discourse on the Vedas otherwise,

because being omniscient, their opinion is authentic Thus thinking the success of *Sarvajña* is established (193)

The difference between the four castes of Brāhmana, Kṣatriya, Vaiśya and the Śūdras are not justified in the absence of any cause In case you claim that with recitation of the Vedas and the *Agni-Samskāras*, their achieving the second birth, they realise about their bodies, even this statement would not be appropriate (194) Of course, wherever the difference of castes is observed, one finds some speciality in the body as one finds in a man, an elephant, a donkey, a cow, a horse and other animals (195) Besides this, there is an other aspect, that the people of different castes sometimes cannot make the women of other castes to conceive, which is found in the Brāhmanas and others It goes on to establish that the caste of Brāhmana has no speciality (196) In the reply to this, in case you claim the conception of a mare from a donkey is often found, therefore this claim is not correct? But such statement is also not true because a donkey and a horse do not belong to two different species, because they have several similarities in the bodies like the hoofs (197) In case we take them to be of different species, then their progeny would be unusual because he progeny of the horse and the donkey, would neither be a horse nor a donkey, but shall take to the form of a mule But this type unusual features are hardly found in the Brāhmanas' progeny It therefore comes to establish that arrangement of different *varnas* depends on the virtues and not on the castes (198) Besides the above, it is claimed that the Brāhmanas emerged out of the mouth of Brahmā, Ksatriyas from his arms, Vaiśyas from his thighs and Śūdras from his feet, such types of statements could earn the grace in one's own house but not everywhere (199) Besides the Brāhmanahood as is claimed for the sage Rsyaśrnga, it is claimed because of his virtues and not his birth from the womb of a Brāhmana woman (200) In fact lord Rsabhadeva is called Brahmā, because, he combined in himself all the virtues, and the nobility devoted to him is called the Brāhmanas (201) The Ksatriyas are so called because they protect from the destruction The people are called Vaiśyas, because of their engaging themselves in the work of construction, art, and the business Such of the people who keep themselves away from the *Śrutis* and *Āgamas* are called the Śūdras (202) No caste is worth denouncing and only the virtues brings welfare This is the reason that even the *Cāndālas* performing the *vratas* are termed as the Brāhmanas by Ganadharas (203) The Brāhmana, who possesses the wisdom and humility, the cow, elephant and the dog, besides *Cāndāla* are looked upon as equals by the people of wisdom (204) In this way description of the

four *varnas* of Brāhmanas and the adjectives like *Cāndāla* and others, whenever discussed has been popularised on the basis of the performance (and not otherwise) (205)

You had said earlier that the invisible *dharma* becomes apparent This is also not correct because the unprecedented *dharma* is eternal like the sky, then how could it be apparent? In case it becomes apparent, then it, instead of becoming eternal would become perishable like the pitcher (206) As after becoming apparent of a lamp its form becomes visible, similarly the reward of achieving the heaven, could be after the unprecedented *dharma* becomes apparent, but this is not the case (207)

You have also stated that the slaughting animals in the *yajña-mandapa*, is not sinful, since it has been so ordained in the scriptures Such statement is also untenable and you listen to the reason for the same (208) First of all it is not established that the Vedas are the *śāstras*, because *śāstra* is so called which advises the universe for its welfare like the mother (209) The spotless action does not warrant any repentance, but in the killing for the *yajña*, the repentance has been provided, therefore it has the blemish in it No details of the repentance are furnished (210) The one who performs the *Soma-yajña*, offering the creeper, which means that he kills Soma the great warrior of the gods The *daksinā* of this *yajña* is prescribed to be a hundred and twelve cows (211) Out of these hundred and twelve *daksinās*, a hundred of them purify Soma, the warrior of the Gods Ten *daksinā* performs oblation to the *prānas* and the eleventh *daksinā* is meant for the soul In fact the twelfth *daksinā* is the real *daksinā* The other *daksinās* are used for the removal of the blemish (212-213) In case the animals at the time of an animals bellows or strikes its chest with fore legs, (then it is prayed that) "O Anala, kindly relieve me of the entire sin emerging out of it "(214) In this way several of the repentances which have been prescribed some apparent controversies are found in other *Āgamas* (215) As a killing made by a hunter, is sinful because of the pain caused by the same, similarly the animal which is slaughtered in the *vedikā* also earns sin because of the pain caused to the animal (216) The claim that the universe has been created by Brahmā is also not true because in case one thinks it properly, this statement also appears without substance like the straw (217) The question we ask is that when Brahmā is all successful, then what is the use for him to create the universe? In case you say that he creates the universe out of play only, then how could he be successful? As a child desirous of a play is not successful, similarly Brahmā, who is desirous of play is also not successful (218) Then why does Brahmā like other things, not engage himself in other passionate

sports? *Because of which he had to think of the creation of the universe. There is another question besides this, that when Brahmā creates the* universe then who are his associates like Karna, Adhikarna and others?*(219) Then* all the people on earth are not equals Some of them enjoy all the pleasures and some have to face the ugly situation Therefore, one shall have to believe that there are some people who are graceful for Brahmā and others are not Such of them who are graceful to him, enjoy all the pleasures and those who are not they have to face the painful situations (220)

In order to escape all this discussion, it is believed that the lord is not successful, then he can not be called as the lord being under the influence of the *karmas* in the same way as you all are not lord because of the influence of *karmas* on you (221) As the chariots, houses and other things because of their specific forms are believed to have been built by an intelligent person, similarly the things like lotus and others, because of their having specific form must have been created by some intelligent soul "With the intelligence of whom, all these things are created is called the lord " With this estimation, the identity of the lord who is the creator is established, but this would not be a true statement, because the guess of an Ekāntavādī would not be appropriate (222-223) In case one thinks deeply, he comes to know, that all the things like the chariots and others, were all created with the efforts of the intelligent men But this is not the case, because the wood used in chariot, alone gives it the form of the chariot (224) As a person like a carpenter has to take the trouble in making of the chariot similarly Īśvara also would have to take some trouble for the creation of the universe and because of this he might have face some discomfort as well But in fact, the one whom you call Īśvara, is only *karma* (225) Another question also arises whether Īśvara has a body or not? In case he has nobody, then, how could he make the things having definite form like the chariot In case has a body, then who created the special type of body for him In case he is self created, then why *carita* the other things be created? In case it is believed that he was created with the help of an other Īśvara then the question would arise as to who created the body of the other Īśvara? In this way the blemish of uncondition would arise In order to escape from this discussion, in case we believe that Īśvara has no body, then the question would arise, that having no body, how could he create things on earth? As being formless, the sky cannot create things, similarly, Īśvara who has no form, cannot be called as the creator of the universe In case Īśvara is believed to be the creator, like a carpenter, then he would have a body and cannot be

without a body (226-228) You have also stated that the animals were created by Brahmā to be sacrificed in the *yajña*, but in case it is true, then why are the animals being used for the carrying of the load? There develops some controversy in it Not only controversy, but on the other hand it would be called piracy (229) It is therefore established that overpowered with the feelings of attraction, the people have to face different situations on earth (230) It would not be proper to ask the question as to whether the body was created first or the *karmas*? It would not be proper to ask this question because both of them are related to each other like the tree and the seed, and this relationship would never come to an end The truth is there from the time immemorial (231) The relationship between the body and the *karmas* is also eternal and would never end This would not be proper to say because as with the destruction of the seeds, the trees become scanty, similarly with the destruction of the *karmas*, the *jīvas* are also found in scanty (232) Therefore some sinful person with an envious mind, created the false *śāstras* and brought in vogue the *yajñas* (233) You have been born in a high family and an intelligent person, therefore you disown the killing of animals like the hunters (234) Had the killing of animals been the means to achieve the heaven, then the world would have been deserted in no time (235) Besides, what is the use of achieving the heaven, from where one has to fall ultimately In reality, the comfort one gets from the external things, it is combined with pain and is short lived (236) In case the people could achieve the heaven with the killing of the creatures, then why did Vasu fall in the hell while permitting the killing of animals (237) Vasu fell in the hell and the connected evidence is that the wicked Brāhmana with evil mind and indulging in evil ways, was pleased with the support of his point, make offerings even today in the fire flames, saying, "O Vasu, you get up and go to the heaven " Had Vasu not gone to the hell, then what was the need for making the offering in the fire reciting the *mantra*? (238-239) Such of the people who made the animals powder of (and then sacrificed them) also proceeded to the hell, then what to speak of the persons, who actually kill the animals for the *yajña* with a firm resolve (240) First of all it is of no use to think of a *yajña* but even if one have to conceive it then the intelligent people should not think of a *yajña* in which the killing is involved (241) They should only perform the *dharma-yajña*, in which the soul is the performer, body is the fire altar, patience is the resolve, detachment is the *homa*, the hair of the head is the *kuśā*-grass, the protector of the creatures is the *daksinā*, *Śukladhyāna* is the *prānāyāma*, the achievement the *Siddha-patha* is the reward, the speaking

of the truth is the *pittar*, *tapas* is the fire, the unstable mind is the animal and the human organs are the sacrificial wood One should perform the *yajña* accordingly This is called the *Dharma-yajña* (242-244)

The gods are adored with the *yajña* and in case you feel like that, this is also not correct (245) Those who enjoy the pleasant food in preference to *sparśa* (touch), *rasa* (juice) and *rūpa* (beauty) why should they be interested in the despised meat etc ?(246) How could even the gods accept the flesh which is created of semen and blood, is impure and is the abode of insects, having evil smell and the form (247) Three types of fires always reside in the body which include *Jñānāgni*, *Darśanāgni* and *Jatharāgni* The intelligent people should consecrate *Daksināgni*, *Gārhapatyāgni* and *Abhavaniyāgni* (248) In case the hungry gods get satisfied with the offerings made in the *homa* then why don't they get themselves satisfied Why do they make the humans for the satisfaction of their hunger?(249) The God who coming from the heaven, consumes the dead body issuing bad smell and born out of a *yoni*, he could be equated with the crow, a jackal and the dog (250) Besides you feel that the dead are satisfied with offering of oblation and the performing of *śrāddha* But you just think over, "the Brāhmanas who consume the food through their juicy mouths, it reaches the belly which is filled with filth, how could such a type of food satisfy the dead?(251) Thus the divine sage Nārada, with the *artha-jñāna* achieved by him with study of *śāstras* and illumining with lustre looked like the sun of *Anekānta* (252) All the Brāhmanas surrounded him from all the sides At that point of time they had been agitated because of the defeat of the *yajña* priest, and were shaking Because of practicing the Vedas, their hearts were devoid of compassion (253) Their eyes were rolling like those of the serpents, which were visible to all Feeling disturbed they created uproar from all the sides (254) All the Brāhmanas got ready to belabour Nārada with fists and kicks in the same way as the crows get ready to attack the owl (255) Then Nārada also started attacking them with his *vajra*-like fists and the kicks (256) At that point of time all the limbs of Nārada looked like the terrific weapons He therefore belaboured several of the Brāhmanas, moving here and there (257) Thereafter fighting with the Brāhmanas, he was exhausted He was then surrounded by several of the wicked Brāhmanas, who kept on striking over his entire body, as a result of which he was immensely disturbed (258) As a bird caught in net feds extremely painful, and being unable to fly in the sky become doubtful of his life, Nārada was placed in the same position (249)

In the mean time the messenger of Rāvana passed by that way, and he could recognise Nārada being beaten (260) He atonce returned and said to Rāvana, "O lord, the king to whom you had sent me as messenger, the same king, in his full view was witnessing Nārada being beaten by the wicked Brāhmanas quite severely in the same was as the wicked fireflies try to kill a snake (261-262) I was short of strength and felt panicky finding the king there Therefore I have returned to communicate this horrible tale to you (263) Listening to this news, Rāvana felt enraged and mounting over the swift moving plane, he got ready to reach the *yajña-bhūmi* (264) The warriors of Rāvana holding the drawn swords creating strange sound, marched ahead (265) They reached the place of *yajña* in a moment Reaching there, the compassionate people got Nārada released from the cage of the enemies (260) The animals which were being guarded by the cruel warriors, were atonce released by them (267) They broke the pillars of the *yajña*, balaboured the Brāhmanas, and freed all the animals Because of all this great disturbance was created there (268) Such of the Brāhmanas who were uttering *abrahamanyam* repeatedly, were individually belaboured Till such time all of them fell down unconscious on the ground they kept on beating them (269) Then the warriors of Rāvana asked the Brāhmanas, "As the pain is unbearable to you and comfort is liked by you, similarly the animals also feel similarly (270) As the creatures of the three worlds have a liking of their lives, you should therefore realise the conditions of all these animals (271) The way in which you have been belaboured, you must have felt painful for the same, then what would be the condition of the animals who are slaughtered with the weapons You tell us (272) O sinful degraded people, you have just been rewarded for your sin You bear it not to repeat the same in future (273) In case Indra also arrives with gods, even then you cannot be saved when our lord is annoyed "(274) Whosoever were mounted over the elephants, horses, chariots and even those flying in the sky, were shooting the weapons at the Brāhmanas (275) and the Brāhmanas were crying that grave damage has been done to us O king, O mothers, O lord of the *yajña*, protect us O warriors, you leave us alive, we shall not repeat it again (276) Thus lamenting miserably, those Brāhmanas were reduced to the positions of earth-worms But in spite of that the warriors of Rāvana, kept on beating them (277) Then, finding the Brāhmanas being beaten, Nārada said to Rāvana, (278) "O king, you may meet with welfare When I was being beaten by these hunting Brāhmanas, you got me freed (279) Since this task was to be established like this, it has happened Now be compassionate on them You do

something by which these degraded persons could live Their lives are dear to them.(280) O king, are you not aware of the method in which these cheats were born? I now narrate the story to you When the fourth period of the *Avasarpinī-yuga* was to arrive, then lord Rsabhadeva became the Tīrthankara, who was adored by the creatures of all the three lokas He created the *krtayuga* propagated hundreds of arts (281-282) When the lord Rsabha was born, the gods brought him over the peak of the Meru mountain and bringing water from the Ksīra-sāgara and performed *abhiseka* for him He possessed immense lustre (283) The life story of lord Rsabhadeva, removes all the sins Have you not heard of his *Purāna*?(284) Lord Rsabha loves all the creatures of the world and after his childhood he became the lord of this earth He was so virtuous that it was difficult even for Indra to spell them out in detail (285) When he developed detachment, and became desirous of disowning the miseries of the world, and the earth in the form of a damsel possessed the precious gems with Vindhyācala and Himālaya as her breasts, who has the Āryadeśa as her mouth, who had several cities like the bangles and looked quite pleasant, who had the waistband of the ocean, the lush green forests were whose hair, who was issuing lustre from the gems worn by her, who was quite competent, with a spotless mind, accepted the form of a *muni* for the welfare of the universe (286-288) His body was like *vajra* Performing the *yogic* practices he kept on standing for a thousand years His long arms were hanging downwards and the locks of his hair was touching the earth (289) Because of the attachment for their lord Kaccha and other four thousand rulers also took the *vrata* for Digambaras, but feeling painful because of the austere life, they ultimately gave up the *vrata* and took to the bark garments (290) The kings who were ignorant of *Paramārtha*, suffering from hunger, started deriving satisfaction after consuming fruits and roots These fallen people created the *tapasas* (291) When the lord Mahāvīra was lodged under a great banyan tree, then he achieved the *kevala-jñāna* (supreme knowledge) which illumined all the *padarthas* (292) Since the lord was adored at that place by the gods, therefore the people even today adore the lord in the same manner (293) The noble hearted gods consecrated the image of lord Rsabha at that place and the people consecrated his images in the temples there (294) The Brāhmanas, who were created by Bharata Cakravartī and his own Mārīcī out of arrogance, they kept on causing pain to the people like the drops of poison in water and were spread in the entire universe (295-296) The initiated disreputable traditions which include several deceitful ways They take to several false forms and hold the harsh and sharp *dandas* Such types of Brāhmanas

have created illusion in the world (297) The universe is infested with henious cruelties of darkness Its light of merit has completely faded out and the people are engaged in showing disrespect to the noble people (198) On this earth Subhīma Cakravartī destroyed these Brāhmanas twenty-one times In spite of that they have not yet shed away the cruelties in their nature, nor have they been diminished (299) Therefore, O Daśānana, how could you be able to subjugate them? You tell me You yourself be appeased The killing of the creatures would be of no use (300) When the omniscient Jinendra also could not make the universe to follow the rightful path, then what can the people like us do?"(301) Thus listening to the Puranic account from the mouth of Nārada, Rāvana was pleased and he offered his salutation to lord Jinendra (302) In this way, he discussing with Nārada the astonishing and pleasant stories relating to the great personalities, seated there for some time quite comfortably (303) Thereafter, Marutva—the king, well versed in polity, with folded hands and placing his head on the ground, offered his salutation to Rāvana and then said,(304) "O Lankeśa, I am your slave Be pleased with me The people resort to evil way due to ignorance (305) I have a daughter named Kanakaprabhā, who may please be accepted by you, because you are entitled to possess the beautiful things "(306) Rāvana, who was compassionate over the people with humility, who was ever rising, agreed to marry Kanakaprabhā, in an appropriate manner (307) The king Maruta, also welcomed the courtiers and commanders of Rāvana, by offering them vehicles, costumes, and ornaments in an appropriate manner (308) While enjoying the company of Kanakaprabhā, a daughter named Krtacitra was born to Rāvana after one year (309) Since the lord surprised all the people with her beauty, therefore her name as Krtacitra was quite purposeful She was a beautiful figure and could steal the hearts of the people gracefully (310) The valorous Sāmantas of Rāvana, who had become enthusiastic with his victorious and whose body possessed immense lustre, kept on enjoying all types of sports in the country, here and there (311) Anyone who held the title of a king, finding the Sāmantas of Rāvana, finding miserable at the loss of his pleasure, was badly humbled down (312) The Vidyādharas finding that the central region of India, was filled with gold like mountains and the pleasant streams, were extremely surprised (313) Several of the Vidyādharas desired to live there permanently They were of the opinion that even the heaven was not more beautiful tham that region (314) Many of the people observed that after visiting that place, the only attractions for returning to Lankā would be to meet our families (315) Some people said, "It is not

graceful to live in the house Look at this pleasant country and its vastness (316) Look here, how comfortably, had the vast army of Rāma camped here and the warriors were not mutually visibly (317) The region which attracts the eyes, has the patience which surprises all When we compare this country with the country of Vidyādharas, then this country appears surely better (318) In whichever country, Rāvana the destroyer of the *yajña* of Marutva, went, the people of that region beautified the path with *toranas* (319) The damsels of the region having the moon like faces and the lotus like eyes, whose bodies wore extremely beautiful, were looking at the Vidyādharas quite anxiously with reverence Even the Vidyādharas in order to have a look at Rāvana were walking over the land.(320-321) The one who had an extremely dark complexion, like the washed tip of the arrow, whose lips resembled the ripe wood apple fruit, whose forehead was being washed by the rays of the diamonds studded in his crown, the locks of whose curly hair, had the lustre greater than the emerald gem, whose eyes were like the lotus flowers, whose face resembled the full moon, whose had carved eyebrows like the strung bow, whose neck was like the conch, the shoulders were like those of the lion, whose chest was broad and thick, whose arms were thick like the trunk of the elephant, whose waist was thin and strong like *vajra*, whose thighs were like the serpent hood, whose knees were absorbed in muscles, the feet were like lotus, the height of whose body was well proportioned, who possessed all the auspicious symbols including the *Śrīvatsa* mark, whose crown was shining with gems, whose ear-rings were made of astonishing types of diamonds, on whose shoulders the rays of the gems studded in armlets were falling, whose chest was decorated with a *hāra* who enjoyed the pleasures of an *ardhacakrī*, such a type of Rāvana, whenever moved close to the cities, the damsels of the place thronged in large numbers in order to have a glance over him, with anxiety The damsels clad in the best of garments, leaving aside the household engagements, went to have a peep at him through the windows (322-329) Feeling satisfied they showered the flowers over Rāvana through the windows, praising him variously at the same time (330) Someone said, "Look here, he is the same Rāvana, who defeated Vaiśrāvana, the son of Misi and Yama Who was ready to lift Kailāsa mountain, who had deprived Sahasrarasmi from the royal court He is the quite valorous (331-332) It is quite surprising that the deeds have graced Rāvana after a long time, with all the virtues Graceful indeed is the woman who carried him in her womb The life of his father is also successful, whose son he is (334) The relatives are praiseworthy on

whom he bestows his love, then what to speak of the damsels who have been married with him?"(335) Thus talking the damsels kept on gazing at Rāvana till he became out of sight (336) On finding that Rāvana had disappeared from the sight, the damsels were non-plussed for a moment and became motionless (337) Rāvana stole away the minds of those ladies and because of that, their minds remained in that condition for some days They were so confused that there was something in their mind and they did something else (338) Through whichever country Rāvana passed, moving forward, the men and women of that country, discussed the stories of Rāvana alone for some time, leaving aside all other stories (339) All the prominent people of the countries, cities, villages, or the dwelling places of the herdsmen, met Rāvana with presents (340) People of Janapadas went to Rāvana with appropriate gifts and offering their salutation to him with folded hands, getting satisfied spoke to him (341) "O king whatever precious things are available in Nandanavana and other orchards, are all available to you at your desire (342) Since you are entitled to have enormous fortunes, therefore what type of unprecedented treasure is there, offering which, we can please you (343) In spite of that it would not be proper for us to have an audience with you empty handed Therefore, we have brought here something (344) The gods had adored the lord Jinendra with the flowers of gold Do the ordinary people like us, not adore them with ordinary flowers?(345) In this way several dwellers of Janapadas and the people with enormous riches, besides the Sāmantas adored Rāvana and honoured him with sweet words (346) Rāvana, looking at the earth, like his queen adorned with all the ornaments, Rāvana was immensely pleased (347) With whatever country, Rāvana came in contact with during his victory march, the land was filled with paddy crops without ploughing the fields Rāvana was pleased observing all this (348) The delightful people, started irrigating the land which Rāvana left after his visit, with the water of their love (349) The farmers were saying, "we people are quite fortunate, because Rāvana arrived in this country (350) Till now we had been ploughing the fields and have dried upon bodies, we got the torn out clothes to wear Our hands and feet have to put up a lot of labour, but still we do not have sufficient food to eat In this way our time has passed with great difficulty, but because of the influence of this noble personality, we have all our desires fulfilled (351-352) The countries in which the compassionate Rāvana visited, those countries were filled with merits and all the riches (353) To what use are my brothers who cannot remove my miseries This Rāvana alone is our elder brother "(354) In this way

Rāvana increasing love for the people, made even the winter and the summer seasons quite comfortable for the people (355) What to speak of the conscious things, even the unconscious things, getting terrified from Rāvana, became comfortable for the people (356) The journey of Rāvana went on but in the meantime the rainy season arrived It appeared as if it arrived delightfully in order to welcome Rāvana (357) The black clouds like the Nīlagiri hills, together with rainbows, lightning and the lives of skylarks started thundering and looked like the conches decorated with gold garlands of the elephants decorated with banners, which had been sent by Indra as presents to Rāvana (358-359) The cloud were overcast in the sky from all sides in such a way that it was darkness everywhere, the people found no difference between the day and the night (360) In other words, the dirty people indulge in such activities by which they make the darkness and light similar in the world (361) The thick streams of rain water started falling from the sky uninterrupted on earth and it was difficult to judge whether the streams of water were falling from the sky on earth or vice-versa (362) The proud damsels had preserved enough of pride in their minds since long, which was shattered in a moment with the thundering of the clouds (363) The proud damsels were wearing bangles which issued pleasing sound and embraced their husbands tightly in panic (364) The streams of water released by the clouds, though were soft and cool, still they tore out the path of the travellers and pleased the observers (365) The mind of the traveller who was away from house, was upset and shattered with the streams of the rain, as if having been shattered with the sharp *cakra* (366) With the fresh flowers of *kadamba*, the traveller was so confused that, he for a moment became motionless like the puppet of clay (367) It appeared as if the clouds after extracting water from the ocean of milk had entered the bodies of the cows Had it not been the case, then how could the cows yield so much of milk?(368) The farmers of that time had grown extremely rich because of the influence of Rāvana and because of that they remained undisturbed with the heavy rain (369) The food prepared by a housewife, was consumed by the entire family and even then it was not finished (370) Thus Rāvana served like a festival for all the people This is correct also, because who could speak about the fortunes of a virtuous person?(371) Rāvana had a dark complexion like the blue lotus flowers and created deafening sound It appeared as he was the rainy season making the damsels quite anxious (372) Receiving the command of Rāvana on the pretext of the thundering of the clouds, all the kings offered their salutation to Rāvana (373) Several of the girls of the people of the earth,

who attracted the eyes were achieved by Rāvana It appeared as if the lightnings, leaving the sky had reached the earth, for him (374) As the torrential rains from the clouds play over the mountain peaks, similarly the damsels with heavy breasts, who were competent to carry the lord of the earth were engaged in sports finding Rāvana (375) During the rainy season, the sun was covered with the clouds which appeared as if observing the best of lustre of Rāvana, desirous of victory, the sun getting upset with shame and fear, had disappeared somewhere (376) The moon found out that the work which was done by him was done by the face of Rāvana, and thus thinking he also disappeared somewhere (377) the stars also disappeared It appeared as if the stars thought that Rāvana had stolen the lustre of their lord and thus thinking, they also disappeared somewhere The group of lotus flowers hid themselves thinking that the hands and the feet of the damsels of Rāvana were more red than their own and therefore all of them disappeared (378-379) The damsels of Rāvana, having the waistbands like the lightning, clad in costumes of different colours like the rainbows, carrying the heavy breasts, appeared exactly like the rainy season (380) Rāvana could not distinguish between the *ketakī* flowers and the fragrance of the damsels, over the faces of whom the blackwasps were hovering (381) Rāvana then spent the rainy season over the bank of the Gangā which had become green with growing of the green grass upto long distance and where the fragrance of several flowers had been spread The bank of the river Gangā was quite wide (382) Svāmī Gautama then said to the king Śrenika, "O king, the people start bowing in reverence, listening to the names of the noble people They also achieve the beautiful damsels Several of the astonishing riches reside in their homes Even the sun becomes cool because of their influence Therefore all the people should earn merits (383)

Here ends Parva-11 of the *Padma Purāna* by Ravisenācārya, relating to the desecration of the *yajña* of Marutva (Verses 1-383, P T 3521)

Parva-12

Defeat of Vidyādhara—Indra

Rāvana, then consulted with his courtiers in seclusion over the bank of the Gangā, as to whom the girl Krtacitra should be given?(1) There was no surety about him to remain alive after starting a war with Indra Therefore the auspicious marriage ceremony of the girl should be performed before the start of the war (2) When Rāvana was so anxious about the marriage of his daughter, Harivāhana, called his son there (3)

Rāvana, finding the beautiful and humble son, felt satisfied and then he thought of giving away his daughter to him (4) When he took his seat with the courtiers, then Rāvana, well versed in polity started thinking thus, "Harivāhana, the ruler of Mathura has been born in a high family His mind is always devoted to my virtues He is like life of his son and his other relatives He is quite praiseworthy, humble and is the one who can carry out the affection (5-7) Realising this his performance is becoming graceful His virtues are quite well known In case he has arrived here, he has done well He is the son of Madhu (8) Then the courtiers of the king Madhu said, "O lord, it is not easy to spell out his virtues before you (9) Still I shall narrate something before you for your knowledge (10) The prince who attracts the mind of all and the word Madhu (honey) suits him well, because the best of the fragrance of the honey emerges from his body (11) One should imagine about his virtues from the fact that Asurendra has presented to him an immensely virtuous trident, (12) which can never be infructuous, is always shining and in case one attacks with it over the army, then destroying thousands of enemies, it returns to the hands of the user (13) Even otherwise you will become aware of his qualities by his performances, which can not be described while speaking (14) Therefore you kindly think of giving your daughter to him With this relationship his life would become successful (15) At the advice of the courtiers, Rāvana then resolved to take him as his son-in-law and performed all the rites connected there with (16) The marriage of both of them was solemnised in presence of the delightful people It appears that both of them had all their desires fulfilled, without much efforts (17) The name of the prince was Madhu and also of the spring season Similarly Amoda means fragrance as well as delight Therefore as the spring season possessing the treasure of fragrant flowers beyond description, similarly the prince Madhu, after achieving Krtacitrā who pleased the eyes, fell immensely delighted (18)

The king Śrenika, who developed curiosity in his mind, then spoke to Gautama Ganadhara, with folded hands (19) "O best of the sages, for what purpose the precious trident was given to Asurendra Madhu?"(20) At this question of Śrenika, the immensely illustrious Gautama Ganadhara started narrating the story relating to the getting of the precious trident by Madhu (21) He said, "In this Śatadvāra city of island of Dhatakikhanda, in Airāvata-ksetra, there lived two friends who were immensely attached to each other (22) They were known by the names of Sumitra and Prabhava Both of them became learned after carrying on their studies in the *āśrama* of one and the same preceptor (23) Once

Sumitra because of the rise of his noble deeds, became the king, served by several Sāmantas (courtiers), of a flourishing kingdom (24) Although Prabhava, because of the influence of his earlier deeds he had been born in a low family but because of Sumitra's immense attachment for his friend, he also made him a ruler (25)

Once a wicked horse kidnapped Sumitra and carried him in the forest who was spotted by the Mleccha king named Dradadamstra,(26) who took him in the village of the Bhīlas and with a definite condition, he married his daughter to him (27) She was like Vanalakṣmī and her name was Vanamālā The king Sumitra lived with that girl for a month in the forest (28) Thereafter receiving permission from Dradadamstra, Sumitra marched towards his kingdom with his wife, accompanied with the army of Bhilas (29) On the other hand, Prabhava had started in search of his friend and he found his friend with his wife, like the god of love (30) Prabhava, whose wisdom had been lost because of the rise of the evil deeds, fell for the wife of his friend (31) Because of the shooting of the arrows of passion, his mind was becoming totally upset He was finding no rest anywhere (32) The passion is the biggest ailment of a thousand ailments, because a person becomes restless, though he remains alive (33) As the sun is the best of all planets, similarly the passion is the foremost of all the ailments (34) When the friend asked him the reason of his uneasiness, he informed him that it was due to having a look at the damsel (35) Sumitra, who was devoted to his friend, on realising that his wife was the cause of the ailment of his friend, he sent her to the friends home and he himself kept on observing through a window as to how Vanamālā behaved?(36-37) He also thought at the same time that "in case Vanamālā did not please his friend then she would be punished (38) In case she pleased him then I shall vie a thousand villages to her and adore her as well (39) When the night broke in, and the stars appeared in the sky Vanamālā, reached the abode of Prabhava with great anxiety (40) Vanamālā was made to sit over a beautiful seat and he himself sat before her with a spotless mind Then he asked her respectfully, "O graceful one, who are you?"(41) Vanamālā then narrated the entire story of her marriage with Sumitra Listening to her words, Prabhava's face was faded out and immensely painful and developed detachment (42) He started thinking, "Alas, it is a matter of great pity that I cast an evil eye over the wife of my friend Disgrace to a foolish person like me (43) I cannot be relieved of this sin except to end my life or otherwise what is the use of this life with blemish?(44) Thus thinking, he took out his sword from the sheath The lustre of the sword was spreading in all the sides (45) As soon

as he drew the sword towards his neck, that Sumitra pounced upon him and prevented him from doing so (46) Sumitra at once embraced his friend and said to him, "You are a person of great wisdom Are you not aware of the sin one earns by killing himself?(47) The person who kills himself, he has to face pain in the premature womb for a long time "(48) Thus speaking, he took out the sword from the hand of his friend and destroyed it and kept on speaking sweet words to him for a long time (49) The Ācārya said that, "Both the friends having love for each other, would come to an end like this, goes on to testify that the world is without essence (50) Influenced with their own good or bad deeds, the people have to face different situations, therefore who is whose friend in this world?(51) Thereafter the king Sumitra, possessing the best of wisdom, received *muni-dīksā* ultimately he became the lord of Aisana heaven (52) After falling from there he was reborn as the son Madhu the lord of Mathrua in Jambūdvīpa The name of his mother was Mādhavī He graced the Harivamśa race like the moon in the sky (53-54) Prabhava, on the other hand having the evil eye, after his death suffered painful situations and was reborn Jyotismatī the wife of Viśvaksu as a son named Śikhī (55) He became Camarendra, the lord of *asuras* because of the glory of the sage Dravyalingī (56) Then he came to know about his earlier birth, because of his divine knowledge and also about his friend Sumitra and his noble performance (57) As soon as he was reminded of the noble character of the king Sumitra he started troubling them (58) He realised that Sumitra was extremely noble, and a virtuous person, who always helped me in all my tasks and was an excellent friend of mine (59) He was educated with me in the abode of our preceptor I had been born in a poor family and he made me rich like himself (60) I developed an evil thought, but he, having the unblemished heart, sent his own wife to me, having been devoid of the passions (61) Realising that she was the wife of my friend, when I was about to end my life drawing a sword by severing my head, he saved my life (62) Without any devotion for the Jina, I met my death and had to face such miserable situations, which are painful to remember (63) I had denounced the ascetics who were following the path of *moksa* and as a result of this, I had to travel through the numerous *yonis* facing enormous pains (64) Presently, the same Sumitra has been born as Indra of Aisana heavan, and falling from there, he has been reborn as Madhu (65) In this way, he was overwhelmed with the love of his friend in his mind, and feeling attracted towards him, he came out of his abode (66) He met him with great respect, he adored his friend with precious gems, and also presented to him a trident named

Sahasrāntaka (67) Madhu, the son of Harivāhana, after receiving the unique trident from Camarendra, was loved by the people on earth and became the lord of the military sciences "(68) Gautama Ganadhara then said to Śrenika, "O king, a person who recites this story of Madhu, or listens to it, he achieves vast glory, best of riches and long life (69)

Thereafter Rāvana, followed by a large number of courtiers who subjugated all his enemies, kept on wandering in the world, filled with love, for eighteen years, like Indra (70-71) Thereafter Rāvana, leaving aside the land near the sea coast, reached after a long time at Kailāsa over which the Jina temple were located (72) Gangā the spouse of the ocean filled with the spotless water, with dust of lotus flowers, was flowing there, looking immensely graceful (73) Making his army to camp at the bank of the Gangā, he kept on sporting in the caves of Kailāsa (74) Initially the Vidyādharas and then the people of the earth, got themselves relieved of their fatigue by taking a bath in the spotless clean water of the Gangā (75) The horses which were covered with dust because of their rolling over the ground, was removed with the tender leaves of *Nameru* trees Thereafter they were bathed perfectly in the water, after they drank it from the river All the horses thereafter stood with humility (76) The elephants, over the body of which the thick layer of dust had accumulated, and where fatigue had been considerably removed by the river water, such elephants were bathed by the *mahauts* for a long time (77) Reaching Kailāsa, Rāvana was reminded of the episode of Bali, as a result of which, he offered his salutations in all the temple, quite carefully, performing all the religious ceremonies (78) Thereafter Indra had established Nalakūbara as the Lokapāla of the Durlanghyapura, when Nalakūbara came to know that Rāvana, with the ocean of his army was fast approaching for defeating him, then he apprised the Vidyādhara Indra about the factual position in a letter, which was sent to him (79-81) When Indra was going to the Sumeru mountain for adoring the image of Jina at that very moment, the messenger carrying the letter of Nalakūbara place, the letter before Indra (82) Indra read the letter and keeping everything in his mind, issued a command by an edict, "By the time, I return from Pandukavana, after adoring the images of Jinas, till such time, you should remain quite alert You possess the indestructible weapons "(83-84) Issuing such a command, Indra whose mind was devoted to adoration of the Jina and because of his pride who considered the enemy of no consequence, went to Pandukavana (85) On the other hand Nalakūbara, who also acted at the appropriate time, together with all the people (86) With the influence of his *vidyā* he raised a hundred *yojana*

high fort named Vajraśālā, which was spread in three hundred *yojanas* surrounding the city (87) Realising that the city was in occupation of the enemy, Rāvana sent a courtier named Prahasta in order to collect the taxes (88) After returning, he said to Rāvana, "O lord, the city of the enemy has been surrounded with a very high wall, therefore the taxes could not be collected (89) Look here the terrific boundary wall can be seen from here itself It has high *Śikharas* and deep holes and its mouths are sharper then the fangs of the python (90) The fort is filled with fire flames which are difficult to look at It appears like a thick bamboo forest in flames (91) Besides the above, there are huge *yantras* with horrible fangs, which captures the people living within a radius of a *yojana*, at a time (92) The groups of human fell prey in the mouths of those *yantras* and meet their end (93) Having all this information, you should therefore think of a useful way to capture the city In reality the farsighted person can be desirous of victory (94) It would be but proper to flee from this place, because presently there is a difficult situation over which we cannot overcome The position is quite doubtful (95) Thereafter the courtiers of Rāvana, well-versed in polity, started thinking about the means of escape (96) Thereafter Uparambhā, the wife of Nalakūbara, who excelled even Rambhā in beauty, heard that Rāvana was camping closeby (97) She was earlier attracted towards the qualities of Rāvana Therefore as the line of lilies desire for the moon, similarly, she also became desirous of Rāvana (98) In confidence, she spoke to her handmaid named Vicitramālā, "O friend, you listen to me There is no other person who is dearer tome than you, like my life?(99) The one who speaks the same language, she is considered to be the true friend You cannot reveal my secret to anyone (100) Since you are quite clever in approach, you can surely accomplish my task Therefore I speak to you In reality the life of a handmaid is great support "(101) At these words of the queen, Vicitramālā said, "O goddess, why do you speak like this I am your slave girl You entrust your desired task to me (102) I don't believe in self praise, because it is denounced in the world I can say only this much that I am the success incarnate on earth (103) You speak out formally whatever is there in your mind You are feeling painful for nothing (104) Thereafter Uparambhā, breathing slowly, placing her moon like face over her lotus like palms, said,(105) "Whatever words were spoken by Uparambhā, they were obstructed by the shame Therefore she was inspiring again and again Her mind was irritated because of her insolvence, but she was trying to overcome her shamelessness with great difficulty (106) Ultimately she said, "O handmaid, my mind was attracted towards Rāvana since

my childhood Though I am aware of his qualities well known in the world, but I could never have a union with him, but as luck would have it, I was married to Nalakūbara which had been against my liking Because of lack of love for Nalakūbara, I have always been filled by repentence (107-108) O beautiful one, though I am aware o the fact this action of mine is not at all praiseworthy, but in spite of that, O sweet tongued one, I am not prepared to face the death (109) Rāvana, who has stolen my heart is camping nearby Therefore you be pleased with me and let me have a union with him somehow (110) I touch your feet in reverence " Thus speaking, as she about to touch her feet, bending down, then the handmaid at once lifted up her head in the middle (111) She said, "O mistress, I shall fulfil your desire quite quickly " Thus speaking, the female messenger, who could realise the delicacy of the situation, came out of the palace (112) Drawing a veil of fine cloth over her face like the clouds filled with water, the female envoy, flew in the sky and in a moment reached the camp of Rāvana (113) Informing the gatekeepers, she entered the inner apartment She offered her salutation to Rāvana and sat over the seat provided by Rāvana, with humility (114) Then she said, "O lord, your spotless virtues pervade the entire universe, which is quite appropriate for an influential person like you (115) Because your large fortunes satisfy welfare of others (116) I am sure that a person of your strature can never turn down my request In fact the fortune of the people like you are meant for the welfare of others (117) O fortunate one, for a moment you kindly relieve all your relatives from this place, and be pleased with me attentively (118) Thereafter all those present there were made to clear off and when it was completely lonely, then the female envoy, who was well aware of the entire situation whispered the entire news in the ears of Rāvana (119)

But Rāvana on hearing the words of the female envoy covered both his ears with his palms and kept on shaking his head for a long time twisting his eyes (120) Rāvana, who was always enjoyed in noble deeds was for a moment disturbed in his mind at the desire of the wife of others (121) Then he similarly said, "O noble damsel, how could the idea of sinful union come into your mind ?(122) You have spoken this all, without any pride I am quite miserly in fulfilling this desire What shall I do?(123) Whether she is a widow or with her husband, whether she belongs to the high caste or is a whore with beauty, one should make all the efforts to remain away from her (124) Such type of action is denounced in the present as well as the future world A person who is fallen in both the worlds, what could be spoken about him You tell

me (125) O noble lady, which one of the humans would desire for the leftovers of others?(126)

Then Rāvana spoke about this secretly to Vibhīsana Then Vibhīsana, was the foremost of the courtiers and was also well-versed in polity said to Rāvana,(127) "O lord, since this is such a type of job that the king who is well-versed in polity, should not resort to telling the falsehood (128) Just possible with the accepting of the request Uparambhā, enjoying satisfaction, in immense faith, she might reveal the method of capturing the city (129) Thereafter following the deceitful path, at the advice of Vibhīsana, Rāvana said to the female envoy, "O noble lady, whatever has been spoken by you is correct (130) Because the poor lady is getting desperate and is badly suffering from the pain of separation, therefore, she has to be protected by me In reality, the large hearted people are always compassionate (131) Therefore, till such time she is alive, you go and bring her here It is *dharma* to protect the people This is quite known on earth (132) Thus speaking, Rāvana bade farewell to her, who in a moment reached before Uparambhā and brought her before Rāvana On her arrival Rāvana welcomed her immensely (133)

Thereafter infested with passion, when Uparambhā reached before Rāvana, he said to her, "O goddess, I have a desire to have a union with you in the city of Durlanghya city itself (134) You tell me what is the comfort available in this forest? What is the cause of the increase in passion? O goddess, you do something that I remain with you in this forest "(135) The ladies are passionate by nature, therefore Uparambhā could not understand the shrewdness of Rāvana Ultimately, having been overpowered with passion she gave to Rāvana, for his entry into the city of the *Asali-vidyā* which was standing in the form of the boundary wall, and protected by Vyāntaradevatā, with other weapons, quite respectfully (136-137) With the receiving of the *vidyā* the moat wall was removed and in its absence, the city remained surrounded with an ordinary wall (138) Rāvana then reached close to the city with huge army Listening to the sound of the movement of the army, Nalakūbara felt disgusted (139) Finding that the illusory wall had disappeared, he felt extremely painful Though he realised that his city was sure to fall to Rāvana, still he did not lose heart Making all the efforts, he came out of the city to wage a war The all powerful courtiers accompanied him (140-141) Thereafter the chariot of Nalakūbara, filled with the weapons, in which even the sunrays could not enter, which creating harsh and terrific sound, while waging the war was kicked by Vibhīsana, as a result of which its axle was broken Vibhīsana then took a leap forward and captured Nalakūbara alive (142-

143) The worry Rāvana treated Sahasrāracına, Nalakūbara was sımılarly treated by Vıbhīsana (144) At the same tıme Rāvana, receıved the *Sudarśana cakra-ratna* for the frıghtenıng of the gods and the demons (145)

Then Rāvana saıd to Uparambhā ın seclusıon, "O graceful lady, wıth the ımpartıng of the knowledge of *vıdyās*, you have become my preceptor (146) You should not behave lıke thıs when your husband ıs alıve and ıt ıs totally ımproper for me who delıvers dıscourse on polıty (147) Then he took Nalakūbara, whose body had been badly ınjured through the *kavaca* wıth the weapons,(148) and saıd to her, "You enjoy all types of the desıred pleasures wıth your husband For enjoyıng love-sports, what ıs the dıfference between me and hım?(149) By ındulgıng ın thıs, my glory would earn the blemısh In case I ındulge lıke thıs, after people would also follow me (150) You are the daughter of the kıng Ākāśadhvaja and Mrdukāntā, havıng been born ın a hıgh famıly Therefore you should maıntaın your chastıty "(151) At these words of Rāvana she was ımmensely ashamed and havıng been awakened, she kept herself satısfıed wıth her husband alone (152) On the other hand Nalakūbara remaıned ıgnorant about the mısconduct of hıs wıfe, therefore havıng been honoured by Rāvana, he kept on enjoyıng her company as usual (153)

Thereafter, Rāvana earnıng enormous glory for defeatıng the enemy, and wıth the ıncreasıng rıches reached the land of Vıjayārdha mountaın (154) Indra on the other hand learnıng about the arrıval of Rāvana ın the vıcınıty spoke to all the gods present ın the *Sabhā-mandapa*,(155) "O gods of the unıverse, lısten, start preparatıon for the war Why are you sıttıng carefree Rāvana, the lord of Rāksasas has arrıved here"(156) Thus speakıng, Indra then went to consult hıs father and offerıng hıs salutatıon to hım, he took hıs seat on earth, wıth humılıty (157) He saıd to hım, "what should be done by me at thıs tıme? The enemy who had been re-establıshed by me, after defeatıng hım several tıme has arrıved wıth hıs full force (158) O father, I have commıtted a great blunder that I dıd not destroy the enemy, when he was quıte small (159) When a thorn starts growıng, anyone can destroy ıt wıth ease, when that thorn ıs rıpened or attıred, thus one has to make great efforts to destroy ıt (160) Wıth the start of an aılment ıt can easıly be removed, but when the same aılment gets the roots and spreads, then ıt can be removed only after hıs death (161) I trıed to destroy hım several tımes, but he was pardoned by you every tıme You made me compassıonate unnecessarıly (162) O father, I am speakıng all thıs keepıng ın vıew the path of polıty It ıs my famıly tradıtıon to start any work wıth

the permission of the elders, that is why I have asked you about this I am not incapable in killing him "(163) Listening to the words of his son mixed with anger and arrogance, Sahasrāra said, "O son, don't be anxious like this (164) First of all you consult with the best of courtiers, because a work done thoughtfully does not becomes infructuous (165) The efforts made are not at all the cause of success because can a farmer putting in hard labour be successful without the rainfall?(166) The people who put in hard labour alike and the students who receive education at the same time with respect, but some of them get success and others not (167) In such circumstances you can draw a compromise with Rāvana because with the compromise, you can make the world thorn free (168) At the same time you give away your beautiful girl named Rūpavatī to Rāvana There is no harm in doing this and while doing so, your present position would continue (169) The father with spotless intelligence, thus advised his son Indra, but overpowered with anger, his eyes became red (170) With the height of anger, the body of Indra started perspiring Such an illumining Indra started shouting like breaking the sky, "O father, how is it that a person who is to be slaughtered, should be given my daughter? How for is it correct, or is it that the wisdom of the old people is faded out (171-172) O father, you tell me the way in which I am inferior to him, because of which you have spoken these miserable words (173) The one who get extremely agitated with the falling of the sunrays over his head, how can such a large hearted person offer his salutation before others (174) I am better then Rāvana in every respect including the show of strength Then how has it come to your mind that the destiny is with Rāvana?(175) In case you think that he has conquered several enemies, then is the lion, who kills several deer, not killed by the hunter?(176) When the flames of fire are emerging with the use of weapons, it would be better to lay down one's life in that battle, but is would not be proper to offer salutation to the enemy (177) The people will laugh at me saying, "Indra has bowed in reverence to Rāvana—the Rāksasa" Why have you not taken that aspect into consideration (178) In case he is a Vidyādhara, then I am also a Vidyādhara Thus two Vidyādharas cannot be a source of compromise "(179) When Indra was so speaking before his father in the morning, at the same time the sound of the marching of the enemy, which was spread in the world, was heard, which was deafening the ears (180)

Thereafter, without caring for the words of his father, Indra went to the weapon house and as an indication of the start of war he sounded the trumpet aloud (181) The Vidyādharas, with the names of gods, started

shouting "Drive the elephants quickly, caprison the horses at once, give the swords here, bring a good *kavaca*, rush with the bow, bring the helmet for the protection of the head, give the bandage for tying the hand quickly, give the dagger quickly, O horse driver, yoke the horses and bring them at once." Thus speaking the Vidyādharas kept on moving here and there (182-184). When the valorous warriors were getting disturbed, the war bands were being played upon the conches were being blown aloud, the elephants were trumpeting aloud, with the touch of the canes, the horses neighed aloud, the groups of chariots were moving on, and the stringing of bows were creating loud noise. At that point of time, the laughing of the warriors the sound of victory by the bards, echoed in the entire world as if created with words (185-187). With the shining of the drawn swords, the *toranas*, nooses, flags, umbrellas and the bows, all the sides were covered and the light of the sun was faded out (188). The gods who loved quick action got ready and marched out and listening to the sound of the elephant bells, they started crowding in the *gopura*, pushing one another (189). The people came out of their houses saying, stop the chariot at that side, the intoxicated elephant is coming to this side, O *mahaut*, remove the elephant quickly from here, O cavalryman, why have you stopped here? You move with the horse at once. O beloved, leaving me, you return, don't upset me for nothing." Thus speaking the gods emerged out of their abodes. At that point of time they were thundering with arrogance (190-192). The trumpets were sounded sometimes slowly and sometimes aloud, increasing the enthusiasm of the warriors, when such a type of army, stood before the enemy army at the appropriate place then the gods shooting the weapons from this sky, destroyed the forward positions of the Rāksasa army, attacking with great force (193-194). Witnessing the destruction of the forward positions, the valorous Rāksasas, getting enraged, took up the forward positions (195). The cruel Rāksasas named Vajravega, Prahasta, Hasta, Mārīca, Udbhava, Vakramukha, Śuka, Ghora, Sārana, Goganojjvala, Mahagathara, Sandhyābhra and Krūra besides others, rushed and stood before the army. All these demons were adorned with *kavacas*, were mounted over the best of the vehicles, and were equipped with the best of the weapons (196-197). Thereafter the enthusiastic demons, destroyed the army of gods in a moment and frightened the warriors. The weapons shot by them fell in the hands of the enemy warriors (198). Thereafter the gods finding that the front formations of their armies were destroyed, they got ready to wage a war. At that point of time the bodies of all of them were filled with the height of anger (199). Meghamālī, Taditpuga, Jvalitākṣa, Arisanjkara and

Agniratha, besides the other gods came forward (200) The gods stopped the activities of the Rāksasas, who were showering the weapons in large numbers and because of the immense anger, they were illumining (201) Then fighting for a long time, the Rāksasas were destroyed and shattered Each one of the Rāksasas was surrounded by several gods (202) The Rāksasas were roaming about like the one rotating, after having fallen in the whirlpool The hold on the weapons carried by them in their hands was loosened as a result of which the weapons started falling on the ground from their hands (203) Several of the demons deserted the battlefield, but there were still some of them who though, meeting their death, but did not drop the weapons from their hands (204) Thereafter with the severe attack of the gods, finding that the Rāksasas were being destroyed, then Prasannakīrti, the son of immensely valorous king named Mahendra, of the *Vānara-Vamsa,* who was quite clever and who justified his name to be true, moved towards the front formations of the war, frightening the enemy, arrived there (205-206) Protecting his own army with the shooting of his arrows, he defeated the enemy army (207) The army of the gods, living over the Vijayārdha mountain, which was well equipped with all types of weapons, and was illumining, became enormously enthusiastic as compared to Prasannakirti (208) But observing the symbol of a monkey over his umbrella and the banner, their minds were shattered (209) As the heart of an evil preceptor is shattered with the arrows of passion, similarly with the shooting of the arrows issuing fire flames, by Prasannakīrti, the army of the gods was shattered (210) Thereafter another column of the army of gods carrying thorn apples, swords, clubs, *śaktis*, bows and *mudgaras* and other weapons came forward (211) Thereafter Śrīmālī, the son of Mālyavān, who was large hearted, and had a spotless mind, moved in front of the army of gods (212) He was shooting the arrows having the lustre of the sun, such a valorous Śrīmālī, despatched the gods to unknown places, which no one knew (213) Then Śrīmālī who was standing there, with force, was disturbing the enemy army in such a way as a huge crocodile disturbs the ocean, the one who was driving his intoxicated elephant over the enemy warriors, and was wandering among the fierce looking warriors, holding a sword in his hand Finding Śrīmālī there, the gods took their positions to protect their army At that point of time they were immensely enraged and several of the weapons were shining in their hands (214-216) The warriors of Indra like Sikhi, Kesari, Danda, Ugra, Pravara and others, were so spread in the sky covering a long distance and the rain clouds which cover the sky (217) Besides the above Mrgacinha and other sons of

Indra's sister, were also illumining because of the *tejas* of the war, were quite valorous and were covering the sky upto a long distance (218) Thereafter Śrīmālī with the shooting of the crescent arrows, cut off the heads of the enemy warriors as the water weed covers the water with the lotus flowers (219)

Then Indra thought, "The one who has got the best of the human princes destroyed at the hands of the gods, and because of the sharp lustre issuing from his body, it is difficult even to look at him, then who is the warrior among the gods, who could face him in the battle Therefore by the time he kills the other gods, I shall myself destroy his desire for war "(220-222) Thus thinking, Indra, the lord of gods, reassured the army of gods, which was shaking in panic and thereafter, as soon as he got up, at the same time, his son named Jayanta, falling at his feet and kneeling before him said, "O Devendra, in case you wage a war when I am alive, then my being your son is of no use (223-225) When during childhood I played in your lap, you looked at me quite lovingly again and again I would like to repay the affection you had shown on me and intend to free myself from that debt (226) Thereafter, O father, you remain at home, shedding all the worries I shall destroy all the enemies in a moment (227) O father, a thing, which could be scratched with nail without much effort, what is the use of striking the axe at it (228) Thus convincing his father, Jayanta got ready for the war At that point of time it appeared as if he would swallow the sky with his body (229) Then Jayanta, who was protected from the army carrying the shining weapons which moved like the wind, reached before Śrīmālī without much effort (230) Śrīmālī felt satisfied finding the arrival of an enemy who was well suited for the war and wandering through the army, he rushed towards him (231) Then both the princes showered arrows at each other in anger, keeping the bows strung (232) Both the armies filled with surprise were witnessing the war waged by both of them with apt attention, taking their positions (233) Śrīmālī, using the weapon named Kanaka, broke the chariot of Jayanta, to the delight of his own army (234) Jayanta, fell down fainted on the ground and with his fall the hopes of his army were also fallen Soon he regained the consciousness and got up at once and with his rising up the hopes of the army also rose (235) Jayanta then shot the *bhindipāla* weapon which broke the chariot of Śrīmālī, who fell down unconscious, having been deprived of the chariot (236) The army of Jayanta felt immensely delighted, while the demon army started crying (237) When the consciousness was restored to Śrīmālī, he felt immensely enraged and showering the arrows he reached

before Jayanta At that point of time, he looked immensely terrific (238) Shooting the arrows both the princes appeared like the two lion cubs with flowing manes (239) Thereafter, Jayanta, the son of Indra, attacked Śrīmālī at his chest with his club, in such a way that the latter fell down on earth (240) He lay there vomiting blood from his mouth and appeared like the setting sun (241) After killing Śrīmālī, Jayanta mounted over his chariot, delightfully blowing the conch moved forward as a result of which the Rāksasas fled away in panic (242)

After the death of Śrīmālī, Jayanta, whose warriors were getting delightful and finding him getting ready for another war, Indrajit, the son of Rāvana, reassuring his army reached before Jayanta, he looked horrible with anger at that time (243-244) Thereafter Indrajit, who had been insulting the warriors like the god of death, shot arrows at him in such a way that his *kavaca* was shattered together with his body (245) Indra, finding that the *kavaca* of Indrajit had been shattered, and the blood was flowing from his body in streams, besides the arrows had pierced into his body, making it difficult to judge his condition, got ready to wage the war himself At that point of time, Indra, with vehicle and shining and sharp weapons, covered the sky (246-247) Finding Indra getting ready for waging the war, the charioteer of Rāvana named Sanmati, said to Rāvana, "O lord, He is Indra, the lord of gods who has come here (248) The groups of Lokapālas is protecting him from all the sides He is mounted over the intoxicated elephant named Airāvata He is surrounded with the lustre of gems emerging from his crown The white umbrella is covering him from above and is surrounded by the army which is disturbed like the ocean (249-250) Since he is immensely valorous, therefore it would not be proper for Indrajit to fight with him Therefore you should yourself get up and shatter the pride of the enemy (251)

Then finding the valorous Rāvana arriving in the battlefield, he rushed before him with his chariot which moved with the speed of the mind At that time the death of Mālī was in the mind of Rāvana and his anger was further inflamed with the recent death of Śrīmālī Both the warriors were engaged in the exciting war with each other The battle field was covered with weapons creating darkness Rāvana found, that his son Indrajit had been surrounded by the enemies from all the sides Therefore he marched forward in anger (252-254) The weapons which were spread everywhere, were creating darkness everywhere Under these conditions the warriors could only be recognised by their speech (255) Such of the warriors who had stopped fighting due to neglect, when they were also attacked, then they also inspired with their devotion

towards the lord, getting enraged with the fresh attack started fighting again (256) The sky had become horrible with the shooting of the weapons like the club, *śakti*, *kunta*, *mūsala*, dagger, arrows, *parighas*, *kanakas*, *cakras*, *anhnip*, noose, *bhusundi*, arrows and several other weapons to neutralise the other weapons The fire was ignited with the mutual striking of the arrows (257-259) At that point of time several types of curious sounds were heard In reality different sounds were being created with the striking of the different weapons in the battle ground (260-263) The horse was killing the horse, the elephant was killing he elephant, the cavalrymen were engaged in fight with the cavalrymen, the elephant rider was engaged with the elephant rider, and the charioteers were destroying the chariots (264) Among the foot soldiers, whosoever came across anyone, was cut into pieces (265) The showers of water which emerged with the trumpeting of the elephants, subsided the fire ignited with the fall of the weapons (266) The huge tusks which fell from the mouths of the elephants, resembled the images, pressed under them the foot soldiers (267) The warriors were talking among themselves, "O valorous man, why are you becoming coward, leaving the attack? O best of the warriors, you just bear the attack of my sword presently (268) Be alert, you are going to die at my hands Where can you escape after coming to me? O ill-trained warrior, you are unaware of even holding the sword and you have come for waging the war (269) Go and flee from here and save yourself You fight in the better would be of no use The wound inflicted by you is so small that I don't feel like rubbing it (270) You are a eunuch and you have enjoyed the wages of your lord uselessly Keep quiet, whey are you thundering? Your strength would appear appropriately at the opportune time (271) Why are you shaking? You be stable a little Take the arrow in your hand quickly Tighten the fist Look here, the sword is slipping down "(272) At that point of time, several warriors getting enthusiastic were talking before their masters in the aforesaid manner (273) The arms of some of them were filled with laziness and one was unable to raise it up, but when the enemy struck his club, then he jumped in a moment and his arm became well (274) A head from which blood was flowing profusely, expressing its gratitude to the enemy fell down on the ground (275) The chests of the warriors were injured with the arrows, but not the minds In this way the heads of the warriors fell but not the minds The death was dearer to them in preference to their lives (276) The immensely illustrious warriors, at the time of danger, instead of saving their lives, protected the glory of their weapons and laid down their lives (277) One of the warriors, at the time

of death, with the desire to kill the enemy, when he was about to fall, getting enraged, he fell over the body of the enemy attacking him (278) When the weapon of a warrior fell down the striking of another warrior, he killed the enemy with the administering of a *mudgara* like fist at him (279) One of the great warriors, tightly embracing the enemy like a friend, killed him At the time of embrace, the stream of blood flowed from the body of the enemy (280) A warrior, killing a crowd of warriors, paved a straight path for himself in the war Other warriors did not obstruct his path out of fear (281) Some of the great warriors whose chests were expanded, even while falling did not show their backs in the battlefield (282) The thousands of horses, chariots, the warriors, and elephants which fell on the ground with great force, made thousands of horses, chariots, warriors and elephants to fall down (283) The dust reached in blood which rose and the fluid of the elephants covered the sky like the rainbow (284) Someone of the terrific holding the emerging entrails with his left hand and holding the sword in the right hand was fighting with the enemy (285) Someone of the warriors, chewing his lips, and whose eyeballs were rolling, bound his waist tightly with his own entrails and was proceeding towards the enemy (286) The warrior, whose weapons had fallen on the ground, getting enraged filled his hands with his own blood and dropped it over the head of the enemy (287) A warrior whose clothes were soaked with blood, held his own bone cut off by the enemy was moving towards the enemy (288) Someone bound a warrior who was engaged in several type of war-like activities, in a noose and was released at a long distance (289)

A warrior, who was interested in waging a war of justice, when found that the weapons of his enemy had fallen down, he himself dropped his own weapons and then appeared before the enemy (290) One of the warrior was killing enemies with the streams of blood falling with the striking of the fore part of the arrows (191) A warrior who was turned into a trunk (headless body) after the severing of his head, was rushing towards the enemy with great force and was striking the enemy with the rain of blood (292) A warrior, whose head had been cut off, but still chewing his lips, uttered *humkāra* fell down on earth after a long time (293) Several of the warriors, who looked like the serpents, while falling on the ground, cast their evil eye over the enemy like a comet (294) A valorous warrior supported the half cut head by the enemy (295) The weapon of a warrior was not reaching the enemy, therefore, he getting enraged, threw it on the ground and got ready to strike at him with his *argala* like arm (296) Some compassionate warrior, when found that his

enemy was lyıng faınted before hım, but when he could not fınd water or anythıng else to brıng hım back to conscıousness, then he soaked a part of hıs garment wıth hıs own blood, and after coolıng ıt agaın and agaın applıed over the warrıor (297) When the warrıors were faınted gettıng enraged, then they thought that they were takıng rest When they were struck wıth the weapons then they felt comfortable, but at the tıme of death, they thought that they had met wıth success (298)

In thıs way when the warrıors were wagıng a great war, whıch frıghtened even the terror and provıded delıght to the bet of the persons (299) When the elephants drew the men coılıng tıghtly theır trunks around them, but such valorous persons severed, theır trunks and freed themselves from theır trunks The people got ready to cut off the horses no doubt, but these horses wıth speed struck theır hoofs makıng them fall on the ground (300) When the horses drove the charıots at the ınspıratıon of the charıoteers but theır bodıes were ınjured, where the headless huge elephants were lyıng dead, and because of that the people had to walk there placıng theır feet quıte carefully (301) In the battlefıeld, the bodıes of the warrıors, vıolently strıkıng wıth one another, had been ınjured The best of the warrıors pulled the taıls of the horses wıth such a force that they stood there motıonless (302) In the battle ground the temples of the elephants were burst out wıth the strıkıng of hands and the pearls started emergıng out of them (303) The charıots were broken wıth the fall of the elephants and several of the warrıors were ınjured fallıng down under theır them (303) The noses of the people were covered wıth the blood or the sky and the dırectıons were all fılled wıth blood and forceful wınd was produced wıth the movıng of the ears by the elephants (304) In thıs way terrıfıc war was waged by the warrıors, but Rāvana who consıdered the war quıte curıously, and as such to hım ıt appeared as ıf nothıng had happened Then he saıd to hıs charıoteer named Sumatı, "The charıot should be drıven before Indra, because what ıs the use of kıllıng the unequal persons?(305-306) I am unable to shoot the weapons over the courtıers who are lıke straw for me, nor do I feel ınterested ın acceptıng the grass lıke the great warrıors, I have also no attractıon for them (307) These Vıdyādhara who ıs dıstressed and overpowered wıth the petty arrogance, has thought hımself to be Indra, I shall remove his fallacy of beıng Indra, wıth hıs death (308) He has become Indra, and Lokapālas have been appoınted by hım He consıders other humans as gods and consıders Vıjayārdha mountaın as the heaven.(309) It ıs a matter of great surprıse that as an evıl mınded acrobat clad ın noble man's costumes, forgets hıs realıty, sımılarly thıs evıl

minded person, getting intoxicated with riches, has forgotten himself and has become the laughing stock of the people (310) After dwelling in the stomach of his mother filled with semen, blood, flesh, bones and the entrails, for a long time, he is now treating himself to be a god (311) Performing somehow with the help of the vidyā, and getting impatient, he is thinking himself to be a god in the same way as a crow thinks itself to be swan "(312) When Rāvana was so speaking, the charioteer named Sumati, drove the chariot of Rāvana, guarded by the courtiers, into the army of Indra (313) Reaching there, Rāvana, looked with ease the courtiers of Indra, who were deserting the battle-ground in panic and were moving seeking compassion (314) As the banks cannot stop the flow of water, and as followers of false ideology performing the *vratas* cannot control their minds in anger, similarly the enemies could not obstruct the advance of powerful Rāvana (315) As the darkness disappears at the rise of the moon, similarly, looking at the umbrella of Rāvana, which was white like the ocean of milk, the army of the gods vanished, leaving trace of it (316) Indra also mounted over the elephant of the size of Kailāsa mountain, removing arrows out of his quiver, appeared before Rāvana (317) As the clouds pour thick streams of rain over the mountain peak, similarly Indra also drawing the arrows upto the ear, started shooting at Rāvana (318) Rāvana on the other hand destroyed the arrows of Indra, with the shooting of his own arrows He also made a *mandapa* in the sky with the shooting of his arrows (319) In this way the arrows were intercepted with arrows The rays of the sun therefore disappeared, as if they had vanished in panic (320) At the same time, Nārada, who felt delighted at the waging of the war, was dancing with delight at a place where even the arrow could not reach (321)

When Indra observed that Rāvana could not be defeated with the ordinary arrows, then he shot a fire-arrow (322) That fire-arrow was so vast, that the sky itself became the fuel for it, then what to speak of the bows and the five types of *dravyas* (323) As a loud sound is created with the burning of the bamboo forest, similarly the fire arrow, with the flames emerging out of it was creating huge sound (324) When Rāvana found that his army was terrified with the fire arrow, then he at once shot the *Varuna-astra* (325) With the influence of that weapon at once huge clouds appeared in the sky, which started pouring thick streams of rains, thundering gracefully at the same time It appeared at if the entire sky had melted out with the anger of Rāvana These rainy clouds extinguished completely, the fire that had been produced by the fire-

arrow (326-327) Indra then shot the *tamasa* arrow, which created darkness in all the directions (328) It was spread in the army of Rāvana in such a way that no one was able to see his own body, then what to speak of looking at the enemy army?(329) Rāvana on the other hand, who thinks of the use of appropriate thing at the appropriate time, finding that his army was overpowered with illusion, shot a *Prabhā-vāna* or the arrow of lustre (330) As with the influence of *Jina-tattvas*, the false beliefs vanish, similarly with the influence of the *Prabhā-astra*, the entire darkness was removed in a moment (331) Rāvana then getting enraged shot the serpent arrows as a result of which the sky was crowded with the serpents shining with gems (332) The arrows which could take to any form at will, made the body of Indra motionless, by coiling around his body (333) With the serpents which were of dark complexion like sapphire, and had coiled round Indra, and looked terrific with their horrible tongues, Indra became completely uspet (334) As a person surrounded with the net of *karmas*, becomes helpless in the ocean of the universe, similarly Indra became helpless, having been surrounded by the serpents (335) Then Indra remembered *Garudāstra*, as a result of which the sky was overcast with the golden winged Garuda looking yellow with their lustre (336) With the wind produced by the wings of Garuda, the army of Rāvana became so unstable as if moving in a swing (337) With the touch of Garuda's wings with the wind, no one know where the serpents had fled away No one could know where they were bound in the body (338) With the embracing of Garuda, all the bondages of Indra were removed and thereafter Indra became horrible like the sun of the summer season (339) Observing the release of Indra from the *Nāgapāśa* then he mounted over the elephant named Trilokamohana (340) On the other hand, Indra also drove his Airāvata elephant in anger, before Rāvana Thereafter there was a great fight between the two arrogant elephants (341) Both of the elephants were of the size of the clouds, with fluid flowing from their temples, who were decorated with garlands of gold like the lightning, and were thundering aloud (342) With the striking with the tusks at each other, it appeared as if the terrific *vajras* were falling and the thundering sound so produced by them shook the universe (243) Both the elephants, having the unstable bodies and heavy force, spread their thick trunks sometimes and sometimes coiled or squeezed them striking at each other.(344) With their eyes with clear eyeballs, they looked terrific Their ears were alert and possessed enormous strength, and as such both of them fought for long (345)

The powerful Rāvana then took a jump and placed his foot over the head of Indra's elephant and swiftly he kicked the elephant driver who fell down on the ground Assuring Indra again and again, Rāvana tightly bound him with the cloth and then placed him over his elephant (346-347) On the other hand, Indrajit also captured Jayanta and handed him over to his warriors Then Indrajit who felt encouraged with his victory and was terrorising the enemy, rushed towards the army of the gods Finding him so rushing Rāvana who caused terror to his enemies, said to him, "O son, it is useless to make further efforts Be free from the war the head of the people of Vijayārdha has been captured by us (348-350) When he has been captured then who else can create disturbance? Let these petty courtiers live alive and return to their respective abodes (351) When the rice is extracted out of the paddy, then husk is left uncared for "(352) At these words of Rāvana, Indrajit was no more enthusiastic about the war At that point of time a huge crowd of kings was surrounding Indrajit (353) Then as the huge clouds of the winter season are shattered in no time, similarly the entire army of Indra was shattered in no time and was scattered here and there (354) The army of Rāvana sounded the victory bands including the *patalas*, conches, girgles and other musical instruments The bards shouted quite loudly the slogans of victory (355) With the declaration of victory, learning about the capture of Indra, the army of Rāvana felt at ease (356)

Then Rāvana possessing all the fortunes, covering the sky with his army, proceeded towards Lankā He was extremely satisfied at that point of time (357) He was accompanied with the chariots which resembled the chariot of the sun, and decorated them with the flags of the gems studded in them which created the rainbows (358) The horses, which were decorated with the charming flywhisks, were displaying their performances fearlessly and appeared dancing at the same time, were adding to his glory (359) The huge elephants, whose necks were decorated with big bells, issuing loud sound, and with the issuing of the fluid from their temples and were thundering sweetly, over which the lines of blackwasps were hovering, were also following him (360) Besides that, the Vidyādharas as the savior commanders of the army were travelling with him Accompanied by all of them Rāvana reached Lankā in no time (361) Finding the return of Rāvana, and his reaching close to the city, the city guards, the people of the city, besides other relatives, becoming enthusiastic and carrying offerings with them came out of the city in order to welcome Rāvana (362) Then several of the people adored Rāvana who also adored several of the old people Several of the people offered

their salutation to Rāvana, while Rāvana, shedding all the pride, offered his salutation to the old people (363) Rāvana who was well versed about the qualities of the people, and who loved the humble people, respected many people lovingly and kindly besides honouring them Many of the people were graced by him with his serene smile while others were respected by him with sweet words (364)

The city of Lankā was beautiful by nature, and was specially decorated on the occasion and high *toranas* studded with gems were raised in it (365) It was decorated with flags of different colours, which slowly fluttered with the blowing of the wind, in which the fragrant water mixed with saffron and other delightful materials was sprinkled over the entire earth (366) It had royal roads decorated with flowers of all the seasons It was decorated with powders, creepers and plants of black, yellow, blue, red, green and other colours (367) The filled pitchers were placed at all the doors, which looked quite shining and the strings of tender leaves were decorating them The city displayed beautiful costumes and huge festivities were being carried out there Rāvana then entered such a beautiful city of Lankā (368) As Indra is surrounded by all the gods, similarly Rāvana was also surrounded by several Vidyādharas At that point of time he was enjoying all the luxuries because of his earlier noble deeds (369) He was mounted over the Puspaka plane, which moved at will Several huge gems were studded in his crown, which were shining His arms were adorned with armlets (370) He was wearing a *hāra* of gems over his chest the lustre of which was spreading everywhere and with that it appeared as if the spring season had arrived with all the bunches of flowers (371) The damsels whose joy was restricted and who were moving the flywhisks quite slowly, were looking at him with blandishment (372) He was getting delighted at the playing of various types of musical instruments, and the slogans of victory and was accompanied with the best of whores, who were dancing there (373) Thus he delightfully entered Lankā in which several festivities were being celebrated Thereafter accompanied with his servants and the relatives who felicitated him, he entered his palace (374)

Gautama Ganadhara, then said to the king Śrenika, "The one who because of his earlier noble deeds, treating the enemies like straw, achieved the best of fortunes, defeating the enemies who were well prepared, such Indra Vidyādhara, after the decline of his merits, becoming lustreless was deprived of the fortunes Therefore disgrace to the extremely unstable pleasure of a man (375) Then Vidyādhara Rāvana, because of the rise of his merit because of the earlier noble deeds,

completely uprooted the powerful enemies Thus all the tasks of the world are influenced by the deeds Realising this, O noble people, leaving all attachment for other things, try to accumulate the noble deeds which earn lustre like the sunrays (376)

Here ends Parva 12 of the *Padma Purāna* composed by Ravisenācārya, relating to the defeat of Vidyādhara-Indra (Verses, 1-376, P T 3897)

Parva 13
Nirvāna of Indra

Having been moved because of the miseries of Indra—their master, the courtiers of Indra, with Sahasra to lead the team, reached the palaces of Rāvana (1) Sending the news through the doorkeeper, all of them entered inside the palace with all humility All of them took their seats in an appropriate manner (2) Rāvana then moved towards Sahasrāra and looked at him gracefully Sahasrāra then said to Rāvana, "You have conquered Indra—my son Now you release him at my request (3) You had displayed the vast glory of the strength of your arms and your merits This is quite well because a king tries to shatter the arrogance of other kings "(4) The words spoken by Sahasrāra were also repeated by the Lokapālas (5) Rāvana then smilingly said to the Lokapālas, "I can release Indra on one condition only (6) The condition is that from today onwards you shall perform the duty of sweeping my palaces from inside and outside (70 All of you have to keep this city free from dust, dirty things, stones, straw, thorns etc (8) Indra also will sprinkle the fragrant water carrying the pitcher This duty of Indra will be well known in the world (9) The ladies of the high family adorned with all the ornaments should decorate the city with fine types of flowers (10) In case you would like to live with respect, with the above conditions, then Indra will be released just now Otherwise how could he be freed?"(11) Thus speaking, Rāvana looked at the Lokapālas, whose heads had fallen in shame Then placing his hands in the hands of his associates, he started laughing again and again (12)

Then he spoke to Sahasrāra quite humbly stealing the hearts of the people of the assembly in a sweet voice like nectar (13) He said, "O lord, as you happen to be adorable for Indra, similarly you are adorable for me as well Or even more then that Therefore how could I disobey your command?(14) Had there been no preceptors like you, the earth with the mountains must have sunk in the *Patala* (15) As an adorable person like

you has commanded me and for that I feel graceful In fact the sinful persons cannot be entitled to have your command (16) Therefore, O lord, you do something today after deep consideration that a feeling of affection is developed between myself and Indra Let Indra live comfortably and let me also live comfortably (17) The valorous Indra is my fourth brother With his association I shall make the earth free of thorns (18) Let his Lokapālas remain as before or alternatively they could possess much more What is the use of developing a difference between the two (19) The way in which you can command Indra, you can command me similarly, because the command of the preceptors always provides protection and grace (20) You can stay here as per your convenience, or in the city of Ratnapur or any other place of your own choice Both of us are your slaves We are of no consequence (21) Then Sahasrāra, whose mind had been overwhelmed with the sweet words of Rāvana, spoke to Rāvana, the sweet words thus (22)

He said, "O excellent one, the birth of the noble people like you is meant for delighting all the people with the virtues (23) O venerable one, your excellent humility is praise worthy in the world and is equal to your ornament of prowess (24) By having an audience with you my present birth has been successful Graceful are the parent, to whom you were born as a son (25) In spite of your being so valorous you possess the forgiving disposition Your spotless glory resembles the lily flowers and you have shed away the possibility of the creation of any evil (26) You are exactly like your words You are competent to perform everything What can your arms which are solid like the trunks of the elephants of the directions, cannot do in this world?(27) As the mother cannot be discarded, similarly the mother earth also can not be discarded, because it disturbs the mind with the separation of a moment even (28) We are unable to disown our land, because our friends and relatives would be looking at the path with anxiety like the pied cuckoo (29) O abode of virtues, you yourself feel happy by serving Lankā, which was owned by your ancestors This is the matter What could be spoken about the birth place?(30) Therefore we intend to depart to the same land which creates all the pleasures O beloved of the gods, you keep on protecting the world for long "(31)

Thus speaking, Sahasrāra, with his son named Indra and other Lokapālas proceeded towards the Vijayārdha mountain (32) All the Lokapālas then started living over their respective places, but their lustre was faded out because of the defeat and appeared like the moving *yantras* (33) When the people of Vijayārdha mountain looked at the

immensely shameful gods, they did not know the place where thy were going? Thus all the gods were unmindful of all the pleasures (34) Indra too never felt delighted in the city or in the pleasure gardens, or with step wells filled with the dust of lotus flowers Because of his defeat, he could never feel happy anywhere (35) Now he did not cast a passionate glance at the damsels, then what to speak of his own body? His mind was always filled with shame (36) Though the people tried to divert the attention of Indra by narrating other favourable stories, still his mind never felt healthy (37)

Once Indra was seated in the forepart of a pillar, in his palace, in the temple of Jina, which appeared like the peak of the Gandhamādana mountain (38) He was surrounded by the people of wisdom He was brooding over his defeat and was unmindful of his body While so sitting an idea flashed in his mind and he thought (39) "Disgrace to all those fortunes which are achieving by means of *vidyās* as the clouds of the winter season get shattered in a moment (40) The costumes, the elephants, the steed, which surprised me earlier, now appear to be of no consequence like the straw (41) Which one of the humans would be competent enough to negativate the surprising situation emerging out of the *karmas*? In reality all the elements in the world gain their strength from the *karmas* alone (42) Surely the noble deeds which had been earned by me, as a result of which I earned all the pleasures, are on the decline and because of that I had to face this situation (43) It would have been better, in case I would have met with my death, during the danger from the enemy, because in that case the defame, that has been spread in the world would have been avoided (44) The one who enjoyed his life placing the foot over the hands of the enemies, now how could I enjoy the pleasures released by my own enemies, now how could I enjoy the pleasures released by my own enemy (45) Therefore, I shedding away the desire for the worldly pleasures, should concentrate my mind over the means for the achievement of *moksa* (46) Rāvana who had been inimical to me has become immensely friendly with me now, and by doing so, he has awakened me, while I had been indulging in the worldly pleasures, which are of no consequence (47)

In the meantime, the sage named Nirvānasangama, while wandering through the places of virtuous people, holding the title of *Cāranarddhi*, was passing through that side by the sky way (48) When he was so moving, his movement was suddenly stopped On looking downwards, he found a temple there (49) The great sage having the visible knowledge, descended from the sky to adore the images of Jina in the temple (50) The

king Indra, got up at once and adored the great sage, who appropriately offered his salutation to the Jina (51) When the great sage quietly took his seat after adoring the Jina image, then Indra offered his salutation at his feet and then seated himself before him He started denouncing himself before the great sage (52) The great sage, who was competent enough to make one experience about the whole world, satisfied the king speaking appropriate words (53)

Then Indra enquired from the sage about his earlier birth The sage, who was the abode of virtues, spoke to the king as under (54) "A *jīva* travelling through the forest of fourfold *yonis*, was born in the city of Sikhapada as a human in a very poor family' She was then known by the woman like name of Kulavantā (55-56) The eyes of Kulavantā were always filled with mud She had a flat nose, and her body was ailing from hundred of ailments In spite of all this there was no proper arrangement for her food Because of her past deeds, she somehow remained alive consuming the left over of others (57) She wore dirty costumes and she was haunted by misfortune Her entire body was extremely dry The hands and feet had cracks and she had dishevelled hair The people used to tease her wherever she went Therefore she never felt comfortable anywhere (58) During the last stage of her life, the noble wisdom dawned on her and she discarding the food for a moment, she remained hungry Thereafter she was born as the wife named Ksīradharā of the god Kimpurusa (59) Falling from there she was born as a son to the couple named Gomukha and Dhārnī, and was known by the name of Sahasrabhaga (60) Achieving the best of *Samyagdarśana*, he became the follower of Anuvrata and after his death he was born as a god in the heaven named Śuka (61) Falling from there, he was born in the Ratnasañcaya city of Videha country from the wife Gunavatī of the courtier Mānika, as a son named Samvantavardhana (62) Samanta-vardhana felt detached from his kingdom took to *mahāvrata*, and he performed several *tapas* there He devoted his mind always in the *tattvas* and bore all the difficulties, achieved the spotless *Samyagdarśana*, over came all the evils After his death, he became the chain round the elephant Then becoming *Ahmınra* enjoyed all the pleasures for a long time After falling from there in due course of time, he was born as Indra from Hrdayasundarī queen of the king Sahasrāra and you became the king of Vidyādharas (63-66) Therefore, O Indra, in spite of my possessing all the *vidyās* I have been defeated by the enemy, this thinking, why are you feeling humiliated, and are lamenting at the same time (67) O fool, after sowing the millet, why do you expect the paddy The creatures only

are rewarded for their deeds (68) The earlier deeds were the only source of pleasures, which are presently on the decline Therefore no work is done without the cause What is the surprise in it?(69) In your present defeat, Rāvana is only a cause You had to face the defeat because of the deeds performed by you during the earlier birth (70) Why don't you remember the deed practised or the injustice done by you during your childhood? Since the arrogance born out of the fortunes has been lost, therefore you now remember the past happenings (71) It appears that the event has faded out of your memory due to the passage of time Therefore you listen to me attentively I am going to narrate it (72)

In the city of Arinjayapura, there lived a Vidyādhara king named Vanhivega, who arranged for the *Svayamvara* of his daughter Ahalyā born from the queen Vegavatī (73) The Vidyādharas feeling enthusiastic displaying the appropriate fortunes leaving the southern region, arrived to attend the *svayamvara* (74) Equipped with enormous fortunes, you had also gone there Anandamala the king of the city of Candravarta also arrived there (75) The girl with beautiful limbs, selected Anandamala due to her earlier deeds (76) Then Anandamala after marrying the princess started enjoying all the pleasures with her as Indra enjoys in the heaven, which go on increasing daily (77) You became extremely envious of him from that time onwards, which kept on developing with the passage of time, because of your anger (78) Thereafter because of the favourable deeds, Anandamala suddenly developed a feeling that "the body was perishable and therefore, I am no more interested in it (79) I shall perform *tapas* which would relieve me of the miseries of the world What is the use of the pleasures which ultimately cheat "(80) Having been so enlightened, he thought in his mind he disowned all his attachments and performed *tapas* (81)

Once he was performing *tapas* with *pratimā-yoga* over the river Hansavati You recognised him (82) With the sight of Anandamala, your earlier enmity flared up Therefore while engaged in sport, you rediculed him again and again (83) You had said, "You are the husband of Ahalyā and devoted to the worldly passions Why are you sitting here at this time?"(84) Thus uttering you bound him tightly with the ropes, but still his body remained unshaken like a mountain His mind too remained stable because it was devoted to *tattvartha* (85) In this way the sage Anandamala remained unblemished, but the sages including Kalyāna, who were surrounding him, finding that Anandamala was being so humiliated, felt extremely painful at heart in anger (86) The sages had divine powers and had been practicing the *Pratimā-yoga* Observing your

activities, they put a stop to *Pratimā-yoga* took a deep and warm sigh, pronounced a curse on you (87) "Because you have humiliated the innocent great sage, therefore, you will have to face enormous humiliation (88) Those sages in fact intended to reduce you to ashes with unmeasured breathing, but your wife named Sarvaśrī pacified them (89) Your wife Sarvaśrī possessed the knowledge of *Samyagdarśana* and used to adore the sages, therefore the sages with the best of hearts listened to her talk (90) In case the chaste woman had not pacified the sages, who could control the anger of the sages (91) There is no task in the three worlds which could not be established with the performing of the *tapas* In fact the strength of *tapas* is the foremost of all (92) The strength possessed by an ascetic, who moves at will, besides his glory, cannot be possessed by Indra even (93) The one who disregards the ascetics he falls in to the hell or is born as bird and animal and suffer painful situations (94) A person who mentally disregards the ascetics, that disregard causes sufferings to him in the present as well as the future world (95) In case a wicked person abuses the *Nirgranthas* or causes injury to them, what could be said about that sinful person?(96) The deeds performed by the people mentally, with speech or the body, they cannot be washed out and surely reward to the people (97) In this way thinking about the result of the good and bad deeds, devote your mind to *dharma* and save yourself from the miseries "(98) At these words of the sage, Indra was reminded of the events of his earlier birth which surprised him Thereafter, with his mind filled with great respect, offered his salutation to the *Nirgrantha* ascetic and said to him (99) "O lord, by your grace, I have achieved the three gems *(Ratna-traya)*, therefore I believe that all my sins would disappear in a moment (100)

The wisdom which cannot be achieved in several of the births can be achieved with an audience of the noble ascetics Therefore it has to be claimed that nothing becomes beyond the reach of a person, after having an audience with the ascetics (101) Thus speaking the great sage Nirvānasanghama left for his abode after having been adored by Indra, but on the other hand, Indra developed a great detachment from his household (102) He realised that Rāvana had reached the extreme heights because of the rising of his noble deeds He therefore adored with utmost devotion Viryadamstra, dwelling over the bank of the great mountain, again and again (103)

Realising that the human life was like the water-bubble, he devoted his mind to *dharma* and denounced his sins again and again (104) In this way, the great human Indra, handed over the kingship of Rathnapura to

his son, with all the fortunes, and he himself, accompanied with his other sons and the Lokapālas received *Jina-dīksā* At that point of time his mind was spotless clean and he had given up all the attachments (105-106) Though his body was brought in unique pleasures, but still he accepted the burden of performing the *tapas* which was beyond the reach of others (107) As the noble persons have astonishing strength to perform hard jobs similar type of strength emerges in performing the spotless clean deeds (108) With the influence of *śukla-dhyāna*, after performing *tapas* for a long time, destroying the *karmas* Indra finally achieved beautitudes (109)

Svāmī Gautama, then said to Śrenika, "O king, the performance of the great people portray immense strength and is astonishing They earn the pleasures for a long time and ultimately achieve beautitude which comprises of the best of comfort (110) There is no surprise that the great people leaving aside all the attractions, on the strength of their meditation, destroy all the sins in a moment (111) Does not the fire wood collected for a long time vanish in no time with a single spark of fire, reducing it in ashes earning huge glory?(112) Realising this O noble people, listen make your mind spotlessly clean with great efforts On the arrival of death, one has to die Therefore you should aspire to achieve the sun-like *Samyag-jñāna* (113)

Here ends Parva 13 of the *Padma Purāna* by Ravisenācārya relating to the *nirvāna* of Indra (Verses 1-113, P T 4010)

Parva 14

Discourse by Anantakevalī to Rāvana

Once Rāvana, who possessed the glory like Indra, whose mind was involved in the worldly pleasures, who achieved success as per his desire, and whose performance was beyond the reach of his enemies, once went to the Meru mountain Adoring the lord Jinendra there, he was returning as per his own desire (1-2) On the way he had a glance of the snow clad mountains which divided Bhārata and other regions, over which several trees had been grown besides the beautiful rivers which were shining like the crystal gems (3) He was illumining his plane like the solar disc He possessed the best riches and was quite anxious to achieve Lankā (4) Suddenly he heard the loud but soft voice, which disturbed him immensely He at once asked Mārīca (5) "O Mārīca, where from this sound is coming and why are the directions becoming red and yellow

like the gold?"(6) At this Mārīca said, "O lord, the gods are collecting to participate in the *Mahākalyāna* of some great sage (7) The sound is produced by the gods who are moving with great satisfaction which is being heard, the world over (8) The directions are being illumined with the lustre of the gem studded in this crowns like the flowers (9) The great sage named Anantabala, reside over the Svaranagiri It appears that he has achieved *Kevala-jñāna* "(10)

Hearing the words of Mārīca, with the desire to achieve *Samyaga-darśana,* Rāvana was immensely delighted (11) Then Rāvana possessing the immense lustre, descended from the high sky region as if the second Indra was descending (12) Thereafter Indra and other gods offered salutation to the great sage with folded hands After offering their prayer, they took their respective seats (13) Rāvana accompanied with the Vidyādharas, offering his salutation to the sage, and offering prayer to him took his seat on earth appropriately (14) Then Rāvana like a humble pupil asked from the great sage, "O lord, all the people intend to know about the reward of *dharma* and *adharma* and the cause of *moksa* You are competent to enlighten us on the same " At this question of Rāvana, all the four types of gods, humans, the animals and the birds, praised him (15-16) Then the great sage spoke the words which were filled with competence, spotless, having deep meaning with limited words, irrefutable, loveable and for the welfare of all (17)

He said, "The self strength of the *jīva* has been covered by the eight types of curtains like *Jñānavarna* and others, from the time immemorial The *jīva* had been wandering continuously (18) He was born in lakhs of *yonis* from several wombs and has been facing the pleasure and pain thereof (19) Whenever the *karmas* rise forcefully, slowly or with medium speed, the *jīva* becomes attached, envious or attracted towards someone, wanders like the potter's wheel like *Caturgati* (20) The *jīva* also achieves the nearest type of forms, but because of the curtain of his deeds, he is unable to understand his self interest (21) The creatures are overpowered with speech and the organs of senses, indulging in deplorable actions, are so over-burdened with sins, and the fall in the terrific hells which torture them variously, in the same way as a stone is throne in the water which gets drowned (22-23) Many of the people who are denounced by all, inspired by the riches and other factors kill their mothers, fathers, brothers, daughters, wife, friends, the child in the womb, old, young and even the women Besides several of the wicked people kill the humans, birds and the deer (24-25) Many of the evil-minded people, whose minds are devoid of *dharma,* killing the creatures on earth as well as the aquatic

animals, fall in the hell giving terrific pain.(26) Those who kill the honey-bees, those who put the forest to flames, such wicked *Cāndālas* always indulge in violence, besides the sinful carriers of palanquins, degraded hunters, those indulging in falsehood, besides those who steal the wealth of others, fall into the terrific hell, having no protection (27-28) The type of flesh eaten by the people, in the hell the other creatures (whose flesh had been eaten by them), eat their flesh (29) The people who have quite vast house-hold establishments and undertake huge exploits, and live with firm resolve and ambiguity they stay in the hell for a long time (30) Those who are envious of the ascetics, are sinful, follow the false scriptures and those who die of violence, they surely fall in the hell (31) Such *jīvas* are torn out with axes, swords, *cakras* and several other weapons The birds with sharp beaks pick the flesh from their body (32) The lions, tigers, dogs, snakes, octopus, scorpions, wolves and several other creatures cause them immense pain (33) Such of the people who feel attached to the sound such illusory people, are born as birds or animals (34) In that capacity they kill one another The humans kill them with various types of weapons and they themselves have to face many painful situations by carrying load or getting milched (35) The *jīva* wandering through the dangers of the world, sleeps on earth, in water, over the mountains, in the trees and in several thick forests (36) This *jīva* is born, from the time immemorial is born in a single womb, double womb, triple womb, four-wombs and five wombs follows the cycle of birth and death (37) There is not the slightest place in the world, where he might not have been born or died falling in the whirlpool of the universe (38)

Such of the people, who are sweet and simple, and are content by nature, they are born as human beings (39) The *jīvas* infested with passion even in the human form discarding the path of welfare which is the cause of great comfort, follow the sinful way for achieving the comfort, which is short lived (40) Because of the *karmas* earned in earlier births some people are born as Āryas, and the others as Mlecchas Some of them are rich and the others are utterly poor (41) Several of the people surrounded by the *karmas* preserving several desires spend time in the abodes of others (42) Some of them are ugly in spite of their being wealthy Some of them are paupers in spite of their being beautiful Some of them have long life and some of them are short-lived (43) Some of them are loved by all earning all the glory Some of them are hated by all. Some of them issue the command, while others follow the same (44) Some enter the battlefield and some have a dip in the water Some visit the foreign lands

and some are engaged in farming (45) Thus the position of the pleasure and pain is witnessed in the human life In fact all is pain and the pleasure is only an imagination (46)

Some people patronise *Saragasanyama* and *Sanyamasanyama* Some practice *akāma-nirjarā* and some perform *balatapa* Such *jīvas* fall under the four categories of those living on earth, sky, astrology and the planes and are born as gods possessing huge fortunes while some of them have lesser fortunes (47-48) They again move in the fourfold world, because of the influence of the deeds, according to stability, glory, influence, wisdom, pleasure, *Lasya* (the position of *jīvas* in which it is bound by *karmas*) arrogance, and pride As the pitcher of the Persian wheel keeps on moving similarly the *jīva* also keeps on moving (49-50) The *jīva* feels painful because of the inauspicious deeds and enjoys comforts with the auspicious deeds It earns beautitude because of the *asta-karmas* (51) Because of the speciality of the receiver, the *jīva* achieves several forms, under the influence of charity achieves all the pleasures on earth and heaven (52) Such of the people who disown the killing of creatures, free from attachments, free from attraction and passions, they have been called as the best by Jinendra (53) Such of the people, who are devoid of *tapas* but have been purified by *Samyagdarśana*, such people are also praiseworthy because the people with falsehood are purified with the same (54) The one who saves one from the misfortune, is called the *patra* Because an ascetic protects others because of his *Samyagdarśana*, therefore he can be called as *patra* (55) The one who possesses *Samyagdarśana*, *Samyagjñāna* and *Samyagcaritra*, he is called the best (56) The one who treats equally grace and disgrace, pleasure and pain, straw and the gold, he is called a *Sādhu* (57) The one who is free from all the attachments, is engaged in great *tapas*, and always concentrates on the *tattvas* such ascetics are termed as the best (58) Whosoever gives away in charity to such type of ascetics according to their competence, the food, drinks, medicines or the articles of daily use, *kamandalu* and other things, he earns great merit (59) As the seed sown in a fertile land bestows enermous fortunes, similarly the charities given to the best of the receiver bestow enormous riches (60) The one who is attracted towards pleasure and pain, he could not be termed as a *patra* nor does he achieve the desired result Therefore one should not expect any result out of it (61)

As the seed sown in the barren land, does not produces anything, therefore the one who gives charity to a sinful person, following the false treatises, he achieves nothing (62) In case the water drawn from a well is supplied to the sugarcane field, it produces sweetness and in case the

same water is supplied to the *neem* tree, then it becomes sour (63) Or otherwise when a cow and a serpent drink water from the same tank, then the water drunk by the cow turns into the milk, whereas the water consumed by the serpent turns into the poison Similarly when the donation is received from the same householder by the noble recipient and the evil recipient, the one received by the noble recipient, it yields the best reward, while the one received by the evil recipient, results into evil (64) Some of the recipients in spite of practicing the false treatises possess the feeling of *Samyagdarśana* and for such recipients the donations are given purposefully, which yield mixed results (65) The donations made to the blind and poor are called the donations for mercy, but though such donations also yield results, but they cannot be called as the best results (66) All those who have taken to the form of recluses, discourse with great effort, the *dharma* followed by them, but the people with the best of minds should put them to test as well (67) Such wealth which is given to persons possessing passions and anger and are householders of equal status, does one have to reap the reward for the same? Nothing can be said about it (68) It is quite surprising that the people who are created by falsehood, donate their wealth to the people of all conditions (69) Disgrace to such people, who cheat the innocent people and inciting greed in them disturb their minds with false scriptures (70) In spite of having the sweet temperament and possessing strength, the sinful persons advocate consuming meat and to display their deceitfulness, they have even fixed the quantity of the meat to be taken (71) Therefore such greedy and wicked people making the meat to be given to others, they consume it themselves fall in the painful hell with the donors (72) Overpowered with grief, with evil intentions and falsely proclaiming themselves to be ascetics, have prescribed the donation of elephants, horse, cow and other animals, but those who are well-aware of the *tattvas* denounce the same (73) The reason for this is, that the animal which has been given in charity has to carry the burden Its body is pierced with sharp edged weapons and is also beaten with the rods etc , which cause it great pain and because of the same, several other animals too have to feel painful situations (74) Similarly the donation of the land also has to be denounced because by doing so, the creatures living over that land are troubled Thus by arranging for the cause of pain to the creatures and to expect pleasure in relation would be like expecting water out of the stone (75) Therefore all the creatures should be provided with the donation of protection, besides the imparting of knowledge, *prasuka*, medicines, food and clothes (76) The donation which has been

denounced also sometimes becomes praiseworthy because of the difference in recipients, as the water consumed by the seashell surely turns into a pearl (77) Though the donations of land and animals has been denounced, still in case it is given for the purpose of making of Jina's image then it results into the best of long-lasting pleasures (78) The envious intentions are alone the cause merit or sin and to donate outwardly would be like the rains over the mountain peak (79) Therefore devoting one's mind over the Jina, who is free from the pleasures and pain of the world, who would be competent enough to describe the merit earned out of it (80) All the gods, except Jinendra are envious, full of attractions and attachments and live for the scriptures and therefore they becomes envious keeping their wives with them Because of their wearing ornaments they develop attachment Their infactuation is guessed from their attractions and jealousy, because infactuation is the cause of attraction and jealousy In this way when the possession of infactuation, attraction and jealousy is established with them other evils are the forms of the same (81-82) Those who are known as gods on earth, they consume food like the ordinary people They possess *kasāya* and on occasions they indulge in love sports, then how could such gods become recipients of the donations? Such gods are in many cases even more degraded their devotees or like them Then how could the best rewards be expected of them?(83-84) Though presently the rise of their noble deeds is witnessed, then how could they provide *moksa* to the ordinary people (85) To expect *moksa* from such evil gods, would be like expecting oil by crushing the sand or to quench the thirst by the use of fire (86) In case a lame person can carry an other lame person to other countries, only in that case, the creatures in pain can expect good results from them (87) When this is the position with these gods, then what to speak of their devotees following the sinful ways The position of a true recipient cannot be established with them (88) Inspired by the greed the sinful persons indulge in performing of *yajñas* and those who perform the same are rewarded by the people with *daksinā*, in the form of wealth How could it be without blemish?(89) Therefore, the donations which is given for the sake of Jinendra it indeed is without blemish and rewards immensely (90) *Dharma* is like business As in the business the question of gain or loss is always weighed, similarly in *dharma* the question of loss or gain should always be kept in view The *dharma* which had abundance of merit, and decline of the sins, the householder should accept it, because the thing in excess defeats the thing in shortage (91) As a drop of poison when falls in a tank cannot pollute the whole tank, similarly committing of some violence by

a person following the *dharma* of the Jina, cannot pollute him His pity violence is treated to be of no consequence (92) Therefore, the people who are engrossed in devotion, should build the Jina temples and also arrange for the garlands, essence, lamps, or other things in the temple (93) The donation which is made for the sake of Jina, a person, as a result of the same achieves the heaven or the earth (94)

The sages who tread over the noble path and the donation which is given to them, it provides the best of the pleasures Therefore this donation results in achieving of the virtues (95) Therefore, a person who donates for the ascetics moving on the noble path, could be considered to be the real donation in true sense of the term, the rest is like the squandering of the money to the thieves (96) *Kevalajñāna* is the height of the knowledge When one achieves *Kevalajñāna* by means of meditation, only then the *jīva* achieves the beautitude or *nirvāna* (97) Such of the people whose all the deeds have been lost, who are relieved of all the obstructions, those who possess all the comforts, whose soul illumines with the knowledge beyond measure and *ananta-darśana*, whose all the three types of bodies are destroyed, who remain stable in their own temperament, and are lodged over the peak of the world with their conduct, who are free from rebirth and who is beyond description in words, they are the lord Siddhas (98-99) Such of the people who grow with the wind of greed, falling in the fire of miseries, always suffer painful situations with the water of merit (100) Many of the people who live in the darkness of sin, overpowered with the false-scriptures, achieve enlightenment with sunrays of the *dharma* (101) Those who are living in a strong iron cage of inauspicious thoughts, and are controlled by the noose of hopes alone, such people could be relieved with the well-wishers like *dharma* alone, and could be freed with *dharma* (102) There is a country in the east known by the name of Lokabindusara The grammar does establish that the one who beholds, is *dharma* or the one who maintains is *dharma* (103) This is correct as well because *dharma* when strictly followed saves a person from falling in misfortunes (104)

The root *lābha* means to achieve and one can achieve by contact Therefore the *Dharma-prāpti* is called the *Dharma-cakra* (105) Now I am going to narrate the *dharma*, propounded by Jina, in brief At the same time I shall also speak about its divisions and also the rewards thereof You should listen to me attentively (106) To be free from the violence, falsehood, theft and lust for others wives, is called the *vrata* Such *vrata* must be performed (107) The five associations are the jealousy, language, desire, give and take, and dedication A noble person should follow all

these (108) The decline of the speech, mind and the body or the development of tenderness in them is called *gupti*, which should be followed gracefully (109) The four impurities like anger, arrogance, illusion and greed are the great enemies The *jīva* wanders in this world because of them (110) The one who conducts himself according to the *Āgamas* should control anger with forgiveness, arrogance with sweetness, illusion with simplicity and the greed with self control (111) Whatever *vratas* or the associations have been mentioned above, all of them fall under the purview of *dharma* Besides the above, detachment has also been said to be a special *dharma* (112) The five organs of senses are known as touch, speech, to smell, eyes and the ears and to control them is called the *dharma* (113) The six outer *tapasas* include fasting, *avamaurdaya, vrttiparisamkhyana, sasaparityaga, viviktasayyasana* and *kayaklesa* The outer *tapas* protect the inner *tapas* (114-115) The repentance, humility, studies, detachment and meditation are the six internal *tapas* Dharma comprises of these *tapasas* (116-117) The elite *jīvas* destroy the *karmas* with the application of the *dharma* and also perform surprising deeds which also change many professions (118) With the influence of *dharma*, one achieves such type of unnatural body which creates obstructions for the gods and humans alike and also pervades in the universe as well as the sky (119) Because of the strength of *dharma*, the *jīva* becomes so powerful that it could swallow the three worlds at a time The eight type of fortunes like *animā, mahimā* and others and some of the rare pleasures are also achieved with the influence of *dharma* (120) The *jīva*, with the grace of *dharma* can destroy the heat of the sun and the coolness of the moon can fill the entire universe with water in no time (121) With the influence of *dharma*, one can destroy the entire universe with the sight, like the poisonous snake, can carry the Meru mountain and can also shatter the ocean (122) Because of the influence of *dharma* one can lift up the astronomical order, can terrify Indra, Rudra and other gods, can cause the rain of gems and gold and can create the regions of mountains (123) With the influence of *dhrama*, one can cure horrible ailments with the dust from the toe of his foot and can also make the astonishing fortunes available to the people (124) A person can accomplish several other tasks with the help of *dharma* In fact nothing is beyond the reach of *dharma* (125) Such of the people who meet their end following the *dharma*, they by passing the astronomical order are reborn in the heavens known as Saudharma and others (126) With the following of *dharma*, several of the people are born as ordinary gods, some of them are born as Indra, while others are reborn as Ahimindra (127) With the influence of *dharma* people are born

in the palaces made of gold, emerald and sapphire, golden walls of which always remain shining, which are very high and are spread over vast lands (128) The floors of such palaces are made with the rubies and other gems like *adhirāga, madhurāga* and several other gems The strings of beads hang over them, and are decorated with windows (129) They have pedestals over which the fingers of deer, spotted cows, lions, elephants and other beautiful figure are painted (130) They have *Candrasalas* in them and are decorated with flags and garlands Beautiful beds are found arranged in the cabins, besides the seats (131) The followers of *dharma* are born in the places like the planes in which the sweet music is played upon They can move as they desire The palaces are enclosed with beautiful boundary walls and have lotus flowers besides the other materials They put to shame the sunshine and the moon light with their lustre (132-133) With the influence of *dharma,* the people are reborn in the divine abodes with divine bodies which appears as if a person has been woken up after a long and comfortable sleep He has spotless organs His body issues lustre like the just rising morning sun, whose lustre can be compared with that of the moon He is free from dust, sweating and other ailments He is extremely fragrant, soft and spotless, possessing enormous riches and their birth is accomplished Besides this, they achieve the ornaments which illumine the entire universe with their lustre (134-136)

With the influence of *dharma* one achieves such type of *apsarās,* whose feet are as tender as the lotus flowers, whose nails are extremely shining, whose red garments get entangled with the ornaments,(137) whose thighs are like the trunks of the banana trees with soft touch, whose knees are covered with muscles of flesh, whose waists are decorated with the waist-bands, who walk like the intoxicated elephants,(138) who have fine three lines over the belly, the nipples of whose breasts are like the rising moon (139) The gem-studded necklaces of whom issue the moon like lustre, who are soft like the lily flowers and have thin arms like the creepers (140) Who wear the bangles of shining gems issuing dangling sound, whose fingers are soft like the fresh shoots of the *aśoka* trees,(141) whose necks are charming,(142) the lustre of whose eyes falls over the ear ornaments, whose hair in the head is decorated with the gems and rubies,(143) whose locks of hair are black like the blackwasps, besides being thin and soft, the touch of whose body is as tender as the touch of the lotus stalk and whose voice is quit sweet,(144) who are well-aware of all the treatments, whose extra performance is absolutely charming, the fragrance of whose breathing is similar to that of the fragrance of Nandanavana, (145) those who are quite competent in

understanding others, provides comfort to all the five organs of senses and can take to any form at will (146) The gods enjoy all the comforts with those *apsarās* where all the things of enjoyment appear with the mere thinking (147) Even otherwise whatever comforts are found on earth, are all due to the following of *dharma* according to the words of Jinendra (148) Whatever pleasures are enjoyed by the dwellers of the sky, earth and *pātāla* all emerge out of *dharma* (149) The donors, the donees, and those who establish the norms, and the people who protect thousands of people, emerge out of *dharma* (150) Indra who is adorned with the pleasant ornaments, rules over thousands of gods, has emerged from *dharma* alone (151) The people possessing *Samyagdarśana* and three gems, destroying the enemy like illusion and achieve *moksa*, due to the grace of *dharma* (152) This *dharma* cannot be achieved in any other birth, except the human birth, therefore the human body is the best of all the bodies (153) As the king among the humans, lion among the animals, and Garuda among the birds are the best, similarly of all of the births, the birth of a human is the best (154) The *dharma* which is the best in the three worlds and is considered to be the one which provides comforts to all the organs of senses could be performed by the humans alone Therefore the human body is the best of all (155) Since the paddy out of the straw, sandal among the trees and the gem among the stones are the best, similarly human body is the best of all the creatures on earth (156) After travelling through thousands of *Upasarpinīs*, the *jīva* somehow achieves the human birth and sometimes not (157) The one who after achieving the human body, which relieves one of all the miseries, if a person does not follow the *dharma*, he faces miseries again (158) As a rare and valuable gem when fallen in the oceanic water becomes inaccessible, similarly the human body which is destroyed is difficult to get back (159) By performing the appropriate *dharma* with this human body one achieves all the merits including *dharma* (160)

Listening to the discourse delivered by the omniscient gods, Bhānukarna was immensely pleased His eyes blossomed like the lotus flowers Then he offered his salutations with folded hands with immense devotion and said,(161) "O lord, I have just listened to the discourse, but I do not feel satisfied with it therefore, you kindly explain the different parts of *dharma*"(162) Then Anantabala Kevalī said, "Very well, now you listen to the special mention about *dharma* following which, the people are freed from bondages of the univeres (163) According to *mahāvrata* and *anuvrata*, *dharma* is of two types Out of those two the first one i e , *mahāvrata* is meant for the people who have denounced the household and the second

one called *Anuvrata* is meant for the householders (164) I am now speaking about the conduct of the great sages, who are able to destroy the sins (165) There had been many omniscient sages, like Suvratanātha, Tīrthankara who was aware of the dangers of births and deaths (166) They, consider the human body as of no consequence like the castor oil plant the disowning everything achieved the status of a recluse (167) These ascetics always remain engrossed in five types of *Mahāvratas* and aspire for the achieving of the *tattva-jñāna* till their death (168) These *munis* (ascetics) with spotless clean heart, remain absorbed in five *samitis* and three *gputis*.(169) They observe *brahmacarya* as propounded by the *Āgamas*, besides *ahimsā*, truthfulness and not to steal They are not attracted towards the household (170) The people of wisdom, are even unmindful of their own bodies and making all the efforts, the rest after the sun-set, what could be their attachment?(171) The sages are completely free from attractions which are the cause of earning the sins (172) They remain free from all the bondages like the wind Even the birds have some attraction but the sages are completely relieved of the same (173) They remain without blemish like the sky All their activities are praiseworthy They are cool like the moon and illumine like the sun (174) They are as deep as the ocean and are patient fearless and strong like the Meru mountain Like the tortoise, they hide all their organs of senses (175) Because of their following the policy of forgiveness, they are like the earth They are free from anger and passions, and possess eighty-four lakhs of virtues (176) Thy follow the eighteen lakhs divisions of discipline as propounded by the Jina They possess the *vibhūti* of *tapas* and are always desirous of salvation (177) These ascetics remain engrossed in the elements propounded by Jinendra and are well versed in other *dharmas* They are the ocean of *Śrutis* and are the holders of *yama* (178) These ascetics follow various descriptions, are free from arrogance or pride, possess various divine powers, and possess the body which bestows welfare (179) Similarly, those who possess the aforesaid virtues, have been vanished, such ascetics achieve the best positions of godhood (180) Thereafter, in a couple of births burning all the blemish with the performance of *tapas* they achieve salvation (181) Such of the people who are engaged in the household, have to perform twelve types of *dharma*, which I am going to tell you You please listen (182) The householder has to perform five *anuvratas*, four *Śiksā-vratas*, three *gunavratas* besides thousands of other disciplines which he has to perform according to his means (183) The five *anuvratas* of a householder include, to be free from killings, falsehood, greed for other's riches, union with

other's wives, and also discarding lust for enormous riches For the performance of these *vratas*, Jinendra has prescribed the following disciplines (184-185) As my own body is dear to me similarly the bodies of others are dear to them, thus thinking the householder should be compassionate on other creatures (186) Jinendra has proclaimed mercy as the extreme limit of *dharma* In fact such of the people who are devoid of mercy, are devoid of *dharma* as well (187) The words which are painful for others will be considered as falsehood, because the truth is otherwise (188) The theft committed in this birth results in killing and bondage in this birth and after death, it leads to birth in degraded *yonis* causing painful miseries (189) Therefore, the wise persons, should completely abandon theft The actions which cause adversities in both the *lokas* should not be performed (190) The other's wife should be discarded like a female serpent from a distance, because such a sinful woman infested with greed, destroys the man (191) As a person feels painful when another person teases his wife, therefore all the people should understand this situation (and avoid association with other's wives) (192) By enjoying the company of other's wives, a person has to face a lot of humiliation in the present birth and after his death, he falls in the terrific hell where he has to face unbearable pain or is reborn as a bird or as an animal (193) One should always restrict his desires, because if no control is exercised over the desires, then they cause immense pain In this connection the example of *Bhadra* and *Kañcana* is quite well known (194) There was a trader named Bhadra who had taken a vow that he would not keep more than a *dināra* with him Once on his journey, he found a purse lying on the road He picked it up and found many *dināras* in it As per his vow, he took out one *dināra* from it and left the purse as it was in its original position, keeping in view his vow Another person named Kañcana also found the same purse and he picked up the whole of it The *dināras* were owned by the king, on investigation, Kañcana was awarded the death sentence, and Bhadra who had taken out one *dināra* out of the purse, went to the king and returned the same to him, as a result of which the king honoured him (195-197)

The *gunavratas* include, to disown *anartha-dandas*, to prescribe limitations for moving in different directions for coming and going, and limit the enjoyment of pleasures These are the three *gunavratas* (198) To perform *Sāmayika* with great efforts, to perform fasting of *prasodhopavāsa* and to perform *sullakhhana* on the eve of the end of life or the arrival of a guest, are the four *śiksā-vratas* (199) The one who has not declared about the time of his arrival or the one who is deprived of *parigraha* and arrivals

in the house possessing the virtues like *Samyagdarśana* such a type of ascetic is called the guest (200) Such a type of guest should be given alms, and other things without greed according to one's means This is called *Athithi sam vibhaga* (201) Besides the above, such of the householder who discards wine, meat, gambling, eating during the night, and visiting the whores, is called the *niyam* (202) Performing the duties of a householder who dies in *Samādhi*, he achieves the best position and falling from there, he is reborn as a human being (203) Such a *jīva* following the three-gems for eight births becomes a Nirgrantha ultimately and achieves *Siddhipada* ultimately.(204) Achieving the rare human body, is unable to perform the prescribed conduct and acts on the lines prescribed by Jinendra, he also achieves *moksa* in the near future (205) A person who also follows the *Samyagdarśana*, which is beneficial to all, can also be saved from the misfortunes (206) The one who offers his salutation to lord Jinendra by nature, he becomes the base of the merits and no iota of sin is left in him (207) What to speak of the salutation of Jinas, the one who remembers in his heart emotionally the name of Jinendra, all his sins earned by him since many births, vanish in no time (208) A person who lodges lord Jina the form of three-gems in his heart, all his planets and the birds giving good news, always remain auspicious (209) A person who recites the mantra *"Salutation to Arhant"* with devotion, all his deeds quickly vanish There is no doubt about it (210) With the narrations of the moon like stories of Jinendra, the spotless heart of a devotee blossoms like the lotus flowers or the moonrays (211) The one who offers his salutation to arhant, Siddhas and the ascetics, such a devotee of Jinendra, shortly achieves *moksa* (212) The one who makes the image of Jinendra, or gets the image of Jina painted or adores Jinendra or offers prayer to him, nothing is beyond the reach for him in the world (213) Whether a person is a king or an ordinary householder, whether one is wealthy or a pauper, whosoever follows the *dharma* becomes adorable in the entire world (214) Those who are filled with humility and are can well judge the difference between the good or bad deeds, they are treated as the foremost of the householders (215) Such of the persons who do not use wine, meat, drinks and other such thing, they are called the ornaments of the householder (216) Those who are free from doubt, desire, uncertainty, whose soul is away from the praise of others and who are away from the praise of the rulers, such householders are the foremost of all (217-218) The one who is clad in the best of garments, from whose body fragrance emerges, audience with whom is liked by everyone, the one who is praised by all the damsels of the city, the one who walks, observing the earth, who has

disowned all the evils, who possesses noble intentions and engages himself in noble deeds, when goes for the adoration of Jinendra, he earns limitless merit (219-220) The one who treats others riches like straw, the other persons like himself, and other's wives like his mother, he is indeed graceful (221)

The one who always thinks in his spotless mind as to when shall be wonder over the earth, receiving *dīksā* and when shall he reach the abode of the *Siddhas* destroying all the *karmas*, the *karmas* get frightened from him and leave his company (222-223) Some of the householders achieve *moksa* in seven or eight births and several of the people with noble hearts, achieve *moksa* after performing *tapas* for two or three births (224) The medium type of vigorous souls achieve *moksa* in no time, but those who are incompetent, but are well aware of the path, they achieve the greatest bliss after resting for a while (225) The person who is unaware of the right path and wanders for hundreds of *yojanas*, he keeps on wandering and cannot reach his goal even after a long time (226) Those whose devotion is false, they cannot achieve the position free from the birth and death (227) Such of the people who have fallen from the path of three-gems, they keep on wandering in the forest of the universe, infested with darkness and passions (228) Those who do not possesses humility or the thorough knowledge, nor do they have the best of detachment, how could they cross the ocean of the universe (229) The force of the Vindhyas in which the huge elephants are carried away, in such a force of flow, the poor rabbits are carried away by the forceful currents without any doubt (230) Where the end preceptors (delivering old age and death in the universe, wander in the universe, then what would be the fate of their devotees?(231) When a slab drowned in the water cannot make the other slab to float on water, similarly the passionate ascetics are unable to make his devotees swim across the water (232) The one who burns the sins with his *tapas* and feels lighter, such type of people, well-versed in the *tattvas* are able to make other swim with their discourses (233) The human region is like the gem of island in the ocean of the universe, which can be achieved with great difficulty (234) The people with wisdom should surely reach this gem-island, and observe all the discipline like gems, because one has to go to the other world, leaving the present body (235) One, who breaks to pieces the gem of *dharma* his behaviour resembles the one who to achieve the cotton destroys the gems (236) The human body and other things are impermanent, no one can protect anyone, the body is impure, the soul is separate from the body like the cage, the soul has to bear the pleasure and pain alone To brood over the form of the

universe, to think about the astonishing nature of the universe, to think of the evils of *āśrava*, to think of the glory of *Samvara*, to think of the ways and means to destroy the earlier earned *karmas*, to think of the inaccessible nature of the three-gems, and to think of the glory of *dharma*, are the twelve emotions prescribed by Jinendra, which should always be kept in mind (237-239) The one who performs *dharma* according to his strength, he reaps the fruits of the same in the form of gods (240)

Thus delivering the discourse, Anantabala Kevalī was asked by Bhānukarna, "O lord, I would like to know the disciplines and their divisions "(241) In reply to this, the lord said, "O Bhānukarna, you understand after looking into the matter quite carefully The discipline and the *tapas* are not two separate things (242) A person who is disciplined, he is called a *tapasvī* according to his strength Therefore a person with wisdom should always engage himself in the discipline or *tapas* (243) A person with wisdom should earn even the slightest of the merit because with the falling of a single drop of water continuously the big streams are formed which fall into the ocean (244) The one who discards the food for a *muhūrta* during the day following discipline, he earns merit equivalent to the fasting for a month (245) A *jīva* enjoys the pleasures earned by him by the mere thought, for a minimum period of ten thousand years (246) The one who having the faith in Jaina *dharma*, performs the earlier prescribed *vratas*, such a great soul spends time in the heaven upto a *palya* (247) After falling from there, he enjoys all the pleasures in human form as were enjoyed by Upavanā, born in the race of ascetics (248)

There was a miserable girl known by the name of Upavanā, who had no brothers or other relatives She lived on consuming jujube fruits Once she did not take food for a *muhūrta* The king of the place honoured her for the same and endowed best of riches on her Because of this event her mind became quite enthusiastic about *dharma* (249-250) A person who follows the words of Jinendra, always, enjoys uninterrupted pleasures in the other world (251) The one who discards food for two *muhūrtas* in a day, he earns the merits of keeping two parts in a month (252) Similarly who increases the fast by a *muhūrta* daily and discards food for thirty *muhūrtas*, he achieves merit for observing fast for three or four days (253) One should arrange for fasting in the fasts like *tila* and others The fast which is carried for long period, the merit thereof is calculated on the basis of the cause of the fasting (254) The *jīvas* after enjoying the fruits of the disciplines performed on earth, in the heaven, are reborn on earth and are engaged in various types of activities (255) The merits that are left

over after enjoying pleasures in the heaven, the people become husbands of the damsels of high races, because of the same The bodies of such damsels display extreme beauty and who move as if taking out the hearts of others (256) The damsels with discipline also reach on earth, having been fallen from the heaven and are served by the great people and are treated like Laksmī (257) The one who discards food after the sunset, such a person with true vision, achieves special increase in status (258) Because of *dharma*, the *jīva*, boarding the planes glittering with gems, spends the period upto the time of *palya* (259) Therefore, after achieving the rarest human body, the people who always follow *dharma* should adore the great lord Jinendra (260) He is the one, when seated on throne, the land inhabited by the humans, gods, birds and animals, is turned like gold upto an area of a *yojana* (261) The eight *Pratihāryas* and thirty-four *mahā-atiśayas* appear on earth and whose body illumines like the lustre of thousands of the suns, and is pleasing to the eyes (262) The one who offers his salutation to such a lord Jinendra, he crosses the vast ocean of the universe in no time (263) There is no other way for the creatures to achieve peace, except this, therefore one should serve Jina, making great efforts (264) Besides this, there are thousands of other paths which are followed by *kutirthis* like *godandas*, and the arrogant people are influenced by the same, forgetting the real path (265) The mercy or compassion worth the name is not found in such people who use openly the meat and wine But in the adoration of the Jina not an iota of blemish can be found (266) This practice in the world has to be totally discarded according to which the people torture their souls by fasting during the day and night eating to their full, they destroy all the accumulated merits in no time (267) It is sinful to eat food during the night, but still such of the persons who consider it to be *dharma*, their hearts are quite hard because of their sinful ways (268) Such of the cheat and sinful person who takes food during the night, he is unaware of the misfortune ahead A person whose eyes are covered with darkness, and the intelligence is overpowered by sins, such people consume during the night, the flies, insects and even the hair (270) The one who takes food during the night, he eats, with *dākinīs*, goblins, *pretas* and other degraded beings (271) The one who takes his food during the night, he eats with dogs, rats, cats and other creatures who consume flesh (272) Then what more could be said? This could be stated in brief that the one who takes food at night he consumes inauspicious things or impure things (273) After the setting of the sun, those who take their food have been described to be animals in the form of humans (274) The one who, getting free from the discipline

of Jina, eats as he likes, such a person without discipline cannot be comfortable in the other world ?(275) Such of the sinful person, becoming merciless, denounces the lord Jinendra, he after taking other birth possesses a mouth with a bad smell which emerges out of his mouth (276) A person who consumes the meat, wine, or eats during the night, besides indulging in stealing and having union with others wives, he destroys both his births (277) The one who takes food during the night, such a person in his other birth, has short life, becomes a pauper, ill and without any comfort and always faces painful situations (278) The person who takes food during the night has to go through the cycle of birth and death for a long time and also faces painful situations, while in the womb of the mother (279) The person with false vision who takes food during the night is born for a long time in the *yonis* of pigs, wolves, cats, geese, the crow and other such birds (280) The evil minded person who eats during the night, he wanders in degraded creations for long (281)

The one who being the follower of Jaina religion, strictly follows its principles, he burning all his sins, achieves the best position (282) The one who possesses the three jewels, performs the *anuvratas*, such a graceful person takes food which is spotless, after the sunrise (283) The merciful people, who do not take food during the night, they are sinless who after their death become the lords of the planes enjoy the best of comforts (284) After falling from there they achieve the graceful human bodies and enjoy the comforts meant for the Cakravartī kings and the like (285) The persons with noble activities enjoy comforts which appear by mere thinking and live in Saudharma heaven besides achieving the *siddhis* like *animā*, *mahimā* and others (286) The people who take food during the day, achieve high positions like, Chief Ministers, kings, lord of the *pīthas* and other popular positions (287) The people who take food during the day also achieve the positions of rich virtues, beauty, long life, possessing of the three gems, besides the position of the foremost of the people (288) The positions of the lords of the city, who are honoured by the astonishing types of Sāmantas with their vehicles, are achieved by taking food during the day alone (289) Not only this, Bhuvanendra, Devendra, Cakravartī and person possessing the auspicious symptoms also emerge because of their taking food during the day (290) Those who discard the taking of food during the night, become illustrious like the sun, charming like the moon, and enjoy lasting pleasures (291) By taking food during the night the women become destitute, unfortunate, devoid of parents and brothers, and are overpowered by grief and poverty (292) The women with deformity like flat noses, the look at whom inculcates hatred, whose eyes are filled with

mud, those having evil symptoms, whose bodies issue bad smell, whose lips are crooked and thick, the ears are raised, whose hair of the head is dishevelled, the teeth are like the seeds of gourd, the body is white, having one eye only, feeling fatigued and lustreless, ugly, having hard skin, who are dirty and suffering from ailments, having shattered clothes, who live on dirty food, and those who serve others such types of women have such positions because of their sins for eating during the night (293-296) The women who eat during the night achieve husbands who are earless, noseless, or are without brothers or relatives (297) The women, who remain agaituted with the weight of miseries, become widows during childhood, earn food by carrying the wood and water for others, or fill their belly with great difficulty, who are humiliated by all the people, whose minds are injured with the chisel of words, whose bodies have hundreds of wounds, which emerge because of taking food during the night (298-299) Such of the women having peaceful minds, who are devoted to the sages, do not take food during the night, they enjoy the desired comforts in the heaven and are surrounded by the attendants who remain ready to carry out their command placing their hands over their head (300-301) After their fall from the heaven, they are reborn in prosperous families of the high race, with auspicious symbols and noble virtues (302) They are well-versed in several arts, and their bodies, eyes and minds display love They speak nectar-like words and delight all the people (303) The lords of Vidyādharas, like Nārāyana, Baladeva and Cakravartīs are anxious to have them (304) The lustre of their bodies is like the lightning and the red lotus which is quite charming Their beautiful ear-rings keep on moving and they are married to the kings Such grace is achieved by the women by taking food during the day time alone (305) Such of the merciful women who do not take food during the night, they always get the desired food prepared by the servants (306) By taking food during the day time the women get lustre, fame, beauty and the glory like Laksmī (307) Therefore irrespective of being a man or a women, following the discipline, concentrating their minds they should discard taking food during the night, which is the cause of several difficulties (308) In this way one achieves comfort with little effort, then it should be followed forever Who is there who does not want comfort for himself (309) *Dharma* is the cause of achieving the comfort and *Adharma* is the cause of pain Thus thinking, one should follow the *dharma* discarding *adharma* (310) Even the cowherds know that *dharma* bestows all the comforts and *adharma* is painful (311) Look at the glory of *dharma* by following which the people are born as humans, after falling from the

heaven and achieving huge fortunes on earth, they also achieve the beautiful bodies (312) They become the base of the gems produced on land and in water and getting unattached, they always remain happy (313) The stories of gold, costume and the paddy are related by the guards holding weapons in their hands.(314) They get the lion thrones, besides enormous cows, buffalos and other animals, besides elephants, horses, chariots, foot soldiers, countries, villages, palaces, groups of servants and immense riches At the same time they also get the slave-girls, also get young and beautiful damsels, who cause passions in the minds of others, who walk like the geese quite gracefully, whose bodies are extremely beautiful having sweet tongue, whose breasts are quite solid, and possess auspicious symbols Who have the eyes which capture others like the net and who indulge in pleasant activities, such type of damsels, adorned with various types of ornaments, as a result of their noble deeds (315-318) Several of the foolish people are not aware of the fact that *dharma* is the only source of achieving comforts, therefore they do not aspire to follow the same (319) The one whose soul are always inclined towards the sin, and who are always engrossed in committing the sin, and there are still others who after well realising that *dharma,* are the cause of all the pleasures, do not follow the same (320) When the sins, which are obstructions in the performing of the good deeds, are wiped out, there are still some people who getting anaxious, go to the preceptor and look for the form of *dharma* (321) Besides after the subsiding of all the sins, when they divert themselves to the performing of the noble deeds, then the best of the words spoken by the preceptor, become purposeful (322) Such of the people of wisdom, discarding the sin, follow the discipline, they after reaching the heaven, achieve the first or the second position (323) Such of the people, who after serving the food with devotion to the ascetics, take the food later, the gods in the heaven always to see them happy in the heaven (324) The people possessing the best of glory, become Indras of the crowds of gods, or otherwise enjoying their desired pleasures, they achieve the equal rank (325) As a small seed of a banyan tree, in due course of time grows in a massive tree, similarly the smallest of the *tapas* performed by a person, bestows in due course of time enormous pleasures (326) The one who is always devoted to *dharma,* such a person because of the following of the *dharma* earlier attains a beautiful body having attractive eyes like those of Kuberakānta (327) There was a person named Sahasrabhat He performed the *Munivelāvrata* In other words he took food after serving to the sages Once he gave food to a sage as a result of which there was a shower of gems in his house

After his death he became a trader named Kuberakānta (328) He was well known in the world, was immensely valorous, possessed enormous riches and spent his time surrounded by the servants (329) He had a beautiful body like the full moon Enjoying all the pleasures, he was well-versed in the scriptures (330) Because of this influence of his earlier *dharma*, he developed detachment and he received *dīksā* as propounded by Jinendra (331) Such of the people who wait for the arrival of the wandering ascetics, they achieve best of the pleasures like Harisena Cakravartī (332) Harisena had waited for the arrival of the ascetic and achieved the highest merit and because of this he achieved the best of riches (333) The persons who possess the *Samyagdarśana* inspired with the sense of meditation, go to the ascetic with their end They are reborn in the planes studded with gems issuing the lustre (334-335) The gods with spotless minds, are seated in the planes studded with gems, surrounded by the *apsarās*, sporting for a long time (336) The gods wearing the best garlands, whose arms are adorned with armlets, whose waists are decorated with waistbands, and the heads with the crowns, covered with *chatras* The flywhisks are moved on the sides Such gods emerge because of the influence of *Bhakta-vrata* (337)

Those who intend to perform the *mahāvrata* presently follow *Anuvrata* and whose hearts have become peaceful sense with the human body on the fourteenth day of the lunar fortnight, they actually arrange for their long stay in the heaven (338-339) Many of them achieve Saudharma and other heavens, while others achieve Ahimindra heavens, still others achieve *moksa* because of their spotless conduct (340) Those who always conduct themselves with humility, besides possessing virtues and humility and whose mind is always attracted towards the performing of *tapas*, such people undoubtedly achieve the heaven, where, they enjoying all the desired pleasures are reborn as humans They enjoy all the riches of the great kings and embrace the Jaina doctrines (341-342) Accepting the Jaina doctrine, they conduct themselves as ascetics gradually With the influence of the same, getting relieved of the *karmas* they proceed on to the abode of the Siddhas (343)

The one who adores Jina thrice a day (in the morning, noon and evening) offering prayers, by actions, thought and behaviour, he remains unmoved like the Sumeru mountain, with the false wind-like storm (344) The one who is adorned with the ornament of virtues, whose body issues fragrance of humility like the sandalwood, such a person enjoys all the pleasures in the heaven, which please the organs of senses (345) Thereafter the humans and the gods passing through these auspicious

positions, and getting deprived of all the *karmas* achieves *moksa* (346) Because the pleasures of the five organs of senses, are enjoyed by all the people for a long time, therefore the people who are overpowered by them, are unable to discard them (347) The biggest surprise here is that in spite of their being so, the people with wisdom, using them like the food mixed with poison, treat them as the means to achieve *mokṣa* (348) The people with correct vision while wandering in the universe, even if they develope a single detachment, it becomes the seed for *moksa* (349) Such of the people who do not follow any discipline they are like the animals or like a broken pitcher without a rope (350) A person who possesses virtues and fallows the *vratas*, desirous of crossing the ocean, should be without pride (351) The fools, who do not disown the evil ways, they like the horrible people, keep on wandering in the forest of the world like the people, who are blind since birth (352)

(Hearing the words of) Anantabala Kevalī, all the humans, Gods, birds and animals present there, listening to the discourse like the moonrays were pleased (353) Some of them achieved the *Samyagdarśana*, some of them became *anuvratīs*, while other embraced the powerful *Mahāvratas* (354) Thereafter the sage Dharmarāja said to Rāvana, "O great person, you accept a discipline as per your strength (355) The great sage happens to be the island of the gems, therefore, if not more, you accept atleast one discipline in the form of a gem from him (356) Why are you sitting so engrossed in worries? Surely disowning is not the cause of anxiety for the noble people or in other words, the noble people are not upset by disowning but are rather pleased with it (357) As a person entering the island of gems, is unable to decide, which one of the gem should be picked up by him, and his mind becomes unstable, similarly in this island of conduct, the mind of a person becomes confused as to which one of the discipline should be accepted by him His mind, therefore getting upset, keeps on wandering (358)

Thus the mind of Rāvana, who always remained absorbed in worldly pleasures, became upset because of the same and felt immensely worried (359) He thought, "My life is spotless because of my nature, aromatic, tasteful, heavy and free from the consumption of flesh or meat (360) Discarding of practical violence and other *vratas* for the householders, however, cannot be adopted by me, then what to speak of the other *vratas*?(361) As the intoxicated elephant, runs after all the pleasures and as such I am unable to control my passions like the elephant (362) Those who intend to accept the position of Nirgranthis, they appear to be consuming the fire flames, or to bind the air in a cloth, or to lift up the Sumeru mountain.(363) It is quite surprising, that, I being so powerful a person am unable to own a single *vrata* which is owned by

the other people In fact they are the best persons "(364) Rāvana then thought, "Should I accept the discipline that, "in case the wife of some other person, in spite of her being immensely beautiful, I shall not tease her against her wishes (365) Otherwise, a petty person like me, can have no strength to control my mind (366) Otherwise, there is no woman in the world, who, does not become passionate after looking at me (367) Or a person who has a noble mind, how would he be concerned with the women who had been polluted with the company of others and how could he have patience and satisfaction in the body of such a women? Because she would have been enjoyed by others who would have fixed the imprints of their teeth over her lips, issues bad smell by nature and is the heap of filth "(368-369) Thus thinking, initially Rāvana gracefully offered his salutation to anantabala Kevalī and then spoke clearly before the gods and the *asuras* (370) He said, "O lord, the other's wife in case is not desirous of me, I shall not accept him I have taken this firm discipline "(371) Then Bhānukarna, who was listening to all the talk and whose mind was stable like the Sumeru mountain, taking refuge with Arhanta, Siddha, Sādhu and Jina-*Dharma*, took a vow, "I shall getting up early in the morning, offer prayers and perform *abhiseka* to Jinendra, adoring him I shall also not take food till I offer adoration to the Nirgrantha ascetics " This vow was taken by Bhānukarna with great pleasure (372-374) Besides this, he also kneeled before the sage on the floor, offering his salutation to him with respect and also accepted other difficult disciplines (375) Then the devotees and the Asuras, whose eyes were beaming with delight, offering their salutation to the great sage, retired to their respective abodes (376) The immensely valorous Rāvana also, taking a flight in the sky like Indra, went towards Lankā (377) Rāvana, well-decorated with costumes entered the city of Lankā, where the groups of best of damsels welcomed him (378) As Anāvrata Deva, resides in the deep cave of Meru mountain, similarly Rāvana also entered his abode which was filled with all the pleasures and started living there (379)

Gautama Ganadhara then said to king Śrenika, "O king, when the *karmas* of the noble people, become appeasing, then they achieve the best of discourse from the mouth of their preceptor (380) Realising this, O people with enthusiastic and developed minds, you devote yourselves in listening to the provisions of Jina *dharma* again and again, because those who listen to the *dharma* with devotion and humility, they receive vast knowledge like the sun (381)

Here ends Parva 14 of the *Padma Purāna* composed by Ravisenācārya, relating to the discourse by Ananta Kevalī to Rāvana (Verses 1-381, P T 4391)

Parva 15

Marriage of Añjanā-Sundarī

Besides Rāvana, Hanumān and Vibhīṣana also took the household *vratas* with firm mind, before the same lord of the asectics (1) Gautama Svāmī says that the people with wisdom do not praise the solidness of the Sumeru mountain as much as they do about the extremely stable discipline of Hanumān and his *Samyagdarśana* (2) In this way when Svāmī Gautama, praised immensely Hanumān, with fortunes, then Śrenika feeling overwhelmed said,(3) "O lord of *ganas*, who is Hanumān and what is his importance? Where and from whom was he born? O lord, I am interested to know about his conduct "(4) Thereafter Ganadhara, who feeling delighted on hearing about the name of a noble person, spoke in pleasing voice (5)

He said, "O king, in the southern region of the Vijayārdha mountain, at a distance of ten *yojanas*, there is a beautiful city The country was ruled by Prahlāda and name of his queen was Ketumatī (6-7) A son named Pavanagati was born to both of them The vast chest of Pavanagati was made as her abode by Laksmī (8) On his reaching the youthful age, apprehending his separation of his son, the father thought of his marriage "(9) Svāmī Gautama says, "O king, you leave this story here You better concentrate on the other (part of) this story concerning the marriage of Pavanagati (10)

At the end of the Bhārata-*ksetra*, towards the south-east direction, there is a mountain named Demti (11) It has several high shining peaks which touch the sky It contains several types of trees and *osadhis* Its sides have vast springs of water (12) The time, when immensely valorous Mahendra Vidyādhara established that city and started living there, since that time the mountain was known by the name of Mahendragiri The city there also was known as Mahendra-nagar (13-14) A hundred virtuous sons like Arindam and others were born to Hrdayavegā the queen of the king (15) Then a daughter named Añjanā Sundarī was born to the king She looked as if the beauty of all the three worlds had been concentrated in her, while creating her (16)

The lustre resembled the blue lotus, the lotus like hands were quite praiseworthy Her feet were like the inner part of the lotus, the breasts were like the elephant temples (17) She had slander waist, solid buttocks, the thighs ended at beautiful knees, she had all the auspicious symbols over her body Her both the hands were as soft as the garland of lotus flowers (18) Her eyes were vast stretching up to the ears, looked like the

arrows of the god of love (19) She was well-versed in various arts like Gandharvas and appeared like Sarasvatī herself Her beauty was comparable with that of Laksmī (20) Thus the girl possessing all the virtues, was once playing the ball in a circle, when her father looked at her Her father observed that her daughter had become youthful Looking at her, as the king Akampana, possessing all the virtues was worried for the suitable groom for his daughter Sulocanā, for which he became worried, similarly the king Mahendra, became anxious to search for a match for his daughter, because the pain of the daughter of a self respected person, makes him quite anxious (21-23) The father of a girl is always worried as to whether his daughter would achieve a noble husband or not and whether she would remain without blemish In reality the daughter is the biggest worry for a father (24)

Thereafter the king Mahendra summoned his friends who were adorned with the ornaments of wisdom and assembled in a secret room (25) the king then said to the courtiers, "O courtiers, all of you are omniscient and wise, therefore tell me a suitable match for my girl (26) Then one of the courtier said, "According to my firm opinion, this girl should be given to the master of Bhārata *kāetra* and lord of the Rāksasas named Rāvana (27) By achieving a person who is the lord of Vidyādharas, you influence on earth would increase (28) Otherwise, O king, the sons of Rāvana named Indrajit and Meghanāda are quite young, and in case the girl is given to one of them, Rāvana would become your proposal (29) In case the above suggestions do not appeal you, then the selection of a groom should be left to the daughter alone and you should arrange for a *svayamvara* By doing so, you would gain no enmity "(30) Then the courtier named Sumati got up and spoke clearly (31) He said, "Rāvana has numerous wives Besides that, he is quite arrogant, therefore, after getting the girl, he is not going to develop any attachment for us (32) Though the size of Rāvana is that of a sixteen years old persons, but in actual practice his age is much more (33) Therefore I do not consider it proper to give the girl to him The other alternative is Indrajit and Meghanāda In case the girl is given to Meghanāda, then Indrajit would be annoyed and in case the girl is given to Indrajit, then Meghanāda would be annoyed Therefore both of them are unsuitable (34) In earlier times there had been a terrific war among the sons of Śrenika, for the sake of a dancer, which was quite painful for the father It is heard that what evil is not done for the sake of a woman?"(35)

Thereafter the courtier named Taradharayana, whose heart was filled with noble intentions, supporting the words of the earlier courtier said,

(36) "To the south of the Vijayārdha mountain, there is a city named Kanakapura, ruled by the king Hiranyābha Sumanā is the name of his queen (37) A son named Vidyutprabha was born to them Who possesses enormous glory, reputation, and beauty, besides the tender age (38) He is well-versed in all the arts, *vidyās* and in the favourite of the people He possesses beautiful virtues, and he has pleased the world with his activities (39) All the gods and Vidyādharas combined cannot overpower him It appears as if he had been created by collecting the prowess of the three worlds (40) If you kindly so approve, the girl could be given to him, by which the appropriate couple remains united for long (41)

Thereafter, the courtier named Sandehaparaga, closing his eyes for a long time and moving his head, spoke (42) He said, "The present body always thinks, "Where have my ancestors gone? This goes on to establish that observing the nature of the world, one would ultimately develop detachment (43) The one whose soul is not attracted by the worldly pleasures, this is the type of boy who at the age of eighteen years, shattering the powerful pillars (for tying elephants) desert the household (44) This great soul discarding the outward and inward attachments, achieving the *Kevala-jñāna* would get *nirvāna* (45) Thus as the night, without moon which illumines the entire world, becomes lustreless, similarly, the girl, getting separated from her husband would be devoid of grace (46) Therefore, you listen to me There is a city named Ādityapura which is quite beautiful and illumines like the lustre of gems A king named Prahlāda lives there enjoying all the pleasures He looks-like moon among the Vidyādharas Ketumatī, the queen of Prahlāda looks graceful like the flag of the god of love (47-48) Both of them have a son named Pavanāñjaya, who is extremely valorous, beautiful, ocean of virtues and is well-versed in polity (49) His tall body possesses all the auspicious symbols He is abode of all the arts, is quite valorous and keeps himself away from the evil ways (50) He is the favourite of all the people and his virtues cannot be described even in a hundred years (51) Or otherwise the description of someone orally, remains unclear Therefore you should yourself go and have a look at the youth possessing the divine lustre, yourself (52) Thereafter listening to the noble qualities of Pavanāñjaya with their own ears, all those present there felt immensely delighted (53) Besides the mind of the girl listening to talk was blossomed like the lily flowers which blossom, with the mere appearance of the moon (54)

In the meantime the spring season arrived and the winter season which removes the facial beauty of the women came to an end (55) The

lotuses started blossoming and the bunches of the blossomed lotus flowers, started union with the groups of blackwasps (56) The shoots, flowers and leaves started sprouting over the trees It appeared, as if with the embrace of the Vasanta-Laksmī, they were getting titillated (57) The mango shoots over which the black-wasps were hovering, were injuring the minds of the people like the arrows of the god of love (58) The sweet sound of the cuckoos, which shattered the pride of the arrogant damsels, was causing unrest in the minds of the people The sweet notes issued by the cuckoos appeared as if in the pretext of their voice the spring season was conversing (59) The lips of the damsels which had been bitten by their husbands, with their teeth and felt painful, because spotless after a long time (60) considerable love developed among the creatures of the world, which became evident with their gracious activities (61) The blackwasps wandering on all the sides then started relieving their tired female counterparts with the fanning of their wings (62) At that point of time the buck, uprooting the *durbā*-grass, and gave it to its doe, as a result of this the doe developed the love, as if she had been supplied with nectar (63) The bull elephants were rubbing the cow-elephants While doing so the tree branch held by him in its mouth had fallen and the cow-elephant closed her eyes with delight (64) The creepers which were blending down with branches of flowers as their breasts the hands of which in the form of tender shoots were shaking, and the blackwasps resting over them served as their eyes, such creepers in the form of damsels were embracing the trees (65) The cool fragrant breeze started flowing from the south and the sun moved to summer solstice It appeared as if the sun had moved to that direction having been influenced with the wind of *Samīra* (66) Shaking with the wind, which gave an impression to the travellers that the spring season was like the locks of a lion (67) The women separated from their husbands, with the dust of the flowers of *ankala* tree looked so charming like the fangs or jaws of lion in the form of the spring season, or like a goal of the elephant of arrogance (68) The net of the thick lily flowers over which the blackwasps were hovering appeared as if the spring season had spread the net to attract the minds of the damsels separated from their husbands.(69) The *aśoka* tree with tender leaves, the shoots of which were shaking looking charming as if it was the fragrance spot created by the damsels, in excess (70) In the lines of fire flames which were left over by the pain-like fire of the minds of the separated damsels (71) The flower dust which had been spread in all the directions, gave an impression as if the spring season was celebrating festivities with the spreading of the

fragrant powder (72) During the time when the men and women engrossed in the bondage of love could not separate from each other even for a moment, then how could they tolerate, travelling to other countries? (73) The *Aṣṭānkika* festival which is celebrated during the last eight days of the month of Phālguna, then the gods with their minds devoted to the lord Jina, start visiting the Nandeśvara island (74) At the same time all the Vidyādhara kings, carrying the materials for adoration also arrived at the Kailāsa mountain (75) That mountain was considered to be quite auspicious because lord Rsabha had achieved *moksa* there Because of this, the king Mahendra, accompanied with his relatives reached there with his mind filled with devotion (76) Thereafter the virtuous king Mahendra, performing the adoration of Jina quite emotionally, besides offering prayers and salutations, comfortably seated himself over the golden slab (77) At the same time the king Prahlāda too arrived at Kailāsa for the adoration of Jinendra After performing the adoration, he was spotted by the king Mahendra Then Prahlāda in whose mind the love for his son had increased, went to the king Mahendra with great respect (78) Then the king Mahendra went Prahlāda, with his mind having been filled for the love of his son quite gracefully (79) The delightful Mahendra also welcomed him, standing with great respect and embracing him delightfully (80) Thereafter both the kings, feeling satisfied seated themselves over the rock and enquired about the welfare of each other (81)

Thereafter Mahendra said to Prahlāda, "O friend, my mind always remains anxious in search of a suitable match for my daughter Therefore how could welfare be there?(82) I have a daughter, who is of marriageable age, I keep on wandering getting worried about her (83) Rāvana has several wives and in case she is given to one of his sons Indrajit or Meghanāda, there could be a fight between the two Therefore, I am not interested in anyone the three (84) There is a boy named Vidyutprabha, the son of Kankandyuta, the lord of Hemapur city He will achieve *nirvāna* in coming future (85) This secret has been revealed to me by an omniscient sage, who is well known in the world (86) Therefore I have taken a decision with the council of ministers, that your son Pavanāñjaya alone should be given the girl (87) Therefore, O Prahlāda, by reaching here, you have fulfilled my desire I feel extremely satisfied in a moment after meeting you (88) Therefore Prahlāda, who was receiving his desired object, delightfully said, "I have also been worried to get a suitable bride for my son (89) Therefore, O friend, with your speaking of these words, I have achieved a great satisfaction, which is beyond expression in

words "(90) Then the fathers of Pavanāñjaya and Añjanā, decided to celebrate the marriage of both of them over the beautiful spot of the divine mountain (91) For this purpose, armies of both the kings halted there, making the tents ready (92) The astrologers, who were well-versed in astrology fixed the day of marriage after three days (93) Pavanāñjaya had heard from the mouth of his relatives that Añjanā had been immensely beautiful, therefore he could not tolerate three days delay in meeting her (94) Overpowered with passion Pavanāñjaya became anxious to have an audience with Añjanā at once Pavanāñjaya was overpowered with the stress of passion in the same way as a warrior is wounded with the arrows of his enemy, completely (95) In the first stage, he became desirous of Añjanā, in the second stage he desired to have a look at her figure (96) In the third stage, he started breathing heavily and warmly, in the fourth stage he developed fever, and started burning like sandal wood (97) In the fifth stage he started taking turns lying over the bed of roses In the sixth stage he started thinking the delicious food like the poison (98) In the seventh stage, attracted towards her conversation, he started talking uselessly while singing and dancing (99) In the eighth stage, he became intoxicated He danced for sometime and then he started singing for sometime In the ninth stage he started getting fainted, as if having been bitten by a snake In the tenth stage, he reached a position which could be realised by him alone with grief "(100) Svāmī Gautama says, "Though Pavanāñjaya was quite well conscious, still at that point of time he became carefree Therefore disgrace to the passions "(101)

Because of his passing through the several stages of passions, Pavanāñjaya lost his patience Because of heavy breathing, his face became unstable He covered his face with his palms (102) He placed his face soaked in sweating over his palms, which caused redness over them In order to keep himself cool he sat over the seat of tender leaves, which were folded out with his breathing (103) Having been deeply wounded with the arrows of love, he started yawning again and again (104) Because of his devoting attention towards the damsel continuously, none of his organ was functioning properly and he could not gain patience even at the best of the places He always remained anxious (105) Loosing heart he discarded all his assignments He became shy for a moment and in another moment he discarded the same (106) All his limbs became weak and his ornaments were removed by him and placed aside He concentrated his mind always towards the woman The people of his family observed his condition with anxiety (107) He started thinking, "When shall I see the damsel in my lap and touch her body filled with

passion and talk to her.(108) Listening about her, I have reached this painful stage, then what shall happen when I have an audience with her? I shall surely meet my death, looking at her (109) This is quite surprising, that my beloved in spite of being pleasant, has become the cause of pain for me (110) O gentle lady, you are filled with wisdom, then the heart in which you are residing, why are you getting ready to burn it with fire (111) The ladies by nature are tender hearted, but because of causing pain to me, the position is just the opposite (112) O bodyless Kāmadeva, you cause so much of pain even after being bodyless, then what would have happened, had you been with body and in that case you would have caused much more pain (113) Though there are not wounds over my body, still I feel more painful Though I am seated at one place, still I roam about everywhere (114) Unless I look at her then these three days cannot pass comfortably (115) Then how can I have a look at her and be peaceful (116) Therefore in this world, except the friend, none else can be useful in performing this task "(117) Thus thinking Pavanāñjaya spoke to his friend seated closeby slowly in choked voice This friend remained with Pavanāñjaya like the shadow and he appeared to be his second body He had a great confidence in him (118-119)

He said to him, "O friend, you are well-aware of my intentions, then what could be spoken to you My temperament will surely cause pain to you (120) O friend, who is more generous than you in the world, who knows all my activities, to whom I can speak out my heart (121) As a householder after expressing himself to the king, the pupil to the preceptor, woman to the husband, the patient to the physician, and the child to the mother is relieved of the grave pain, similarly a person is relieved of his pain by expressing the cause of it to his friend (122-123) Since the time, I have heard about the beauty of Mahendra's daughter, since then I have been infested with passion, becoming uneasy (124) Without the beloved who attracts the mind, I cannot spend three days (125) Therefore, you do something so that I can have a look at her, after which, I shall become healthy and in case I am healthy, you would also remain healthy (126) Ones life is surely dearer to a person as compared to other things of the world, because when a person remains alive, all activities are possible (127) Thereafter Prahasita delighting the heart of his friend, quickly spoke smilingly (128) "O friend, what is the use of speaking too much about the work which is to be done You tell me, what is to be done by me (129) Till such time both the friends kept on talking like this, the sun was set to do good to them (130) Pavanāñjaya, who was red with passion, intended the darkness to spread and was to

perform something pleasant having been inspired with the darkness of the evening, the sun appeared to have been set (131) She had developed compassion looking at the condition of Pavanāñjaya, thereafter evening too followed her husband, and the things became comfortable for the prince (132) Because of the darkness, the eastern side became more black and dirty because of her separation from her beautiful husband, she had become dirty (133) In a moment the Universe looked possibly as if, having been covered with a blue cloth, or the blue lotus dust was falling every where (134)

When the appropriate time for the accomplishment of the task arrived, then Pavanāñjaya having been filled with enthusiasm spoke to the friend, (135) "O friend, get up and show me the way out Let both of us go to the place where my beloved is present "(136) With these words, both the friends departed for that place, but their minds had already gone to the same place before their departure Both of them were moving under the blue sky as the fish move in the ocean (137) In a moment both the friends reached the abode of Añjanā Sundarī The place, with the presence of Añjanā Sundarī, looked so graceful, as the Meru mountain looks charming with the various types of gems over it (138) They climbed the seventh storey of the palace, both the friends concealed themselves behind the net of beads and started looking at Añjanā Sundarī from there (139) The rays of her moon like face, were making the lamps burning in her chamber infructuous Besides with the spread of the lustre of her eyes, the directions looked white, black and red (140) She had solid, raised and beautiful breasts It appeared as if they were the two *kalaśas* (pitchers) filled with beauty in order to welcome her husband (141) Her hands possessing all the auspicious symbols, stole away the redness of the tender shoots Her feet appeared as if they were emitting beauty out of their nails (142) She was slander waisted but at the same time she was carrying the weight of her breasts, therefore in order to protect them from danger, they were bound by *trivallī* (three lines over the belly) quite tightly (143) Añjanā had round thighs, looked like the quivers of the god of love or resembled the pillars to bind the arrogance and passions, or were like the rivers from which the streams of beauty flowed (144) Her lustre resembled the blue lotus flower She was decorated with constellations like the pearls Since the moon in the form of her husband was already present there, she appeared like the image of the night (145) Thus Pavanāñjaya kept on looking towards Añjanā Sundarī, though his eyes were never satisfied with the same, but he derived immense pleasure from her sight (146)

In the meantime the dearest hand maid of Añjanā, known by the name of Vasantatilakā spoke these words to her, "O beautiful one, you are quite fortunate because your father had given you over to the immensely illustrious Pavanāñjaya (147-148) His virtues which are spreading like the spotless moonrays in the world, have put the virtues of others to shame (149) It is a matter of great pleasure, that you like the oceanic creeper, influenced with the lustre of numerous gems would be seated in her lap speaking pleasant words (150) Your impending relationship with him is like the flow of the stream of gems from the mountain of gems In fact the satisfaction one derives with the union of her husband is the matter of great and real satisfaction "(151) In this way when the handmaid Vasantamālā was so praising Pavanāñjaya, Añjanā was feeling delighted in her mind She was scratching the earth with her toes in shyness (152) Pavanāñjaya whose lotus like face was blossoming, felt blissful which carried him to a long distance (153)

Thereafter another handmaid known by the name of Miśrakeśī spoke these words, but while so speaking she was squeezing her red lips and because of her shaking her heart, the flower bud decorating the locks of her hair, fell down (154) She said, "Since you are attracted towards Pavanāñjaya discarding Vidyutprabha, and by doing so you have displayed your total ignorance (155) I have heard about the glory of Vidyutprabha several times in the palaces as to whether this girl should be given to him or not (156) The one who could count the drops of water in the ocean, only that person's wisdom could assess about the spotless virtues of Vidyutprabha (157) He is young, is beautiful, quite docile, illustrious, patient, glorious, well-versed in *vidyās*, and the entire universe is desirous of having a look at him (158) Had he, by the grace of the noble deeds, been the husband of this girl, then her life would have been successful (159) O Vasantatilakā, the only difference in the world between Pavanāñjaya and Vidyutprabha is like the hoof of a cow and the ocean (160) He has been neglected by her father because he would embrace the position of an ascetic in the coming few years I do not like it (161) Even a single moment that would have been spent by her with Vidyutprabha, it would have been a cause of great pleasure, which could not be achieved by her spending long periods with a petty person (162)

On hearing the words of Miśrakeśī, Pavanāñjaya was enraged and his body started shaking The lustre of his body changed in a moment (163) Chewing his lips, he took out his sword from the sheath and the red rays emerging from his eyes were spread in all the directions (164) Then he said to his friend, "O friend, these words must have been desired by

the girl and because the handmaid had spoken them before him (165) Therefore, look here, I am going to cut off the heads of both of them here itself Let Vidyutprabha who is dear to them, protect them "(166) Listening the words of his friend, who had stretched his eyebrows to the forehead, and was looking terrific, said, "O friend, this is not the proper place to display your strength Your sword is meant for the killing of the enemies and not the women (167-168) Therefore, I am going to make this woman lifeless with this *danda* "(169) Then Pavanāñjaya, observing the immense anger of Prahasita, forgot his own anger and he placed his sword back in the sheath (170) His anger disappeared and he spoke to his friend (171) "O friend, be calm, these women are not the object of your anger, since you had been victorious in great wars (172) Even for the other people, it would not be proper to kill the women, but you are person who tears out the temples of the intoxicated elephants Then how could this be proper for you?(173) For the people who are born in high race, and who have achieved popularity because of their virtues, it would not proper to earn blemish by indulging in such like activities (174) Therefore get up, let us return by the same route The people have different temperament, therefore it would not be proper to display anger (175) Surely, Vidyutprabha must have been loved by this girl, that is why she did not say a word to the damsel, who had been denouncing me in her presence, and she did not speak out a world "(176) Thereafter both the friends, whose arrival remained unnoticed by anyone, jumping out of the window went back to their abode (177)

Pavanāñjaya's heart was then absolutely calm, developed detachment and started thinking (178) The woman who is attracted towards another person, should be discarded like the river filled with crocodiles of evil intentions (179) The one who is filled with evil intentions, such a type of woman is like a huge forest and the people with wisdom should never patronise her (180) The one who is connected with the enemy, what is the use of serving such a king? Similarly by getting an unstable friend and the woman attracted towards someone else, who could live comfortably (181) The people with intelligence, getting humiliated, disown their close friends, relatives, sons and even the wives, but the petty people after drowning in the water of defeat, get destroyed there (182) The wise people keep themselves away from the physician who is addicted to drinking, the elephant without training, the one who is inimical without any reason, the wicked *dharma* practicing killings, conversation with fools, the country without any limits, the boy who is angry by nature and the king, and a person who is attracted towards

other's wives (183-184) Thus thinking, the night of Pavanāñjaya was spent and his love for the girl was also faded out In the meantime, the musical instruments were sounded at the dawn (185)

Then the eastern side was covered with redness of the dawn, and it appeared as if the flower dust issued by Pavanāñjaya had spread everywhere (186) The one who had become red because of the anger of the woman, and was the cause of the activities of the world, the sun rose with its unstable disc (187) Pavanāñjaya, then because of his indifference towards the woman, felt fatigued spoke to his friend Prahasita,(180) "O friend, in order to avail the touch of the air touching her body, it would not be proper for me to stay here Therefore, you listen and get up Let us move towards our city It would not be proper to delay here Caution the army by blowing the conches for departure (189-190)

With the blowing of the conches, like the disturbed ocean, the army marched on, since all the arrangements for departure had been made (191) Then the sound of the blowing of the trumpets, the moving of the chariots, horses, elephants, and foot soldiers, was heard by the girl (192) The girl was extremely upset with hearing of the sound of the departure as if some one has inserted a nail in her body with the striking of a *mudgara* causing injury to her (193) She started thinking, "It is a matter of immense pain, that the destiny, after giving me the treasure has snatched it back What shall I do? What would happen now?(194) I had aspired that I shall enjoy all the sports in the lap of this noble person All the aspirations of my unfortunate person have been turned otherwise. The entire situation has changed now (195) This inimical handmaid, had denounced him and it appears that her words have been carried to him somehow? Because of this he has become envious of me (196) Disgrace to the sinful woman devoid of farsight, speaking the harsh words, who had made my beloved to reach this situation (197) In case my father is in a position to get back my beloved, it would be the act of great welfare for me But would he be interested in making him return?(198) In case I am really disowned by my beloved, then I shall surely kill myself discarding the taking of food (199) Thus thinking, Añjanā got fainted and fell down on the ground like an uprooted creeper (200) Then, crying "What is this?" both the handmaids getting anxious made her regain consciousness by sprinkling water over her face (201) At that point of time her body became motionless and the eyes became stable The handmaids then with great efforts asked her the cause of her becoming unconscious, but she could not speak out due to shyness (202)

The warriors of the army of Sañjaya were also surprised with the

departure without any cause Getting anxious they started thinking, "How is it that this prince has become ready to depart, without his task having been established? Who has annoyed him? Or who had tendered him opposite advice?(203-204) All preparation of his marriage with the girl have been made, then why has he become disinterested?(205) Several of the people spoke amusingly, "Since he has conquered the wind with his force, therefore his name as Pavanāñjaya is quite purposeful "(206) Some people said, "Till now, he has not tasted the company of a woman, that is why he became ready to go leaving the girl (207) Had he got the taste of conjugal pleasures, then he would have been bound in her bondage like the wild elephant "(208) Thus Pavanāñjaya, standing among the hundreds of courtiers, who were talking among themselves, mounting over the fast moving vehicle, got ready to depart (209)

When the father of the girl came to know about the departure of the prince, he was upset, getting nervous and arrived there with all his relatives (210) Meeting Prahlāda, he spoke to the prince, "O noble prince, why have you taken the painful decision to depart? Who has spoken something to you? O noble prince, who does not like you? O wise person, no one talks here about anything which is against your liking (211-212) Even if there is some blemish, still you have to honour my words as well as the words of your father But this task is without blemish, then how could it be improper to perform it?(213) Therefore, O intelligent one, you better return, and fulfil the desires of both of us For persons like you should treat the command of your father as blissful "(214) Thus speaking, both the father and the father-in-law held the hands of Pavanāñjaya with affection lowering their heads in reverence (215) Then Pavanāñjaya who was unable to shatter the pride of both his father and father-in-law, returned, but in anger, he thought of ways and means to hurt the girl (216) He thought, "Now after marrying the girl, I shall tease her by not uniting with her, because after the marriage, she would not be able to derive any pleasure from another person "(217) Pavanāñjaya revealed his mind to his friend, who supported his idea and said, "I also intended to advise you accordingly, but you have yourself spoken in the same way according to your own intelligence" (218)

Learning about the return of her beloved the girl was immensely delighted and she felt thrilled (219) In due course of time the relatives of both the sides, performed the auspicious marriage of both of them, as a result of which all the desires of all the people were fulfilled (220) Though the hand of the girl was tender like the shoots of the *Aśoka* trees, but for a detached mind it proved to be hot like the fire chain (221) Over the

body of Añjanā, which could be compared to the lightning, Pavanāñjaya cast his glance but his gaze could not rest on her even for a moment (222) Pavanāñjaya was unable to translate the feelings of the girl into his mind, and realising this, the fire, was amused issuing sound like the fried paddy (223) Thus performing the marriage of both of them appropriately the relatives of both the sides fell delighted immensely (224) All the people were celebrating festivities in the forest, having enough of trees and creepers, laden with fruits and blossoming flowers (225) After extending mutual respect, and entering into conversation, appropriately, all the people, went back to their respective abodes At the time of departure the became emotional because of separation (226)

Svāmī Gautama, then said to Śrenika, "O king, the people who are ignorant of the *tattvas* cause pleasure or pain to others, but the basic reason for such pleasure or pain is the *karma* like the sun In other words when the *karmas* are favourable one gets pleasure, but when the *karmas* are unfavourable, one gets pain (227)

Here ends Parva 15 of the *Padma Purāna*, composed by Ravisenācārya, relating to the marriage of Añjanā-Sundarī (Verses 1-227, P T 4618)

Parva 16

Physical union between Añjanā and Pavanāñjaya

Pavanāñjaya then after his marriage with Añjanā, left her in such a way, that he never talked to her What to speak of talking, he never looked at her and in this way he caused the maximum pain to her Añjanā on the other hand felt extremely painful with the conduct of Pavanāñjaya, the cause of which was unknown to her (1) She could never sleep during night and her eyes always remained open Her breasts had become dirty due to the constant fall of her tears (2) She considered even the wind as pleasing because it had the name similar to her husband She always welcomed it and she always remained attentive in order to listen to the name of her husband (3) She had seen the unclear face of her husband at the time of her marriage, and she thought it always She became motionless in a moment and so was the case with her eyes (4) While conceiving of her husband in her heart, she intended to look at him even outwardly and for that purpose, she could wipe out her tears, cleaning the eyes, but when she could not find him outside, then she again felt painful (5) She had seen the beauty of her husband once only, therefore she could mentally draw his figure with great difficulty, but

even then her hand kept on shaking and the brush fell down on the ground (6) She had grown so weak that she could place one hand over the other with great difficulty All her limbs had grown so weak that the ornament had become loose and were falling down (7) Both her cheeks had been scorched because of her warm breathing She felt painful because of the fine cloth worn by her over her body (8) She denouncing herself remembered her parents again and again, and with her vacant mind she fainted in a moment (9) Because of the choking of her throat, she complained of destiny with the words spoken by her in pain She felt extremely painful (10) She felt even the cool rays of the moon as if emitting the heat, when she walked in the palace, she was fainted repeatedly (11) She used to say, "O lord your pleasant limbs are enshrined in my heart, then why are the creating so much of suffering?(12) O lord, I have committed no sin against you, then why are you getting so angry without any reason (13) O lord, I am devoted to you, therefore be pleased and delight me with an outward appearance I now fold my hands for you (14) Is the sky without the sun, the night without the moon and *vidyā* without the virtues are of not consequences, therefore, without you, I am also of no consequence (15) Thus she complaining her husband who was residing in her heart, reproached him kept on dropping the tears like the pearls (16) She felt painful even at the spot bed of flowers and took food with great difficulty because of the insistence of the preceptors (17) She always kept on wandering like the one placed over the potter's wheel, never applied oil to the hair or combed it, which had become extremely dry She had such locks of hair (18) Her body always felt suffering, therefore it appeared as if it was the form of *tejas* alone Because of the continuous dropping of the tears, it appeared as if she had been soaked with water Since her forehead always remained undecorated, it appeared like the sky Since she remained motionless, she appeared like the earth (19) Since she had waves in her heart, it appeared as if she had been created by the wind Because of her losing consciousness, she appeared like the earth or evil spirit (20)

She kept on lying on earth spreading all her limbs She had no strength left even to sit, when she was seated she was unable to get up In case she got up some how, she could not balance her body (21) She could walk placing the hands over the shoulders of the hand-maids Still while walking her hands fell from the shoulders of the handmaids, again and again She stumbled while walking over the floor of gems (22) She looked with great envy those damsels whose husbands praised them and she kept on staring at them (23) In this way Añjanā, who had been

discarded by her husband without any reason, was spending days like the years, with great difficulty (24) Her all the relatives finding her to have been placed in such a precarious situation were feeling uneasy and upset, always thinking, "What should be done?"(25) The people of the family thought always, "Has all this happened without any reason or is it due to the result of her past deeds (26) Or the son of the wind-god, had performed some misdeed and is now reaping its reward,(27) because of which he was unable to enjoy all the pleasures with the beautiful damsel currently (28) Listen, Añjanā, who never faced the least trouble in the house of her parents, the same is currently carrying the burden of grief (29) What can we, the unfortunate people do in this connection, we are not aware of In fact, it is all due to the *karmas*, and we are unable to do anything in this regard (30) It would be better in case the princess becomes the beloved of her husband, due to all the good deeds performed by us in earlier births (31) Or otherwise we people are left with no merit at all, because all of us are ourselves drowned in the ocean of grief of this girl.(32) When would that praiseworthy moment arrive, when her husband would pleasantly talk to her carrying her in his lap?(33)

In the mean time the immensely arrogant Varuna developed a controversy with Rāvana (34) Therefore Rāvana sent a messenger to Varuna The messenger who held the glory of Rāvana, his lord, said to Varuna,(35) "O Varuna, Rāvana the lord of Vidyādharas has spoken to you that either you should offer your salutation for him or get ready for a war "(36) Then Varuna, who had been firm by nature smilingly said to the messenger, "O messenger, who is Rāvana and what does he do?(37) I am not Indra, whose prowess has been denounced in the world, nor am I Vaiśrāvana or Sahasraraśmi, nor am I the king Marutva or Yama (38) He has become arrogant because of the gems he had plundered from the gods In case he comes with those gems even today, I shall deprive him of all the gems and removes his name from the world "(39) The messenger then left the place, saying, "Surely your death has come nearer and that is why you are talking like this " Reaching before Rāvana, he conveyed the entire news to him (40)

Then Rāvana, accompanied with the ocean of army, marched in anger and surrounded the city of Varuna, from all the sides (41) Then he suddenly took a vow that "I shall conquer Varuna without the help of the gems acquired from the gods, or I shall kill him (42) Rājīva, Pundrīka and other sons of Varuna felt extremely disturbed and learning about the arrival of the enemy army, they came out of the city (43) Thereafter fierce battle was fought between the forces of Rāvana and Varuna During the

battle, several of the weapons fell on earth getting shattered in the sky (44) The elephants fought with the elephants, the horses with horses, the chariots with chariots and the foot-soldiers with the foot soldiers At that point of time the warriors were shouting aloud They were chewing their lips and their eyes was becoming red in anger (45) The army of Varuna, which fought for a long time, and while using the weapons against the enemy was itself injured with the same, fled away at the force of the army of Rāvana (46) Then Varuna, who when enraged, was terrific like the fire of the dissolution and was marching with the cover of weapons, rushed towards the Rāksasa army (47) Then Rāvana was protected by his army using the shining weapons from the attack of Varuna whose force could be prevented with great difficulty (48) Thereafter, having been assured by Varuna, his sons, started fighting with great force and they killed several of the enemy warriors as well as the elephants (49) By the time the cruel Rāvana, whose mind was burning with pain, with curved eyebrows and was frowning, lifted up his bow, the hundred sons of Varuna, captured and bound Kharadūsana Though Kharadūsana had been fighting for a long time, still his mind was free from pain (50-51) Then Rāvana getting extremely upset in his mind, thought, "presently it would not be proper for me to keep on fighting (52) In case the terrific war continues, then there is every possibility of Kharadūsana being killed Therefore, working of peace would be quite appropriate "(53) Thus thinking, Rāvana, moved away from the forward positions and "this is correct as well, because for the large hearted people always keep in view they task to be performed and the one which should not be done "(54)

Therefore he summoned all his courtiers who were well-versed in rendering sane advice, with all types of warriors On their arrival he made the messengers to travel by circuitous route, carrying the written message over their heads (55-56) One of the messenger sent by Rāvana arrived before Prahlāda, who was appropriately welcomed, because of his devotion for the lord,(57) and asked him, "O gentleman, is Rāvana the lord of Vidyādhara all-right?" At this the messenger said, "He is quite well" After thus speaking, he handed over the letter of Rāvana quite gracefully to Prahlāda (58) Prahlāda then himself took the letter and placed it over his head and then gave it to someone who read it (59) The letter conveyed that the one whose army is halting near Alankarapura, is quite well He is son of Sanmati and is the moon for the sky like race of Rāksasas Such Rāvana, who is the lord of Vidyādharas, wished welfare of Prahlāda, who is the ruler of Adityanagar, well-versed in justice and

polity, is also well-versed in the movement of time and the country, who is quite loveable to us, and possesses good nature All the Vidyādhara kings whose hair is getting yellow with shine of the finger nails have already arrived here and offered their salutation but the evil-minded Varuna, living in Pātāla, having enough of prowess, is moving in the opposite direction and is opposing me Though he is surrounded by the Vidyādharas from all the sides, still he lives comfortably in the ocean Because of this special reason, there had been a terrific war with him His hundred sons have somehow captured Kharadūsana (60-66) In order to avoid his death in the battlefield, I have discarded my further intention for a war (67) Therefore in order to take revenge, you will have to arrive here, because the persons like you can never neglect the responsibility for the task to be performed (68) I shall now proceed further only after consultations with you and this is proper as well because the sun moves together with Aruna (69)

Prahlāda then communicated the contents of the letter to Pavananjaya and consulted with the best of courtiers and then thought of marching on (70) Finding that his father was about to depart, Pavanāñjaya, kneeling on the ground, and folding his hands offering his salutation to his father said,(71) "O lord, it would not be proper for you to proceed when I am there when the father embraces the son, the son has to repay for the same (72) In case I am unable to repay the kindness (of the father) then I would not be fit enough to be called as your son Therefore be pleased with me by allowing me to proceed on "(73) In reply to this, the father said, "You are still a child, you have not yet witnessed the troubles one has to face in the war, therefore, you remain here comfortably and let me go "(74) Thereafter, Pavanāñjaya, displaying his chest as vast as the Sumeru mountain before his father and spoke the enthusiastic words (75) He said, "O lord, the first symptom of my prowess is that I happen to be your son Otherwise is the spark of fire tested with the intention of reduce the universe to ashes (76) I shall be able even to defeat Indra, when you permit me pouring the rice over me with your command There is no doubt about it "(77) Thus speaking, Pavanāñjaya offered his salutation to his father Thereafter, he delightfully performed all the daily routines after taking bath and the food (78)

Then the old ladies of the race, blessed Pavanāñjaya who possessed immense glory gracefully performing the welfare ceremony Their eyes were filled with tears lest there by any obstruction in the performing of the welfare rites Then the parents, getting anxious to bless the prince, kissed his forehead, offered his salutation to the Siddha-Parameṣṭhin with

devotion and with the permission of all the relatives, felicitating the preceptors, talking with all the relatives with devotion and humility, wearing a serene smile over his face he started from his abode (79-81) As per his nature, he also raised his right foot initially His right arm was fluttering increasing his delight (82) He then sighted the pitchers filled with water and covered with the new shoots Starting from the palace, he suddenly sighted Añjanā (83) Añjanā was standing resting against the pillar of the wall with stream of tears flowing from her eyes She had placed her arms over her waist in order to support it, but because of weakness, the arm fell down repeatedly (84) Since she did not chew the betel, the redness of her lips had disappeared giving way to dryness It appeared as if she was the figure of a puppet carved over the pillar (85)

As a person's eyesight is squeezed by looking at the lightning, and keeps himself away from it, similarly Pavanāñjaya, diverting his gaze fallen over Añjanā, and spoke in anger (86) "O inauspicious one, you keep away from this place I am unable to gaze at you like a comet (87) In spite of your being a virtuous lady it is your stubbornness that you stand here even when I do not want you to be here You are shameless" (88) Hearing the words of Pavanāñjaya, which were quite harsh, still Añjanā, kept on listening to those words patiently, as a thirsty person drinks the water with emotion, fixing her eyes over the feet of her husband, spoke with folded hands, though while speaking she uttered the words delightfully,(89) but still she faultered, keeping quiet at intervals, or spoke something for something else (90) She said, "O lord, I have been disowned by you even while staying in this palace But I am still living close to you Deriving the satisfaction from this much, I have been keeping alive quite painfully (91) But, O lord when you are proceeding on a long journey, then, how could I who has always been living in pain, remain alive without the nectar of your sweet words (92) O lord, while moving on journey, you have spoken loving words even to the servants, then my mind is totally devoted towards you and I have always been feeling painful in separation from you Then leaving aside yourself, why have you not conveyed sweet words through someone else even (93-94) O lord, you have disowned me and because of that there is no other refuge for me in the world and the death is the only rescue "(95)

Sañjaya, thereafter with contempt, "You may die " On hearing these words, Añjanā, who had already been filled with grief fell down on the ground (96) On the other hand, the heartless Pavanāñjaya, enjoying all the prosperity, mounted over the best of the elephant, and marched on with the courtiers (97) On the first day he reached the lake Mānasarovara,

though the vehicles were not yet tired still he camped over the bank of the lake, with his army (98) While descending from the sky, the army of Pavanāñjaya, moving in various types of vehicles and equipped with various types of weapons appeared like the groups of gods descending on earth (99) The Vidyādharas who were filled with delight arranged for the bath for themselves besides attending to other jobs (100) Then with the help of *vidyā* a beautiful palace was built, with several apartments, having appropriate length, breadth and the height At the topmost storey of the palace, Pavanāñjaya, accompanied with his friend was seated over the best seat talking with his friend They talked about the war which increased their delight (101-102)

Pavanāñjaya was looking through the window, the trees standing at the bank of the lake, which were shaking with blow of the wind slowly (103) Several of the aquatic animals like tortoise, fish, and crocodiles besides the arrogant *makaras* were causing waves in the lake (104) The lake looked quite graceful with lotuses like the washed and spotless crystal stones, blue lotuses In the water of the lake the swans, ducks, skylarks, cranes and other birds were engaged in sports (105) The pleasant and loud chirping of the birds, the lake was stealing the ears and the minds of the people At the same time the humming sound of the black-wasps was also being heard (106) Pavanāñjaya, saw a female sheldrake bird, who was alone and upset She suffered from the fire of separation and was engaged in making several types of efforts She had fixed her eyes over the setting solar disc Again and again she dipped her hand in lotus leaves, fluttered her wings with force She sometime flew above and sometimes she came on the earth Looking at the tasteful water of the lotus stalks, she felt painful Finding her reflection in the water, mistaking it to be the he-sheldrake, she invited it and when it did not come, she felt grief striken Whatever voices were heard, she listened to them and mistaking that any one of them could be of her husband, she hovered over the same She had beautiful eyes, climbing over the trees on the bank of the lake, she stared on all the sides and when she did not find her mate, she used to come down on earth With the fluttering of her wings the dust of the lotus flowers was carried to a long distance The mind of Pavanāñjaya, looking at her was filled with compassion kept on looking at the bird (107-113) Observing the pain of the female sheldrake bird, he interpreted that the female bird was burning in the fire of separation in the absence of her mate (114) This is the same moon which is cool like the sandal But because of the absence of her mate, over the pleasant lake she is suffering like that of the forest fire (115) Even the

tender shoots serve as the swords for the women, separated from her husband The moon ray become the *vajra* and the heaven is turned into the hell (116)

While he was thus thinking, he was remained of her beloved Añjanā who, having been attracted towards her had observed all her limbs closely at the time of marriage (117) All her limbs appeared before the eyes of Pavanāñjaya and became the cause of pain for him He therefore felt injured and painful (118) He mentally thought, "Alas, it is quite painful that a wicked person like me, left my beloved, who would be suffering like this sheldrake bird (119) Though her handmaid had spoken the evil words, but I disowned her for the fault of others?(120) Disgrace to a foolish person like me who acted thoughtlessly and caused pain to the people without any reason (121) Surely the heart of a sinful person like me is made of *vajra*, that is why I could be inimical to my beloved for such a long time (122) Now what should I do? I have come out of my abode with the permission of my father, then how could I get back? It is surprising that I have been caught in a misfortune (123) In case I go to war, she would surely not remain alive and after her death, I would also not remain alive Therefore, there is no other pain beyond this (124) Even otherwise my friend is there who can solve the doubtful problem It is he who can take a discussion in the present set of circumstances (125) Therefore, I ask him who is well versed in all types of performance, because the act which is performed quite thoughtfully, makes a man comfortable "(126)

When Pavanāñjaya was thus thinking, then Prahasita observed that his friend had been feeling disturbed Then feeling painful for him, he himself asked him quite slowly (127) "O friend, you had come for the destruction of the enemy then why do you look so upset today?(128) O noble person, shedding away all the shyness, you quickly tell me the reason for the same Finding you so sad in this way, I feel disturbed "(129) Thereafter, Dhanañjaya who had been thrown away due to his impatience, at these words of his friend, spoke the words which he could utter with difficulty (130) He said, "Listen, O beautiful one, to whom shall I open my heart except you In fact all my secrets are well known to you (131) O friend, the words I am speaking to you are not be revealed to anyone else, because I feel ashamed with the same "(132) In reply to this Prahasita said, "You tell me frankly, because the words, spoken by you to me are like the drops of water falling over the burning iron "(133) Then Pavanāñjaya said, "Listen, O friend, I have never loved Añjanā till date and because of that my mind is feeling painful (134)

Though I have been very cruel and because of the cruelty, I had never talked to her, but in spite her living so close to me she has kept herself alive with tears flowing from her eyes (135) But on the day of my departure, her performance which had been observed my me, I believe, that having been separated from me, she would not remain alive (136) A stone hearted person like me, have humiliated her for twenty years without any fault on her part (137) I had observed her face at the time of my departure, which was deprived of beauty because of her separation from me (138) When I am reminded of her lotus like blue eyes, then my heart feels wounded with the arrows (139) Therefore, O noble person, you do something by which both of us could meet and the death is averted (140) The body of Prahasita became motionless for a moment, but his mind was moving in search of a solution, like swinging over a fast moving swing Then Prahasita said,(141) "Since you have come out with the permission of the preceptors, and intend to overpower the enemy, therefore, it would not be proper for you to return (142) Besides you never visited the preceptors with Añjanā, therefore to bring her at this time would be shameful (143) Therefore the best solution is that you secretly visit the place, you meet her and delight her with your talk (144) Your meeting with her would be the cause of her support Therefore assuring her for a long time, and cooking your mind, you return from there quite quickly (145) In this way you would be free from any anxiety from that side, and becoming more enthusiastic you can march on for the conquering of the enemy "(146) Pavanāñjaya said, "This all right " Then entrusting the care of the army to the commander named Mudgara, he hurriedly proceeded to Añjanā, carrying garlands, pastes and other fragrant materials, making Prahasita to lead him They flew in the sky on the pretext of performing adoration of Meru (147-148)

In the meantime the sun was set to enable both of them to have a comfortable union during the night Influenced with this compassion, the sun was set (149) Thereafter with the passing of the evening, which took away the light completely, the darkness was spread everywhere and all the things could be known with the touch of fingers alone (150) Reaching the abode of Añjanā, Pavanāñjaya stayed in the outer verandah and Prahasita himself went to her (151) Suddenly finding him in the dim light of the lamp, Añjanā shouted, "who is there?" and she was frightened (152) She woke up her handmaid Vasantamālā close to her and the clever maid on waking up removed her fear (153) Calling his name as Prahasita, he offered his salutation to her and broke the news about the arrival of Pavanāñjaya (154) Learning about the arrival of the lord of her life, like

a dream, she spoke with humility the words choked in emotions (155) "O Prahasita, why do you laugh at an unfortunate person like me? Who has been deserted by her husband? I am becoming the butt of the world because of my own misdeeds (156) Who has not humiliated me saying, "She has been left by her husband, discarded by her husband" a woman in distress like me?(157) Especially you, possessing the evil mind, incited the lord of my life and have made me to face such a painful situation (158) Otherwise, O noble person, why should you be blamed in this regard, because the people influenced with their good or bad deeds, have to face the pleasure or pain in the world "(159) In this way Prahasita from whose eyes the stream of tears were falling and who was denouncing himself, offered his salutation again and spoke with his mind filled with grief (160) He said, "O Kalyānī, don't speak like that Whatever sin has been committed by an evil person like me, you kindly forgive me for the same (161) Presently all your sins have surely been disappeared, because your beloved, with his heart-infested with love has presently arrived here (162) When he is happy then what else would not become comfortable for you? You tell me, when the night has a union with the moon, it looks most beautiful "(163)

Thereafter Añjanā Sundarī kept quiet for a moment Thereafter she spoke the words through her handmaid Whatever the handmaid spoke, they were the reflection of the mind of Añjanā (164) She said, "O noble person, as it is impossible to rain without the water, similarly his arrival here is also impossible Or otherwise some noble deed of mine has arisen as a result of which it has been possible for you to speak whatever has been spoken by you (165) In case the lord of my life has arrived, then I welcome him The tree of my earlier deeds has blossomed today "(166) Thus with her eyes filled with tears, Añjanā Sundarī spoke like this, that "like her maid servant, the compassion has dragged her beloved here (167) At that point of time Añjanā was seated over the bed As soon as she saw the delightful lord of the life, approaching her, then she tried to get up Her eyes looked beautiful like the frightened doe She was repeated placing her hands over her knees again and again in order to get up, but they slipped below because of her weakness Her thighs were twisted and her entire body was shaking (168-169) Observing this Pavanāñjaya spoke the nectar like words, "O goddess, take it Why do you take the trouble for all this?"(170) In spite of these words Añjanā somehow got up and with folded hands, she made Pavanāñjaya to sit over bed (171) The hand of Añjanā was filled with perspiration and the her hair stood at end It appeared as if the love with the touch of the hand of her husband, served as having been watered with nectar, which started

sprouting (172) Then Vasantamālā, offering her salutation to Pavanāñjaya, talked to him respectfully Thereafter she was seated in another beautiful room with Prahasita (173)

Since Pavanāñjaya was feeling shameful because of the humiliation caused by him to Añjanā, therefore he could not properly enquire about her welfare (174) Then feeling extremely shy, he said, "I beg forgiveness for the humiliation caused by me to you, under the influence of *karmas* " The mind of Pavanāñjaya was getting anxious while speaking these words.(175) This was the first opportunity for Añjanā to talk with her husband and as such out of shyness she had lowered her head while talking. Her body was motionless and as such she replied quite slowly (176) She said, "O lord, presently you are extending your rare love for me for which I had never had any hope Therefore it should be taken for granted that you had never shown any disrespect to me (177) I have been, till now, leading the life in your memory alone Therefore the humiliation caused by you to me is a cause of great delight for me "(178) When Añjanā was so speaking, Pavanāñjaya, raised her head placing his finger over her cheek and looking at her, he said,(179) "O goddess, forget all my sins, and for this, I offer my salutation at your feet, be immensely pleased (180) Thus speaking, Pavanāñjaya placed his head over the feet of Añjanā, who at once raised it up with her lotus like hands (181) But Pavanāñjaya remained in that position and said, "O beloved, unless you speak that you are happy, I shall not raise my head (182) Then when Añjanā said, "I have forgiven you", Pavanāñjaya at once got up and embraced Añjanā At that point of time both his eyes were closed with pleasure (183) The embraced Añjanā was so absorbed in the body of her husband and in order to avoid separation again, she wanted to get absorbed in his body (184) After releasing Añjanā from his embrace, then he kept on staring at her with his unmoving eyes (185) Then overpowered with passion he kissed the feet, hands, navel, breasts, chin, cheeks, and forehead of Añjanā (186) Not once, but he kissed these spots again and again holding her with the perspiring hands This is correct also because the kissing of the face is such an act in which the beloveds have to indulge again and again being the service in emergency (187) Then he sucked the lips of Añjanā which had the lustre of the tender petals of lotus flowers (188) Then Pavanāñjaya became anxious to unfasten the knot of the navel, but though, Añjanā intended to prevent him from doing so, but her hand was so badly shaking that she was unable to prevent him from doing so (189) Then looking at the unrobed buttocks of Añjanā, the heart of Pavanāñjaya became unstable with passion (190)

Then Pavanāñjaya, whose soul became helpless due to an invisible force, held Añjanā, who was as soft as the lotus, quite tightly (191) Thereafter at the dictates of cleverness, the command of passions, at the advice of the increased love, the love sport of the couple went on increasing The feelings of the minds of both of them of that time are beyond expression (192-193) The pitcher like breasts of Añjanā Sundarī, which were being rubbed by Pavanāñjaya, who appeared like having been mounted over the intoxicated elephants of the god of love using the words,(194) "stop, leave and catch hold", and several others, the love sport which was filled with passions, appeared like a great war (195) While her lips were being sucked, she expressed slightly painful waving her hands which appeared like he shaking of the leaves of the creeper (196) Pavanāñjaya had scratched the buttocks of Añjanā, which appeared like the emerging of rubies from the land of emeralds.(197) Pavanāñjaya never felt satisfied by looking at the thighs of Añjanā He had been fixing his eyes over them (198) The bangles worn by her issued the sweet dangling sound like the humming sound of the black-wasps (199) The eyes, eyeballs, and the side glances of Añjanā, resembled the lustre of blue lotus flowers (200) After the union, the drops of sweats appearing over the face of Añjanā appeared like the spotless gems (201) Because of the biting, the lower lip had become red and with that she appeared like forest of flowering *palāsa* tree (202) After having been enjoyed by her husband, the body of Añjanā, achieved beautiful lustre like the mountain embraced by the clouds (203) Then the couple, whose all the desires had been filled, feeling fatigued, became desirous of having a sleep (204) But the minds of both of them were engaged in assessing the qualities of each other, therefore the sleep becoming envious had fled away somewhere in anger (205) Then both Añjanā and Pavanāñjaya were overpowered with sleep, when Añjanā had placed her head over the shoulder of her husband, who had embraced each other with both the arms which had been tightened with love, whose faces were issuing the fragrant air from the lotus like mouths, where the huge breasts had become circular having been pressed with the vast chest, when one thigh of the woman was caught up with both the thighs of the man, and several pillows had been placed at the desired spots, in such condition the Nāga-princes like the divine couples, both Añjanā and Pavanāñjaya were overpowered by sleep At that point of time, the bodies of both of them, were drowned in the ocean of pleasure and became motionless (206-209)

Then when the dawn was about to break, Añjanā got up and sitting besides her husband and started serving him (210) Finding the fragrance

of conjugal pleasures on her body, she felt shy but since her desire had been fulfilled after a long time, she was delighted as well (211) In the way, those who were afraid of looking at each other such a couple, secretly enjoying the company of each other, it appeared as if several nights had passed (212) Behaving like the god Dumduha, the organs of both of them, getting free from other engagements, felt attracted towards each other (213)

Then Prahasita, who had forgotten the command of the master, because of the burden of his pleasure, considering the friend as arrogant one, but still keeping his welfare in mind, calling Pavanāñjaya, after the arrival of Vasantamālā entered the palace, slowly spoke (214-215) "O beautiful one, better get up, why are you sleeping? It appears that because of the fading out of the glory of your face, the moon has become lustreless "(216) On hearing the words of his friend Pavanāñjaya got up At that point of time, his body was feeling fatigued His eyes were red since he could not enjoy the full sleep He was yawning (217) With his closed eye he scratched his ear with his four finger of the left hand Then he stretched his with the force right arm, after folding it, which issued cracking sound (218) Then, he looking at the face of his beloved, whose eyes were cleansed due to shyness, he said, "come on my friend " Then he got up from the bed (219) Prahasita then enquired of him, "Did you spend the night comfortably?" In reply to this Pavanāñjaya also asked him, "Did you also spend your night comfortably?" After this conversation, Prahasita, who was well-versed in the scripture and polity took his seat over the throne of pleasure as indicated by Añjanā and said, "O friend, get up, let us go now Much of time has been spent in honouring your beloved (220-222) We should move immediately, till some one comes to know about our arrival, otherwise it would be shameful (223) Your commander Rathanupuraka and the king Kainnaragita who is anxious to meet the master, are waiting for you (224) Rāvana, on the other hand, filled with respect constantly enquires about your whereabouts?(225) I have arranged for your departure, therefore, the meeting with the beloved should be finished (226) You must obey the command of your father and the master Rāvana After your return you should continue to shower your grace on your beloved "(227) In reply to this, Pavanāñjaya said, "O friend, I shall act accordingly You have rightly spoken " Thus speaking, he performed all activities relating to his body (228) Then he embraced his beloved in privacy, kissed her fluttering lips and said, "O goddess, don't be worried, I am going no doubt, but shall return shortly after obeying the command of the master You remain

here comfortably " Pavanāñjaya had spoken these words ın a sweet voıce (229-230) Añjanā, who was feelıng panıcky because of separatıon, and whose eyes were fıxed over the face of her beloved, spoke wıth folded hands, "O lord, I had a unıon wıth you soon after the perıod, therefore, ın case I conceıve, then I shall earn blemısh ın your absence (231-232) Therefore you leave the place after ınformıng the preceptors about the possıbılıty of pregnancy Farsıghtedness ıs the cause of the welfare of the people "(233) At these words of Añjanā, Pavanāñjaya saıd, "I had left thıs place wıthout you, meetıng the preceptors and all would not be proper Therefore to go and meet them to convey thıs news to them would be shameful The people would laugh at me takıng my performance to be astonıshıng (234-235) Therefore, by the tıme your pregnancy becomes apparent, I shall return by then Don't be worrıed (236) O gentle prıncess, ın order to remove any doubt you receıve thıs wrıstlet whıch has been ınscrıbed wıth my name whıch would keep you ın ease "(237) Thus speakıng, he handed over the wrıstlet to her and reassurıng her agaın and agaın, and ınstructıng Vasantamālā to serve her properly, Pavanāñjaya got up from the bed At that poınt of tıme the bed was unmade, lıttered wıth broken garlands, beads, over whıch the blackwasps were gettıng attracted because of the fragrant flower dust spread over there The bedsheet spread over ıt was flowıng, whıch appeared lıke the ısland of mılk ın the ocean of mılk Pavanāñjaya got up no doubt, but hıs mınd was absorbed ın hıs beloved (238-240) Añjanā had concentrated her tears ın the eyes alone, lest wıth theır fallıng on the ground could mean an evıl omen, or obstructıon ın welfare of her husband Because of that she was unable to look at her husband whıle departıng In spıte of that Pavanāñjaya flew ın the sky wıth hıs frıend (241)

Svāmī Gautama saıd to the kıng Śrenıka, "Sometımes, the people, because of the rıse of theır noble deeds, earned by them earlıer, they achıeve the desıred goal and pleasure whıle sometıme wıth the rıse of the evıl deeds, they achıeve paın because ın thıs world the thıngs do not remaın the same always (242) But because of the ınfluence of *dharma*, the people enjoyıng pleasures from bırth to the end and also ın the *Paraloka* or the other world after theır death Therefore O grateful people, you should serve Jınendra's *dharma* whıch ıs lıke the sun and bestows ımmense pleasure (243)

Here ends Parva 16 of the *Padma Purāna* composed by Ravısenācārya, relatıng to the physıcal unıon between Añjanā and Pavanāñjaya
(Verses 1-243, P T 4861)

Parva 17
Birth of Hanumān

In due course of time, in the body of Añjanā, the daughter of Mahendra, the symptoms of pregnancy started appearing (1) Her lustre became white, which was achieved by the entry of Hanumān in her womb Her slow walking like the moving of an intoxicated elephant, became slower (2) The breasts the tips of which had been blackened, were fully developed and because of her laziness, she instead of speaking essentially, indicated things with the moving of her eyebrows (3) With the appearing of these symptoms, her mother-in-law was filled with jealousy and she said, "who has behaved like this with you?"(4) In reply to this, Añjanā, offering her salutation with folded hands, narrated the entire earlier story to her Though Pavanāñjaya had asked her not to reveal the entire earlier story to anyone, but she, finding no other way, in compulsion, shedding away all the hesitation, revealed the facts to her (5) Ketumatī was thus annoyed and cruelly speaking stone like harsh words to her When Ketumatī was speaking such harsh words to Añjanā, it appeared as if she was belabouring her with sticks (6) She said, "O sinful woman, the one who did not like to see your face because of your blemish, did not want to hear your voice, that immensely valorous Pavanāñjaya had left the place with the permission of his relatives O shameless woman, then how could he have a physical union with you?(7-8) Disgrace to the sinful woman like you, who has brought blemish to my son who is illustrious like the moonrays Your this action is deplorable in both the worlds, shame to you (9) It appears that your handmaid Vasantamālā has rendered you the best advice This is correct also, because, what else can the servants of the whores and evil women, do, except this?"(10) At that point of time, though Añjanā produced the wristlet presented to her by Pavanāñjaya, but the wicked mind of Ketumatī did not believe her What to speak of believing, she speaking harsh words was further enraged (11) Then shall called for a servant named Krūra, who on his arrival, offered his salutation to her Then Ketumatī, whose eyes were getting red in anger, spoke to the servant, "O Krūra, you take Añjanā, with her handmaid Vasantamālā at once and leave them near the city of the king Mahendra and return without delay (12-13)

Krūra, who was always ready to obey the command, listening to the words of Ketumatī, made Añjanā and Vasantamālā to mount over the chariot moved on to the city of the king Mahendra At that point of time

the body of Añjanā was shaking badly because of terror She appeared like the shelterless creeper which had been fallen because of the wind storm She was thinking of the misfortune, which, she was likely to face in future It appeared as if her heart had, melted away with the fire of her pain She was mentally denouncing the evil deeds which had arisen again She was speechless because of fear She was looking at Vasantamālā, her handmaid The stream of tears were flowing through her breasts like a crystal stick (14-18)

In the evening, by the end of the day Krūra reached the outskirts of the city of Mahendra Reaching there he offered his salutation to Añjanā Sundarī and spoke to her the sweet words (19) He said, "O goddess, I have performed this troublesome task, under the command of the mistress Therefore, you kindly don't be unhappy with me "(20) Thus speaking he made both Añjanā and her handmaid to alight from the vehicle and returned at once, informing his mistress accordingly that her command had been obeyed (21) Then the sun looking at Añjanā, the bet of the damsels, apparently feeling grieved because of which the solar disc had faded out, was set (22) The western side became red and it appeared as if Añjanā Sundarī, because of her constant weeping was looking at the sun to justify the redness in her eyes Because of that the western direction had became red (23) In due course of time the directions made the sky dark It appeared as if moved with the pain of Añjanā, they had emitted excess of mist, because of which the sky became dark (24) The birds, which assembled in their nests started crying excessively because of unrest It appeared as if they were crying with the misfortune of Añjanā (25) At that point of time Añjanā altogether forgot of the pain caused by the hunger and thirst, and started entering the ocean of disgrace and ill talk (26) Having been terrified she did not cry aloud, but she kept on lamenting with the flowing of tears over her face Her handmaid then made a seat of the tender tree leaves over which she was seated (27) During the night Añjanā did not sleep It appeared as if the sleep did not approach Añjanā, getting terrified of the heat emerging out of the continuous flow of tears from her eyes (28) The handmaid removed the fatigue of Añjanā with the pressing of her body and assured her continuously Therefore Añjanā spent the night with great difficulty which was like a year (29)

At the dawn, Añjanā left the bed the leaves of which had faded out due to her hot breath Thereafter she reached at the palace gate of his father The favourable handmaid who always followed her like the shadow, was with her and the people were looking at them

mercifully (30-31) The face of Añjanā had undergone a change, because of the grief she was facing and the gatekeepers could not recognize her The gatekeeper therefore stopped her at the gate She therefore kept on standing there (32) Thereafter the handmaid narrated the entire story to the gatekeeper, then the gatekeeper named Silakapat, entrusting the duty of the watch and ward of the gate to someone else, went inside and offering his salutation to the king touching the earth, started narrating the news of his daughter in a lonely place (33-34) Then the king Mahendra asked him sitting closeby to allow the daughter to enter the city with great poup and show (35) The king again said that the entire city should be decorated and the army should also be deployed I shall myself arrange for the entry of my daughter (36) Thereafter the gatekeeper spoke about the conduct of the son (Pavanāñjaya) placing the hand over his mouth, whatever had been heard by him (37)

Then the father learning of the shameful performance of his daughter, got enraged and told his son named Prasannakīrti (38) you better drive out that sinful woman from this city Learning about her performance, it appears, as if my ears have been struck with *vajra* (39) Thereafter the courtier named Mahotsaha, who was quite dear to the king, spoke to him, "O lord, it would not be proper for us to behave with her like this (40) In case the words spoken by Vasantamālā at the gate are true, then it would not be proper to hate her without any reason (41) Ketumatī, her mother-in-law is quite cruel and is influenced with the hear-say and is a thoughtless woman She has discarded her without any reason (42) The way, in which, the daughter having an auspicious character, has been deserted by her mother-in-law, in case you also humiliate her similarly, disowning her, then where shall she take refuge?(43) As a doe terrified from a tiger moves to some great forest, similarly, this noble hearted Añjanā, getting terrified from the mother-in-law had arrived to take refuge with you like the great forest like you (44) The girl is suffering from the heat of sunrays and taking you to be the great tree has arrived here (45) The poor girl is the like Laksmī, having fallen from the heaven and is getting upset and you are shaking getting afraid of the heat of the ill talk (46) She has felt shameful because of her stopping of the gatekeeper at the gate Because of the shame, she has covered her entire body with the cloth (47) The one who enjoying the love and tender care of her father, the same Añjanā has been stopped by the gatekeeper at the gate O king, the gatekeeper has broken the news to you (48) Therefore, be merciful on her She is innocent Therefore you better, let her in Ketumatī is indeed wicked Who does not know about

her?"(49) As the drops of water-fall over the lotus leaves, similarly the words of the courtier Mahotsaha, could not cut much ice with the king,(50) who said, "possibly the handmaid had spoken all that out of her love for Añjanā Then how could it be decided?(51) Therefore she is of doubtful conduct and should be driven out by the city (52) Who does not like the innocent, docile, beautiful girl with the best performance? But she has been deprived of all the virtues (53) The people with great patience, having spotless character, are quite auspicious, who have not accepted the women, who are the cause of all the ills (54) One gets the same reward by accepting the women In case a woman is involved in a controversy, then she tries to enter into the earth (55) What to speak of the people, whose hearts could be convinced with great difficulty, but presently, my own mind has become doubtful about her (56) She was envied by her husband who did not want to look at her I heard about it several times Therefore it is certain that she has not conceived of her husband (57) Under these conditions, in case some one else also provides shelter to her, then I shall surely kill him This is my firm resolve "(58) The king getting thus enraged, without the knowledge of anyone else, had Añjanā and her maid driven out the gate No one came to know about it At that point of time the mind of Añjanā was filled with grief (59) All the relatives she visited in the hope of getting shelter, she found the doors closed because of the order of the king (60) This is correct also, that when the father himself humiliates in anger, then how could one depend on others who have to act as per his desire? What could be expected out of them?(61) In this way she was driven out from every place, she visited and as such Añjanā became disgusted Her body became wet with tears Then her handmaid said, "O mother, the entire world has turned against us because of the rise of our sins, and become stone hearted (62-63) Therefore, let us go to the same forest, whatever has to happen, shall happen there It is better to meet with an end in preference to this disgrace and sufferings "(64) Thus speaking, Añjanā with her handmaid entered the same forest, in which they were left by the servant of Ketumatī As a doe flees, getting terrified from the lion, and after some time reaches the same forest, similarly Añjanā also arrived in the forest again (65) Suffering from grief, when Añjanā felt fatigued because of the wind and heat, then she seated in the forest and started lamenting (66) "Alas, I am extremely unfortunate, the destiny which is inimical to me without any reason, has completely destroyed me This is quite painful with whom should I take refuge?"(67) After crossing the ocean of misfortune, my master was somehow pleased with me but influenced

with some evil deeds, he went somewhere else (68) The women who are troubled by the mothers-in-law, take refuge with the parents and keep on living there But unfortunately I have been driven out of that house as well (69) My mother has also not come to my rescue This is correct also, because the ladies of the high families move according to the wishes of their husbands (70) O lord, you had told me that "I shall return before the appearing of my pregnancy Why have you not remembered those words? You had been quite compassionate (71) O my mother-in-law, was it proper on your part to drive me out without any test? There are many ways to test those, whose conduct is doubtful (72) O father, you have brought me up in your lap since my childhood and you have brought me quite lovingly, then where lies the wisdom to discard me without testing at all (73) O mother, why did you not speak a noble word in this connection? Why did you disown your charming love for me?(74) O brother, I am your only sister in distress born out of the womb of the same mother, why did you not make any effort to protect me? You are indeed a stone hearted one (75) When this is condition of you people, who are the foremost of my relatives, then what could the poor other relatives do?(76) Or even otherwise none of you are at fault? With the reason of the merits coming to an end, the tree of my sins has blossomed, then I have to serve it out of compulsion (77) Listening to the lamenting of Añjanā, her maid Vasantamālā also started lamenting like her mistress (78) Añjanā was lamenting pitiably crying aloud, hearing which the herds of deer also started shedding tears (79) Because of crying for a long time, the eyes of Añjanā had become red and then Vasantamālā embracing her with both her arms, said, "O mistress, it is useless to cry We shall have to face the reward of our earlier deeds closing our eyes (80-81) O goddess, the *karmas* are present in front, at the back and all the sides of the people, therefore there is no reason for grief (82) Even the gods on whose bodies, the eyes of several of the *apsarās* remain fixed have to face miseries at the end of their merits (83) The people think otherwise and also reap the reward otherwise In fact the destiny is the great preceptor who keeps an eye over the activities of all (84) The destiny, sometimes destroys the beneficial thing already achieved, in a moment and sometimes it places such a thing before us which we never think of (85)

"The directions of *karmas* are quite surprising Who would be able to assesses them completely? Therefore don't cause pain to your pregnancy by grieving (86) O goddess pressing the lower teeth with the upper ones, becoming stone hearted, bear the effects of the *karmas* which can not be averted and are self earned (87) In fact you are spotless, therefore for me

to tender advice to you is like denouncing you You yourself tell me, what is unknown to you?"(88) Thus speaking, the handmaid who was well-versed in tendering advice, wiped out the tears of Añjanā with her shaking hands (89) Then she said, "O goddess, there is no place for shelter here Therefore get up Let us go to that mountain (90) For the benefit of the pregnancy, we shall stay in a cave which is inaccessible for the wicked wild animals "(91)

Accepting the advice of the handmaid, they walked on foot, because due to pregnancy, they were unable to fly in the sky (92) Walking at the foot of the hill, they reached the land named Matangamalini which was infested with wild animals and their sounds were terrifying There were huge trees which had obstructed the sunshine There were several small hillocks trees Because of the sharp thorns of *kuśa*-grass, it was difficult to walk there The place was infested with wild animals and what to speak of reaching their bodily, it was even difficult to reach there mentally Añjanā was walking step by step with great difficulty (93-95) Though her maid could fly in the air, but caught in the love of her mistress, she was with her on foot like the shadow (96) Observing the horrible and thick forest, the entire body of Añjanā was shaken She was immensely panic stricken (97) Then Vasantamālā finding Añjanā bewildered, holding her hand spoke with great respect, "O mistress, don't be afraid You come here (98) Añjanā in order to get some support was walking placing her hand over the shoulders of Vasantamālā but her hand was slipping and falling down While walking when the tip of the *kuśa*-grass pierced into the foot of Añjanā, then the poor fellow stood there closing her eyes (99) The place from where she lifted her foot, then burdened with grief, she placed it there itself while crying She could manage her body with great difficulty (100) She could cross the springs flowing with force with great difficulty She was again and again reminded of her heartless relatives (101) Sometimes she denounced herself sometime she found fault with her destiny again and again The creepers were entangled over her body It appeared as if these creepers moved with compassion were embracing her (102) Her eyes were unstable like the frightened doe She was perspiring because of fatigue Her costumes were caught up in the thorny trees and she kept on standing there to get them released (103) Her feet had become red with the flowing of the blood and appeared to have been decorated with the red paste Her complexion had turned dark because of her burning in grief (104) Even the moving of the leaves frightened her, and her body was shaken Getting frightened her thighs got tightened and because of the grief it was difficult to lift them (105)

Her handmaid who always spoke sweet words, made her sit again and again to take rest In this way Añjanā, having been overpowered with grief slowly reached near the mountain (106) While reaching there, she was so much fatigued that it was difficult for her to control herself The tears started flowing from her eyes and because of immense grief, disregarding the words of her handmaid, she sat there (107) She said, "Now I am unable to walk even a foot Therefore, let me stay here Even if the death comes here, it would be better "(108)

Then her clever handmaid, speaking loving words appealing to the heart, re-assured her and after allowing her to rest for a while, said,(109) "O goddess, look here, there is a beautiful cave nearby Be pleased Both of us will stay in that cave comfortably (110) Several cruel animals are roaming here You have also to protect your pregnancy, therefore, O mistress, don't commit a mistake "(111) At thee words of the handmaid, Añjanā, who was overpowered with grief, at the insistence of Vasantamālā and because of the danger in the forest, got up to proceed further (112) At that point of time both the women kept on facing troubles in the forest, but did not go to Pavanāñjaya This could be due to their greatness, or the observe of the command from Pavanāñjaya or due to shyness (113) Then the handmaid Vasantamālā, helping her with her hand, somehow made her to traverse the uneven ground, took Añjanā at the mouth of the cave (114) Both of them were dead tired for walking over the uneven stones They were afraid to suddenly enter the cave Therefore they stopped at the entrance for a moment (115) After resting for a long time, they slowly cast their glance at the cave Their gaze looked like the garland of the faded red, blue and white lotus flowers (116)

They found there a great sage possessing the *carana-siddhi* seated over an auspicious and spotless clean crystal stone in *paryankāsana* (117) He had concentrated his vision over the tip of his nose Though his body was quite weak, he was seated positioned in an erect posture He was unable to move like the tree trunk (118) He had placed the right hand over the left palm, in the *uttāna* position He himself was motionless, and his mind was as deep as the ocean (119) He was meditating upon the true form of the mother as per the provisions of Jaina-āgamas He was spotless like the sky (120) By looking at him, one mistook him to be a mountain peak He possessed immense patience, and in spite of being beautiful, his body was issuing lustre After looking at him for a long time, both of them realised him to be the best and the great sage (121)

Therefore, both of them who had served the sages, many times

earlier, both the damsels delightfully, went closer to the sage forgetting all their miseries in a moment (122) They emotionally circumambulated him thrice, offered their salutation to him with folded hands and their eyes blossomed having found a great sage like a close relative (123) Soon after their arrival, the great sage ended his meditation of his own accord This is correct also because the activities of the divine people suit to the occasions (124) Then both of them, with folded hands and fixing their tearless eyes over the feet of the great sage, spoke to him, "O lord, you possess noble intentions and best of activities, are you keeping well? Because this body is the source of all the activities (125-126) O ocean of virtues, your *tapas* is on the increase, therefore you have overpowered your organs of senses, your living here is without proposition, and immensely compassionate (127) O lord, we are enquiring about our welfare, because this is by the tradition and we are asking you, keeping this in mind, otherwise how could a person like you be without welfare or are the ocean of welfare (128) The people who take refuge with the people like you are bestowed with welfare But what could be said about the good or evil thing in relation to you?"(129) Thus speaking, both of them kept quiet At that point of time, their bodies were bending with humility When the sage looked at them they were freed from all types of danger (130)

Then the great sage, raising his right hand, spoke nectar like words, which were peaceful and deep He said, "O Kalyānī, because of the influence of *karmas* I am totally well O girl, surely this all due to the efforts of one's own *karmas* (131-132) Look at the sport of the *karmas* that the innocent daughter of the king Mahendra, has been exiled by her brothers and has been humiliated by them"(133) Then offering her salutation with great respect to the great sage, Vasantamālā, then said to him with her mind filled with anxiety She was bent upon doing good to her mistress and she was adoring at the feet of the great sage, with the lustre of her eyes (134-135) She said, "O lord, I am going to make a request to you Kindly give me the reply because the activities of the noble people like you are meant for the welfare of others (136) For what reason, the husband of Añjanā remained disinterested in her and for what reason was he again attracted towards her? For what reason, Añjanā has to suffer all the miseries in the forest? Which one of the unfortunate *jīva* has entered her womb, who has made her to suffer the danger of life instead of enjoying all the pleasures" (137-138) Then the sage Amitagati, who possessed all the knowledge of *mati*, *śruti* and *avadhi* started narrating the past time story of Añjanā (139) He said, "O daughter, you

listen to me the reason for which Añjanā had to face the misfortune, because of the rise of her earlier sins (140)

"In the Bhārata-ksetra of this Jambūdvīpa, in the city of Mandāra, there lived a noble householder by the name of Priyanandī (141) Jaya was the name of his wife From the womb of that wife, Priyanandī a son named Damayanta was born who was immensely virtuous, and possessed the ornaments of the noble virtues (142) Then at the time of the spring reason, the great spring festival was celebrated in which the citizens of the place, participated in the festival Damayanta also celebrated the festival in an orchard, which was as beautiful as the Nandanavana, with his friends quite delightfully At that point of time his body was decorated with the fragrant white paste The *kundalas* and other ornaments were adding to his beauty (143-144)

Damayanta, while so engaged in sports, found in a nearby garden Digambara ascetics, who was engaged in meditation (145) On spotting them, as a shining ray emerges from the sun, similarly, detracting himself from the company of his friends, the immensely illumining Damayanta, reached before them The group of sages was motionless like the Meru mountain (146) Then Damayanta offered salutation to the sage, adoring them and heard appropriately the discourse on *dharma* and influenced with the *Samyagdarśana*, he took some vows (147) In earlier times, he had served food to some of the ascetics after the completion of their *vratas*, as a result of which, he became a god in the heaven (148) But then because of the merits earned by him in his earlier life he started enjoying the best of the pleasures He was always adorned with the garland of blue lotus flowers and was looked at by hundreds of damsels (149) Falling from there, he was reborn in the Mrganka city from the king Haricandra and his queen Priyangulaksmī and was known by the name of Simhacandra, well-versed in all the arts and having all the virtues (150-151) In that birth also, because of the grace of the ascetics, discarded all the pleasures as a result of which, he, after his death achieved heaven (152) There he was like the sun blossoming the lotus like faces of the damsels and he enjoyed all pleasures which could be had with the mere desire (153) After falling from there, he was reborn in the Bhārata-ksetra over the Vijayārdha mountain in the city of Aruna He was the son of the king Sukantha and the queen Kanakodarī and his name was Simhavāhana This Simhavāhana attracted the minds of all the people because of his virtues.(154-155) He enjoyed the embraces of the damsels who stole the beauty of the *apsarās* Simhavāhana then enjoyed all the god like pleasures (156) Sometime in the *tīrtha* of Lord Vimalanātha, he achieved

enlightenment, therefore he entrusting his kingdom to his son Meghavāhana, became detached from the world He was filled with great excitement and has well-realised the perishable nature of the world Simhavāhana therefore became the disciple of the sage Laksmītilaka and received *dīksā* from him (157-158) He influenced his soul, by well performing the best *vratas* as ordained by lord Jinendra, and by engaging himself in deep meditation (159) Leaving aside the care of the body, he performed such a difficult *tapas* which is beyond the thinking of the cowardly people He always patronised *paramārtha* which emerged out following the doctrine of *triratnas* (160) With a peaceful mind, he tolerated and overcame the enemies like *prasisaha* and others (161) By about the end of his life, he was absorbed in the spotless meditation and after piercing through the astrological disc, became a high ranking god in the *Lantava* heaven (162) Here he reached the highest position and kept on enjoying desired pleasures, which were beyond the thinking of people with false appearances (163) While enjoying the high position and the best of pleasures, the *jīva* of this god after falling from the *Lantava* heaven, with the influence of the other merits has entered the womb of Añjanā (164) Therefore the conception of your mistress, has been described by me Now, O Vasantamālā, with noble intentions, I shall now speak out the cause of Añjanā's separation from her husband Therefore, you listen to me (165)

When Añjanā was in the form of Kanakodarī, then she had a co-wife named Laksmī, whose soul had been purified by *Samyagdarśana* and she always engaged herself in the adoration of the sages (166) In a portion of her abode she had established the image of Jina and she used to adore it with devotion, offering prayer to the same (167) Kanakodarī was the chief queen, therefore, she out of arrogance, expressed great displeasure against her co-wife Not only this, she got the image of Jina thrown out of the house (168) In the meantime an Āryaka named Sanyamaśrī entered the house for the purpose of getting alms Because of her *tapas* Sanyamaśrī was well-known in the world (169) Finding that the image of Jina has been disregarded She felt painful She felt disinterested in having the food (170) Looking at Kanakodarī (now Añjanā) behaving on false pretext, she felt compassionate This is correct also since the ascetics always wish well of others (171) The noble people overpowered with the devotion of the preceptor deliver discourses on *dharma* to others, even without their asking for it (172)

Thereafter the Āryaka Sanyamaśrī, having been filled with humility spoke to Kanakodarī, with sweet words, "O noble lady, listen to me,

becoming a large hearted person You are quite illustrious The king honours you and your body is the abode of all the pleasures (173-174) The *jīva* while wandering in the four-fold universe always feel painful When the rise of the evil *karmas* is subsided, only then the virtuous human body is achieved (175) O beautiful one, because of the rising of your merits, you have achieved the human body therefore do not act in a manner which results in hatred You are meant for performing noble deeds (176) A person who after achieving the human body does not perform the good deeds, like the gem received by an illusory person, it is lost (177) The nobility of mind, speech and the body is always beneficial to the people and the evil intentions bring disaster (178) There are plenty of people who are engaged in degraded acts, but those who thinking of the welfare of self, engage themselves in noble deeds, they are called the best (179) Arhantas who themselves becoming successful, make others to cross the great ocean of universe, they are considered to be the best, operators of *Dharma-cakra*, such of the people who disregard their images have to face miseries for several births, which cannot be described completely by anyone (180-182) Lord Arhanta maintains the middle path, therefore he neither feels happy with those who take refuge with him nor become enviously to those who do harm to him (183) Still the people get rewarded suitably by doing good or evil to him (184) As a person removes cold by enjoying the light of fire, emanating from cold, and after consuming the food and water, he satisfies his hunger and thirst, similarly, quite naturally as well, with the adoration of Jina, one achieve pleasure and by denouncing him, one feels painful This is quite natural (185-186) You take it for granted that whatever sufferings are noticed in the world, are because of the performing of sins and whatever pleasure is visible, it has emerged out of noble deeds performed earlier (187) Whatever has been achieved by you like the king as a husband, and the son who can perform astonishing feats, has been achieved by you due to your earlier merits You have earned the praise of the people (188) Therefore, you act in a way, that you achieve pleasure again O beautiful one, you at my words, don't fall in the pit, during the day time (189) It would be a matter of great mistake on my part, that when you suffer with terrific and painful hell, and I do not address you "(190)

At these words of the Āryaka, Kanakodarī, visualising the sufferings of the hell felt frightened and she at once adopted with her spotless mind the best of *Samyagdarśana* (191) She also accepted the performing of *tapas* within the orbit of the household and her own strength. She started feeling, as if with the following of *dharma*, she has been reborn (192) She

took the image of Lord Arhant and got it established at its original place and adored it with several type of fragrant flowers (193) Engaging Kanakodarī's attention towards *dharma* feeling herself to be extremely successful, Āryikā Sanyamaśrī retired to her respective abode delightfully (194) Kanakodarī also who was attached to her household, ultimately proceeded to the heaven and enjoying all the best of pleasures there, she fell from there and become Manovegā, the queen of Mahendra and the mother of Añjanā, her daughter (195-196) She had earned merits in earlier births, and because of the remaining of the same, she was born here in the high family and also received the best husband (197) She had for sometime placed the image of Jina outside her house, and because of the same, she had got these miseries (198) Before marriage, when Miśrakeśī was praising Vidyutprabha and denouncing Pavanāñjaya, then he along with his friend stealthily listened to the same and got enraged Because of that anger he caused her the trouble (199-200) When he went for a war, he stayed at the pleasant Mānasarovara where he spotted the female sheldrake bird as a result of which he became compassionate on Añjanā (201) The compassion that was created in his mind, brought him to Añjanā, with his friend, in due time Then, he making Añjanā to conceive, left for war as per the command of his father "(202) The immensely merciful great sage after thus speaking nectar-like words, said to Añjanā, "O daughter, you had to face misfortune because of your *karmas*, therefore never indulge in deplorable deeds in future (203-204) Whatever pleasures are achieved in this world, are all due to the devotion towards Jinendra (205) Therefore you devote ourself to the adoration of Jina and perform *vratas* as per your competence and also adore the sages (206) Fortunately you had been enlightened by Āryā Sanyamaśrī With the discourse of the Āryā she protected you from falling into the degraded position, stretching her helping hand and pulling you out (207) An immensely fortunate *jīva* has entered your womb who in future would perform the best of the deeds (208) With the birth of this son, you would earn great grace All the gods combined would not be able to defeat him (209) You shall meet your husband shortly Therefore, O auspicious one, keep your mind pleasant and remain without arrogance "(210) At these words of the great sage, they were immensely delighted and their eyes blossomed Then both the friends offered their salutation to the great sage again and again (211) Thereafter, the great sage with a noble mind, blessing both of them moved through the sky way towards the appropriate place (212) The great sage was seated in the cave in *paryankāsana*, therefore the cave was subsequently known as

Paryanka-guha (213) In this way Añjanā the daughter of the king Mahendra, was surprised, listening to the events of her earlire birth Whatever deplorable deeds had been performed by her in her earlier births were denounced by her again and again (214) Then Gautama Ganadhara said to the king Śrenika, "O king, Añjanā who had been totally purified with her meeting with the great sage, stayed in that cave waiting for the maturity of the conception (215) Vasantamālā who had been well-versed in *vidyā's* strength kept on arranging for desired food and drinks (216)

Thereafter the sun was about to set It appeared as if he was unable to look at Añjanā for long, who had been separated from her husband (217) The rays of the sun also faded out like the sun, which also appeared to have faded out because of the grief of Añjanā (218) The solar disc then wound up the rays falling over the top of the trees, was suddenly set It appeared as if it has set because of the grief of Añjanā (219) Then due to the ferocious look of the terrific lion, the sky of the evening was filled with redness (220) Then influenced with the future cause of events, the line of darkness suddenly appeared The line of darkness appeared like the emerging of the demoness (221) The birds were already creating chirping sound in the forest With the emerging of the darkness, getting frightened from darkness, they also kept quiet perched over the top of the trees (222) The jackals started howling like the fall of great *vajra* It appeared as if the coming events had started beating the drums (223)

Thereafter in a moment a horrible lion appeared there, which was shaking its manes soaked with the blood of elephants It had curved eyebrows like the finger placed over the letter sent by the death Intermittently, it was thundering aloud, as if rendering the sky to pieces It was rolling its tongue which was unstable like the fire of the time of dissolution and could kill several creatures, in its cave like mouth, again and again It had fangs which could drag the creatures like the sharp *kuśa*-grass, were painted, thick, terrific and which could frighten even the death It had eye which were like the solar disc of the time of dissolution, were red the shine of which was spreading in the directions and looked terrific Its chest was wide like the Kailāsa mountain The tip of the tail was placed over the head, it was scratching the earth with the front nails of its paws It had solid buttocks All the creatures took it to be the death incarnate or could be a demon, a Yama, the death or the god of death or the dissolution itself, or the one who could put an end to Yama itself, or was the sun, or the fire (224-231) The caves were filed with the thunder

of that lion The mountains appeared to have been frightened from it and were crying aloud (232) Its thundering sound like the *mudgaras* were terrific which made many of the creatures uneasy, which heard it (233) It was standing over the top of the mountain in front and looked quite arrogant It displayed great anger while yawning (234) The straws were emerging from its body like the flowers, whose eyes were red and yellow and wavering Such a lion entered the cave (235) The deer, who had stopped the chewing of grass and tender shoots, whose bodies had become still with terror, stood there motionless (236) The flowing of the fluid of the elephants, whose yellow eyes were wavering, the ears were standing erect, the minds had stopped working, the body had become motionless, was stopped (237) The female animals like the doe and others, shaking with fright, stood in a circle around their young ones The eyes of all of them were cast over the chief of their herds (238) Añjanā was frightened with the roar of the lion Her body was shaking and she said, "In case I am saved from this danger, I shall only then take my food, otherwise not " Thus thinking she discarded the food (239) Her handmaid Vasantamālā was unable to carry her Therefore she quickly flew in the sky getting perturbed like a bird, she moved in a circular way (240) Getting attracted with the love and virtues of Añjanā, she went to her again and again but she again reverted to the sky because of the danger on earth (241) Finding both the women having been terrified, whose hearts were being shattered out of danger ahead, the Gandharvas living in the cave felt compassionate (242) There was a Gandharva damsel known by the name of Ratnaculā She was immensely moved with compassion The talkative Ratnaculā said to her husband Manicula (243) "O dear, look here, a woman terrified from the lion is lodged here and the other woman attached to her is roaming in the sky (244) Be graceful on me and save this damsel in distress She belongs to a high family and due to some reason has reached here "(245) At these words of his wife, the Gandharva, with the use of his divine power, took to the form of an *Astapada* This form was so horrible as if it was made by collecting all the terrific things of the world (246) There was a distance of only three feet between Añjanā and the lion, but in the mean time *Astapada* covering the mountain peaks with its body stood before the lion (247) Then there had been a terrific war between the lion and the *Aṣtapada* Both of them were roaring while fighting and the clouds with lightning were laughing at them (248) Though the time had come in which even the valorous warriors could be frightened, still Añjanā, fearlessly recited the name of Jinendra in her mind (249) Roaming in the sky like a sparrow, Vasantamālā with a painful heart, kept on lamenting (250) "Alas, O

princess, you had been facing misfortune earlier Then somehow the misfortune ended, but then you were discarded by your relatives (251) Reaching the terrific forest, you entered the cave The sage had assured that you would meet your husband shortly But you are falling prey to the lion, whose fangs are terrific and could kill the intoxicated elephants (252-253) Alas, O goddess, because of the wicked destiny and because of my evil wisdom your time is being spent with immense grief (254) O lord Pavanāñjaya, protect your wife O Mahendra why don't you protect your daughter?(255) O wicked Ketumatī, you have acted very sinfully in the case of Añjanā, uselessly? O Manovegā, why are you not protecting your daughter?(256) This princess is facing death in the lonely forest O gods of the forest, kindly protect her (257) Could the words of the sage to whom the realities of the world are well-known, become otherwise?"(258) Thus lamenting, like a woman on swing, Vasantamālā was rapidly going on earth and flying in the sky (259)

Thereafter with the attack of *Astapada* the lion was destroyed and getting successful in its mission, it disappeared from the scene (260) Finding that the fight of the two animals was over, with her body wet with sweating, Vasantamālā reached the cave (261) In the cave, Vasantamālā reached for Añjanā with her tender hands saying, "Where are you?" Even at that time, she was not free from fear, therefore she spoke with choked voice (262) With the touch of her hand Vasantamālā could know the Añjanā was lying motionless Her mind was perturbed as to whether she was dead or alive (263) Placing her hand over her breast she uttered again and again, "O goddess, are you alive (264) With the touch of the hand of Vasantamālā, Añjanā regained her consciousness She then came to realise that she was her handmaid She said, "I am here (265) Thereafter both the damsels felt delightful after meeting with each other and started talking suited to the occasion They thought that both of them had been reborn (266) Because of the danger looming large, both of them spent the terrific night like a year The remained awake for the whole night and kept on talking about the heartlessness of the relatives (267)

As Garuda destroys a serpent, similarly the Gandharva, after destroying the lion felt delighted he consumed the meritorious wine (268) The intelligent wife of the Gandharva, placing her hand over the thigh of her husband said,(269) "Provide me an opportunity because I intend to sing at the moment, because after the consuming of the wine, one should sing This has been ordained (270) At the same time listening to music, which appeals to the heart, both these damsels shall be free from the

terror (271) Thereafter at the dead of night, when no other sound was heard, then Gandharva setting right the *veenā* started playing on it, the tune of which pleased the ears (272) His wife, fixing her gaze over the face of her husband, playing on cymbals, started singing slowly Her song could disturb even the ascetics (273) At that point of time they were using the four types of musical instruments like *ghama, vādya, susira* and *tāla* and other people of the family were clapping their hand in tune with these instruments (274) The gods who were quite competent to play on-double drums, were playing on them with deep sound, quite attentively Those were past masters in the playing on flute, moving their eyebrows, were playing on the same excellently (275) The Yaksas possessing the best of lustre, were playing on *veenā* which was shining immensely The Gandharvas who knew very well the rhythms continuously were playing on the *madhyama, rsabha, gāndhāra, sadaja, dhaivata* and *nisāda* with seven tunes (276-277) While singing, the Gandharva used *druta, madhya* and *vilambita*, the three *vrttis* appropriately He also made use of the twenty one *murcchanas* at the appropriate moment (278) He was singing like Hāhā-Hūhū, the divine singers and even better than them Usually this type of singing was popular with gods and the Gandharvas (279) Singing in forty-nine tunes, and all his songs were related to the glory of Jinendra in the form of prayer with beautiful words (280) He was singing that the one who is adored with humility offering the *argha*, fragrance, flowers by the gods and demons, besides several other types of fragrant meterial, I offer my salutation to such lord of lords, the adorable Arhant, with utmost devotion (281) He also sang that the feet of lord Munisuvrata are being adored by me with devotion, who bestows welfare to the three worlds He is extremely pious, and with the touch of the crown of Indra, the lustre of the gems appears (282)

Vasantamālā whose mind was filled with surprise and which was unheard of earlier by her, listening to that music (283) She said, "Bravo, who has sung this pleasant song? This singer has soaked my heart with nectar (284) She then said to her mistress, "O goddess, he appears to be some god, who has protected us driving away the lion (285) It appears that the song which was coupled with a female voice, which appealed to the ears, was sung by him for we people alone (286) O goddess, O beautiful one, you are immensely chaste, you are not the subject of anyone's compassion The noble persons come across friends even in the terrific forest (287) It is sure, that after the present danger is over, you would surely meet your husband Otherwise can the words of an ascetic be otherwise (288) Therefore taking refuge with the best of the sages, we

should stay in this cave for sometime, which has been purified by the sage by sitting in this cave in *padmāsana* We can establish the image of Munisuvrata and adore it with fragrant flowers Let the pregnancy mature here Forgetting all the miseries, we should concentrate on this aspect alone (289-291) With your arrival here, the mountain with its springs with flowing water appears like expressing her delight (292) These trees, with your arrival here feel immensely satisfied with the shaking tender leaves, and the blossoming flowers They express their delight (293) The green pastures of the forest, the peacocks, the parrots, the mynahs, and cuckoos, issue sweet tones which appear as talking with one another (294) The mountain caves over which the lustre of red ochre is falling besides the other metals, over which the trees serve as curtains, and are fragrant with the flowers, look graceful like the damsels (295) The tanks have the lotus flowers meant for the adoration of Jina, they resemble your face (296) O mistress, be patient here Shed away all the worries The gods would surely protect you here (297) Now the birds are chirping at the day break It appears that finding you quite healthy, they are making noise in ecstasy (298) The trees are dropping the dew drops on earth, with the moving of the wind slowly It appears as if they are shedding tears in delight (299) In order to know about your welfare, ending the dawn in the form of a messenger, the sun is now rising itself (300)

At these words of Vasantamālā, Añjanā replied, "O handmaid, you alone represent all my relatives When you are there, this lonely forest is like a city for me (301) The one who helps during misfortune, the normal time or at the time of festivities, he alone in the friend But the one who causes injury, he in spite being a relatives in an enemy in reality (302) Thus speaking, both of them consecrating the image of Munisuvrata, the lord of lords, kept on living there Their food was arranged by means of *vidyā* (303) Because of the adoration of the Jina, the Gandharvadeva, playing on music and his mind filled with compassion, used to guard both of them (304)

After sometime, Añjanā said, "O handmaid, my pregnancy is becoming unstable and I am becoming upset Now what shall happen?" Then Vasantamālā said, "O beautiful one, surly the time of delivery has arrived Therefore you be seated comfortably (305-306) Thereafter Vasantamālā made a bed of tender leaves and Añjanā Sundarī gave birth to a child like the sun rising from the east (307) Soon after the birth of the son, the lustre emerging out of his body filled the cave and the entire darkness disappeared The cave then appeared as if having been made of

gold (308) Though it was the time for rejoicing, still Añjanā, reminded of the glory of both the families, felt miserable Carrying the child in her lap, she started crying and lamenting (309) She said, "O son, how can I celebrate your birth in the thick forest inaccessible for human beings?(310) Had you been born in the house of your father or the maternal grandfather, then your birth would have been celebrated with great pleasure (311) Who, the person with human heart, would not feel surprised looking at your moon like face with beautiful eyes (312) What could I do? I am the unfortunate woman deprived of all the things The destiny has bestowed his miserable position on me, which is quite painful (313) Because the people of the world aspire for long life in preference to all other things, therefore, O son, I bless you to have long life (314) It is due to your noble deeds, that I have been placed in such a terrific forest, and am still alive "(315) When Añjanā was thus speaking, her intimate handmaid said, "O goddess, since you have achieved this son, therefore, you are filled with welfare (316) This son possesses all the noble symptoms His beautiful body is bestowed with all the riches (317) The blossoming creepers, over which the black-wasps are hovering creating humming sound, appear to be celebrating the birth of your son, singing and dancing at the same time (318) This child possesses immense lustre and therefore, everything would be all right You don't have to grieve for nothing?"(319)

When both of them were talking like this, at that very moment, a plane appeared in the sky, like the sun, at a considerable height (320) Vasantamālā first spotted the plain and then she pointed it to Añjanā Getting apprehensive, Añjanā again started lamenting (321) She said, If he is my enemy without any reason, who could snatch away the child from me? Or has my brother arrived?"(322) Then hearing the above words of Añjanā, the plane stood in the sky for long Thereafter a compassionate Vidyādhara descended from the plane (323) He halted the plane, at the mouth of the cave, the Vidyādhara entered the same, accompanied with his wives He felt apprehensive in his mind (324) Vasantamālā welcomed him Then he was seated over the appropriate seat provided by his servant (325) Waiting for a while, then he speaking in deep voice, exciting the sheldrake birds, spoke to Vasantamālā who had welcomed him with respect While speaking the lustre of his teeth compared with the lustre of the body of the child (326-327) He said, "O disciplined one, you tell me, whose daughter is she? Who is her husband? What for is she living in this great forest?(328) She does not appear to be of a low character In spite of that, in spite of her having so many relatives, how could she be

reported from them like this?(329) Even in this world one gets enemies without any reason (330)

Then Vasantamālā, overpowered with grief and whose throat had been choked due to her emotions, fixing her sight over the ground, said,(331) "O noble person, your word display the nobility of your heart, because the tree which causes disease, its shade could never be thick (332) Since the noble persons like you are quite good enough to be taken into confidence, therefore, I am going to narrate, whatever you intend to know you please listen (333) It is a matter of polity that the grief expressed gets lost, when it is expressed to a noble person and such person by nature redeems the sufferers from the pain (334) She happens to be the daughter of the well known and glorious king Mahendra, known by the name of Añjanā She is the beloved wife of Pavanāñjaya, the ocean of virtues and the son of the king Prahlāda (335-336) Sometime, he, conceiving her, without the knowledge of his relatives, proceeded on waging a war, at the command of his father who was the friend of Rāvana (337) Though Añjanā was quite innocent, still the wicked and unthoughtful mother-in-law, sent her to the parental home (338) But her father, afraid of the evil talk, did not provide shelter to her This is correct also because the noble people usually are afraid of false blemish (339) Ultimately, then this chaste lady, having been deprived of all the shelters, then becoming shelterless, accompanied with me, started living in the thick forest like a doe (340) I am her maid servant from family tradition, therefore, she, with a smiling face reposed her confidence in me (341) I am not aware as to how, this noble and chaste lady would ever enjoy comforts (342) You happen to be noble person, therefore I have told you her story in brief I am unable to fully narrate the misfortunes suffered by her "(343) Thereafter the words which emerged out of the heart of Vidyādhara, appeared as if his heart had been completely moved with the tale of Añjanā, and no space was left to withhold any words (344) He said, "O chaste lady, devoted to your husband, you are the daughter of my sister Due to the long separation from your husband, your face has changed somewhat Therefore, I could not recognise you (345) I am the son of Vicitrabhānu and Sundaramālinī I am known by the name of Pratisūrya and I live in the island of Hanuruha "(346) Thus speaking he repeated all the events of childhood to Añjanā, while crying (347) When Añjanā could recognise him, from the earlier events expressed by him, then she kept on sobbing for a long time embracing him (348) The entire grief of Añjanā was melted away in the form of tears This is correct also because is happens after meeting the intimate people (349) When both of them, having been filled with

affection, then Vasantamālā who was sitting closeby, also started crying (350) When all the three of them were crying then all the Vidyādhara damsels also followed suit, having been filled with compassions Finding them so crying even the female deer also started crying (351)

At that point of time a loud sound was echoing from the mouth of the cave and it appeared as if even the water flowing from the springs of the mountain, were also weeping while crying (352) The birds also getting anxious were issuing pathetic sound in compassion Because the sound was being echoed in the entire forest (353) The Vidyādhara Pratisūrya, then after consoling Añjanā, washed his own face and also that of Añjanā, with the water, brought by the water carriers (354) As the forest had been filled with the sound, similarly, the sound diminished from it gradually It appeared as if it had kept quiet after listening to the talk of both of them (355) After waiting for sometime, when both of them were freed from the grief, then they enquired about the welfare of each other They narrated the position of the respective races to each other (356) Thereafter Añjanā talked to the wives of Pratisūrya This is correct also because the virtuous people, never neglect the task that is to be established (357) Then Añjanā said to her maternal uncle, "O respectable one, you tell me about the position of planets of my son "(358) When so asked by Añjana the maternal uncle summoned the priest by the name of Pārśvavega, who was well-versed in astrology, was asked to spell out the position of planets about her son (359) Then the astrologer said, "You tell me the time of birth of your auspicious son?" At these words of the astrologer, Añjanā spoke about the time of birth (360) At the same time the handmaid Vasantamālā also said, "Last night, when only half a *prahara* of the night was left, then the son was born "(361) Thereafter the astrologer, who was well-versed in the auspicious time, said, "Her body possesses all the auspicious symbols and because of that he will achieve all the *siddhis* (362) Still in case you are not satisfied, then I shall tell you in brief about his life (363) Today is the eighth lunar day of the dark fortnight of Caitra month, Śrāvana is the constellation, the sun is the master of the day (364) Sūrya of *Mesa* is in high position, and the moon is of *makara*, and is lodged in the central house (365) The Mars is of *Vrsa* and is also lodged in the central place The planet Mercury is of *Mīna* and is also lodged in the centre The Mercury is of *Karka* and is lodged in high position (366) Venus and Saturn are both of *Mīna* and are also lodged in high position O lord of Lords, at that point of time had risen *Mīna* (367) Sūrya looks at Saturn with his full vision and Mars looks at the sun with half the

vision (368) Jupiter looks at the moon with 3/4th of the vision, while the sun looks at Jupiter with half the vision (369) The planet Jupiter looks at Moon with full vision while the moon looks at Jupiter with half the vision (370) The Jupiter looks at Venus with 3/4th of the vision while Saturn looks at Jupiter with half the vision (371) Jupiter looks at Venus with 3/4th of the vision while Venus also looks at Jupiter in the same way (372) The remaining planets are not quite significant At the time of his birth, the rise of the planets and their time are quite forceful (373) Sūrya, Mars and Jupiter are indicative of his achieving the royal position The planet of Saturn points to his achieving salvation (374) In case Jupiter alone stands in the high position, then a person achieves all the welfare But in his case, all his planets are placed in the auspicious and high positions (375) At the time of his birth there was the *Brahma Yoga* and *Śubha-muhūrta* and both of them are indicative of one's achieving *moksa* (376) In this way, the *Jyotis-cakra* (horoscope) of this child is therefore free from all the blemish (377) The king then honoured the astrologer with a thousand coins and delightfully said to Añjanā,(378) "Come on my daughter, let us now go to the city of Hanuruha We shall celebrate his birth there "(379) At these words of the maternal uncle, Añjanā, carrying the son in her lap, offering her salutation to lord Jinendra, and begging again and again pardon from the Gandharva the lord of Guha, came out of the cave with her relatives Then Añjanā standing besides the plane appeared like Vanalaksmī (380-381)

Thereafter inspired by the wind, the plane was decorated with small bells, issuing dangling sound It had been decorated with beautiful strings of beads, which appeared like having the springs, round chandeliers were hanging in it, it looked graceful with the banana forests made in glass, the gold balls were glittering with the touch of the sunrays, the combination of the rays issued from the various gems gave an impression of the rainbow, it appeared like the *Kalpavrksa* with hundreds of flags fluttering over it, it had been created with the use of various gems It was quite divine and it appeared to have been surrounded by the heaven Finding such a plane, the infant, smiling playfully, desired to mount it himself and for this purpose he took a leap from the lap of his mother, but instead from the lap of his mother, he fell down in the mountain cave (382-386) Then all of them started crying in panic with his mother Añjanā All became anxious to know about the welfare of the child (387) Feeling miserable, Añjanā lamented, hearing which the minds of even the birds were moved (388) She said, "O son, what has happened? What has the destiny done after showing me the treasure filled with gems (389) I

had been overpowered with grief, because of the separation from my husband, and had the only support But the cruel destiny has snatched away the same (390)

The people then observed that the child, who fell over the rock was reduced into pieces with the force of his fall, creating thundering sound, way lying there comfortably (391) He was playing inserting his thumb in the mouth, smiling serenely lying down, moving his hands and feet He had an auspicious body, bearing the lustre of red and blue lotus flowers in the forest He was illumining with the yellow lustre of his body the entire cave (392-393) Thereafter the mother carried the child having the spotless body in her lap with surprise, smelt his head and pressed his against her chest (394) Then the king Pratisūrya said, "This is quite surprising, that the child has broken the rocks to pieces like *vajra* (395) When he possesses the divine strength as an infant, then what could be spoken of his youthful age? Surely his body is the last body "(396) Realising this, touching his head with the lotus like hands of the child, he circumambulated the child with his wives, thrice, and offered his salutation to the child's body (397) The wives of Pratisurya looked at the child with their white, black and red eyes, smilingly It appeared as if they had adored the child with white, blue, and red flowers (398)

Pratisūrya, then, proceeded on to his city together with Añjanā and her son, boarding the plane, which was decorated with flags and *toranas* (399) Then several of the people of the city adorned with various types of welfare material, welcomed the king Pratisūrya, who entered the city The sky of the city at that time was rented with sound of trumpets (400) As the gods celebrate immensely the birth of Indra in the heaven, similarly in the city of Hanuruha, the people celebrated the birth of the child (401) Since the child was born over a hill and thereafter reduced to pieces the stone rocks, therefore the name of Śrīśaila was given to him by his mother with the approval of her maternal uncle (402) Since the birth of the child was celebrated in the Hanuruha island, therefore he was also known by the name of Hanumān on earth (403) The child-like sports of the boy which provided, festivities to the people's eyes, and whose body had the divine lustre, such a boy, having the best of glorv, kept on playing in the city (404)

Svāmī Gautama, said to Śrenika, "O king, with the strength of the merits earned in the earlier birth, even *vajra* which could reduce rocks to pieces becomes soft like the lotus for the people Even the fire becomes cool like the moonrays or the lotus flowers The sword also becomes the creeper like arms of the damsels (405) Realising this, one should drive

himself from the evil deeds, which cause misfortunes and patronise the life of Jinendra, which bestows the best of pleasures It is amazing that the human birth with rays like the sun is causing pain to the entire universe (406)

Here ends Parva 17 of the *Padma Purāna* composed by Ravisenacārya, relating to the birth of Hanumān (Verses, 1-406, P T 5267)

Parva 18

Reunion of Añjanā and Pavanāñjaya

Svāmī Gautama, then said to Śrenika, "O graceful Śrenika of the country of Magadha, I have since related to you the story of Śrīśaila Now you listen to the story of Pavanāñjaya (1) Pavanāñjaya went to Rāvana with great speed, quite quickly and with his command, and started fighting with Varuna, with several types of wapons (2) After fighting for a long time Varuna felt disgusted and was captured by Pavanāñjaya Kharadūsana who had been captured by Varuna was got released Then he carried Varuna to Rāvana and worked out a compromise Varuna was made obedient to Rāvana Rāvana then honoured Pavanāñjaya immensely (3-4) Thereafter with the permission of Rāvana, with his heart devoted to his wife, accompanied with great courtiers, he rapidly returned to his own city (5) The people of the city carrying the best of materials welcomed Pavanāñjaya who entered in the city which was decorated with flags, *toranas* and garlands (6) The damsels of the city, leaving all their engagements looked at Pavanāñjaya through the windows, quite delightfully Pavanāñjaya then moved to his palace (7) Then Pavanāñjaya, who had been variously honoured and the relatives had showered welfare words on him, entered his palace (8) Reaching there, he offered his salutation to the preceptors, while others offered their salutation to him Then he took his seat in the *Sabhā-mandapa* for a while indulging in welfare talk (9)

Getting excited he went to the palace of Añjanā His mind was filled with earlier emotions and he went alone there accompanied with Prahasita (10) Reaching there, when he found his beloved missing from that place, his mind felt like a lifeless body (11) He said to Prahasita, "What is all this? The lotus eyed Añjanā Sundarī is nowhere to be found here (12) Without her, the house looks to me like a forest or the sky Therefore, you find her out at once "(13) On coming to know of the entire episode from the relatives, which disturbed the heart, Prahasita narrated

the whole of the story about Añjanā to Pavanāñjaya, word by word (14) On hearing that, Pavanāñjaya getting excited, got ready to go to Mahendranagara (15) Reaching close to Mahendranagara, thinking that his beloved be in his lap soon, he felt delighted and said to his friend, "O friend, look at the city, where my beloved is present with all the agitated mind (16-17) This is the place where the trees of the orchards appearing like the clouds of the rainy season surround the line of palaces appear like the peaks of the Kailāsa mountain "(18) Thus Pavanāñjaya, speaking with the friend having a devoted mind reached the city of Mahendra-nagara (19)

Learning about the arrival of Pavanāñjaya, his father-in-law, carrying *argha* and other offerings arrived to welcome him (20) The father-in-law, moving ahead, with his mind filled with affection for him, made him enter the city and the people of the place looked at him with considerable grace (21) He entered the house of his father-in-law, with the sole desire of meeting his beloved Talking there with others, he stayed there for a while (22) But when he did not find his beloved there, then getting anxious because of his separation from her, he enquired of a small girl living in the palace, "O girl, are you aware that my beloved Añjanā is here?" At this the girl gave a painful reply, "Your beloved is not here "(23-24) With this reply the heart of Pavanāñjaya appeared like having been reduced to pieces with *vajra* and the boiling sullish water was poured into his ears and he himself became motionless as if dead His face was faded out as the lotus fades with fall of snow (25-26) Then he deceitfully fled from the city of his father-in-law and started wande-ring on earth, in search of his beloved (27) On the other hand when Prahasita realised that his friend Pavanāñjaya is suffering from the ailment of wind, and feeling painful of his sufferings, spoke to him consoling him, "O friend, why do you feel painful? Keep your mind peaceful You would shortly met with your beloved, otherwise, how wide is the earth?"(28-29) Pavanāñjaya said, "O friend you atonce move to Sūryapur and convey my news to the preceptors (30) I do not treat myself as alive without my beautiful beloved, therefore, I shall wander on earth in search of her "(31) Hearing these words, Prahasita, feeling painful and miserable, leaving Pavanāñjaya, proceeded on to Sūryapur (32)

On the other hand, Pavanāñjaya, mounting over the elephant, Ambaragocara, roaming over the entire earth, started thinking, "Where would I have my beloved having lotus like tender body which would have faded out because of the grief?(33-34) The one who was lodged in the forest of separation and was burning from the fire of separation, who

was always feeling panicky, in which condition would she be at the moment?(35) She was quite chaste, was quite simple, and was about to become pregnant Could it be so, the Vasantamālā might have left her alone in the forest (36) Her eyes must have been getting blind due to grief, the same beloved moving in uneven ground, might have fallen in a well or might have fallen in the mouth of a hungry python (37) She was quite heavy with her pregnancy and mighty have lost her life hearing the terrific sound of the wild animals (38) Or otherwise, while wandering in river waters of the Vindhyas, my life like beloved, might have lost her life due the drying up of her throat and tongue (39) Otherwise, she was quite innocent, might have entered the waters of the Gangā filled with crocodiles and could have been carried away by the swift current of the river (40) Or otherwise, the blood would be oozing from her feet having been wounded by the tips of the *Kuśa*-grass, and might have met with her end having been unable to walk (41) Or she might have been kidnapped by some wicked Vidyādhara, flying in the sky It is a matter of great pity that no one conveys me her news (42) Or because of her immense grief, she might have aborted and joined the place of the Āryakas? She was of course quite religious minded "(43) Thus thinking, Pavanāñjaya, who was upset in his mind, kept on wandering on earth and when he could not find his beloved, who could steal all the organs and the mind,(44) then burning with separation, finding the entire universe deserted, firmly resolved to end his life (45) Añjanā was indeed every thing for Pavanāñjaya, therefore in her absence he could neither feel delighted over the mountains nor the trees, nor the beautiful rivers (46) In order to know about his beloved he made enquiries from the tree This is correct also because the grief stricken people, sometimes, are deprived of wisdom (47)

Reaching the forest named Bhutarava, he descended from the elephant, and devoting his mind towards his beloved, stood in meditation for a moment (48) The tender shoots of the trees protected him from the heat of the sun He removed the *kavaca* and the weapons and threw them over the ground distainfully (49) The elephant named Ambaragocara, was sitting before him with all humility Pavanāñjaya was feeling utterly fatigued He spoke to the elephant in sweet tone,(50) "O lord of the elephants, now you can go, wherever you like In order to know about the news of Añjanā, I have been using you Therefore you forgive me for the same (51) Grazing the green grass over the bank of the river and consuming the tree leaves you keep the company of the cow-elephants, as you like "(52) In spite of the words spoken by Pavanāñjaya to the elephant, the latter was quite conscious of the good done to it by the

master It was very much attached to the master Because of this he, did not leave the company of his master, like the best of the relatives (53) Pavanāñjaya, on the other hand, took a vow, that "unless I meet my pleasant beloved, then I shall meet with my end in this forest alone (54) For Pavanāñjaya, whose mind was totally devoted towards his beloved, had several thoughts in his mind, spent the night in the forest which appeared longer than four years (55) Svāmī Gautama says, "O king, I have told this story to you Now you listen to the condition of the parents of Pavanāñjaya, after his leaving the home (56)

When the news of Pavanāñjaya was revealed by Prahasita to his relatives, all of them were filled with grief (57) Then Ketumatī, suffering from the separation of her son, shedding tears from her eyes continuously, said to Prahasita, "was it proper for you to leave my son alone and come here?"(58-59) In reply to this, Prahasita said, "O mother, it is he who has forcibly sent me here He did not allow me to remain with him under any circumstances "(60) Then Ketumatī said, "where is Añjanā?" She questioned him repeatedly and Prahasita said, "I am not aware of Those who act without testing, they have to repent "(61-62) Prahasita also said to Ketumatī, "Your son has firmly resolved that in case he did not meet his beloved, he would surely meet his end "(63) On hearing this Ketumatī, getting immensely grieved started lamenting At that point of time she had been surrounded by a number of damsels with tears flowing from their eyes (64) She said, "what has a sinful woman like me done, without knowing the truth and now the life of my son is in danger (65) A foolish woman like me, with horrible intentions and evil mind, has acted thoughtlessly (66) The city which has been discarded by Vāyukumāra, looks no more graceful Why this city even the entire Vijayārdha mountain has lost its grace, nor does the army of Rāvana look graceful without him (67) He worked out a compromise which was even difficult for Rāvana to achieve, then who else is there on earth comparable to my son?(68) Alas! O son, you had been the foundation of humility, always devoted to the preceptors, your beauty was uncomparable in the world Your virtues were well known in the world, where have you gone?(69) You were devoted to your mother, who is presently burning with the fire of separation from you You better relieve such a mother, giving her the reply "(70) Thus lamenting and beating her breast, who was being consoled by the king Prahlāda, but because of grief, tears were flowing even from his own eyes (71) The king Prahlāda, getting anxious to search for his son, putting Prahasita to lead him, got out of the city (72) He called for all the Vidyādharas of both the classes, who lovingly arrived

wıth all theır relatıves (73) The Vıdyādharas whose planes were flyıng ın the sky and the eyes were cast over the ground ın the caves, kept on searchıng for Pavanāñjaya wıth great efforts on earth (74)

On the other hand, when Pratısūrya learnt from the messenger of Prahlāda about the mıssıng of Pavanāñjaya, hıs heart was filled wıth grıef and he communıcated the news to Añjanā (75) Añjanā was already sufferıng from grıef and wıth thıs news she was further grıeved and started lamentıng Whıle lamentıng her face was washed wıth the tears (76) She saıd, "O lord, you alone are the bındıng force of my heart, then where have you dısappeared, leavıng a helpless person who ıs sufferıng for a long tıme?(77) Have you stıll not shed away the earlıer anger, you bore agaınst me and you have dısappeared form all the Vıdyādharas (78) O lord gıve me a sıngle nectar lıke reply because the noble people do not dıssuade themselves from doıng good to others, even when they are ın dıstress (79) I am lıvıng tıll now wıth the lone hope of meetıng your, otherwıse what ıs the use of thıs sınful lıfe?(80) The hope of my meetıng my husband has been nursed by me ın my mınd, whıch has been shattered today by the destıny (81) For the unfortunate women lıke me, my beloved would reach the stage, whıch had been apprehended by my cruel heart (82) Look here, O Vasantamālā, what ıs happenıng? I have to use the bed of separatıon fılled wıth flames (83) Then Vasantamālā saıd, "O goddess, don't utter such ınauspecıous wordddds I speak wıth confidence that your husband world surely come to you"(84) Then Pratısūrya saıd, "O Kalyānī, I shall brıng your husband ın no tıme" Thus assurıng Añjanā, quıte paınfully, the kıng Pratısūrya, boardıng the beautıful plane, whıch moved wıth the speech of the mınd, flewd ın the sky He was lookıng at the earth quıte carefully (85-86) Thus Vıdyādharas of Vajayārdha mountaın and the Rāksasas of Trıkūta mountaın, joınıng wıth the kıng Pratısūrya, started searchıng for Pavanāñjaya on earth (87)

In course of tıme they found a huge elephant ın the Bhutarava forest, whıch was as gıgantıc as the cloud of the raıny season (88) The same elephant had been seen by them on many other occasıons They found ıt to be Kālamegha elephant of Pavanakumāra (89) They observed, "It ıs the same elephant" At thıs all the Vıdyādharas were delıghted and they started speakıng to one another (90) The one whıch ıs whıte as Nīlagırı or Añjanāgırı, and ıts trunk possesses the adequate symbol "wherever thıs elephant of, Pavanāñjaya should be at the same place, because thıs elephant, always kept hıs company lıke frıend " These were the words spoken by them (91-92) whıle thus speakıng, they went to the elephant, whıch was wanderıng free and because of thıs the mınd of

Vidyādharas, became sceptical and panicky (93) With the tumultuous voice created by the Vidyādharas, the elephant was actively disturbed It was difficult to capture it Its entire terrific body became unstable It was moving with great force (94) Both its temples were filled with the fluid It had large ears and it was trumpeting aloud To whichever direction it glanced, the Vidyādharas of that side felt disturbed and fled away in panic (95) Finding the crowd of people there, the elephant was not moving, keeping in view the safety of its lord (96) It was moving its trunk, quite playfully and frightening the Vidyādharas, was moving around Pavanāñjaya in circular manner (97)

The Vidyādharas then surrounded the elephant with the cow-elephants, making great efforts, overpowered the elephant and descended the place where Pavanāñjaya was seated (98) There is no better way to over power a person, than to use the woman (99) Then the Vidyādharas spotted Pavanāñjaya whose body had gone quite weak, and appeared like a painting He was sitting quietly (100) Though all the Vidyādharas treated him appropriately, but he still kept on sitting quietly like a sage, absorbed in his thought He did not speak a word to any one (101) The parents out of affection smelt his head, embraced him again and again, with their eyes filled with the tears of delight (102) They said, "o son, why are you behaving like this leaving aside the parents? You had been the format of all humble people (103) Your body deserves to be placed over this best of this beds, then why have you placed the same in the hollow of a tree in this lonely forest which is quite terrible?(104) At these words of the parents, he did and utter a word in reply but with indication he told them that he had resolved to put and end to his life (105) Unless he got Añjanā, he would neither take his food nor sleep Then how could he disregard his *Vrata*?(106) Then he thought, "leaving aside my beloved, how could I please my parents, on maintaining my *Vrata* " Thus thinking he became upset (107) Realizing that Pavanāñjaya had resolved to end his life, all this Vidyādharas were grief striking (108) All the Vidyādharas touching Pavanāñjaya with perspiring hands, along with his parents started lamenting (109) Then Pratisūrya, smilingly said to Vidyādharas," Don't feel painful I shall make Pavanakumāra to speak "(110) Then he, embracing Pavanāñjaya, spoke to him respectifully He said, "Listen, o parent, I shall explain to you all the sequence of events, as they happened (111) The great sage had achieved the supreme knowledge which could disturb even Indra, over the Sandhyabhra mountain (112) I, after advising him was returning with the help of lamp in the night, when I heard this sound of the cries of a female, which resembled the playing of *Veenā* (113)

Following that sound, I went to the hilltop, where I found Añjanā in this cave known as *paryanka* (114) I had known the cause of her exile, therefore, knowing about her and becoming filled with grief, I assured the crying girl (115) She gave birth to a son with all the auspicious symbol in that cove, with the lustre of whom, the entire cave illumined like gold"(116) On releasing that Añjanā had already given birth to a son, Pavanāñjaya felt satisfied and he suddenly acquired, "what happened next"?(117) Pratisūrya said, "When I was about to move making Añjanā to board this plane, the child fell down in the month of this cove "(118) On hearing this, Pavanāñjaya together with the army of Vidyādharas felt grieved (119) Then Pratisūrya said, "Don't give You listen to me about what had happened O Pavana, this entire story shall remove your grief"(120) Pratisūrya then kept on saying, "there after all this dissections felt painful All of us then descended on earth and found the innocent child over the mountain rock (121) The fall of the infant reduced the mountain rock to pieces, therefore the people looking at him, adored in the name of Śrīśaila (122) Thereafter, Añjanā with her son and Vasantamālā boarded this plane, and went with me to my city (123) In due course of time, the child was brought up over the Hanuruha island, therefore he came to be known by the name of Hanumān (124) Therefore the virtuous Añjanā, who has mentioned by you, along with her son who performed astonishing feats, is living in my city You please make a note of it (125) Thereafter all the Vidyādhara having been filled with delight, got anxious to meet Añjanā, making Pavanāñjaya to lead, went to the city of Hanuruha (126) With the re-union of Pavanāñjaya and Añjanā, the Vidyādharas celebrated great festivities The delight the couple deserved from re-union, could be realized when one himself is placed in such a painful situation which is beyond description (127) All the Vidyādharas stayed there for two months with their minds filled with delight Thereafter with the permission of Pratisūrya and having been honored by him, all of them left for their respective places (128) Pavanāñjaya's behavior also impressed his son, he kept on living there like a God (129) Hanumān also achieving his youthful age, started stealing the hearts of all and his body starting resembling the Meru mountain (130) He became successful in achieving all the *vidyās* He had an astonishing influence He was obedient always to his teachers In this way he spent his time in that city engaging himself in all the sports (131-132) Svāmī Gautama then said the Śrenika, "O king, the one who listens to the story of Hanumān, besides Añjanā and Pavanāñjaya, which is quite surprising he gets enlightened with all the movements of the universe, and with the

ınfluence of the same, he achıeves self enlıghtenment, Because of thıs, he performs the best of deeds, and hıs mınd ıs not moved towards evıl ways (133) He enjoys long lıfe, possesses enormous fortunes, beautıful body free of aılments, ıntellıgence to ınterpret correctly all the scrıptures, spotless glory lıke the moon, well-versed ın enjoyıng the heavenly pleasures and all allurements He achıeves all the more thıngs ın the world as the unıverse gets the lustre ın the form of the sunshıne (134)

Here ends Parva 18, of the *Padma Purāna* composed by Ravısenācārya, relatıng to the reunıon of Añjanā and Pavanāñjaya (Verses 1-134, P T 5401)

Parva 19

The Domaın of Rāvana's Empire

But Rāvana was never satısfıed He, ın great rage, summoned all the Vıdyādharas agaın (1) The kıng of Kıskındhā, Dundubhī, the lord of Alankāpura, the master of Rathnupura, and all other Vıdyādharas lıvıng on both the sıde of Vıjayārdha mountaın, reached before Rāvana (2-3) Thereafter a learned person also reached, Pavanāñjaya and Pratısūrya over the ısland of Hanuruha (4) Understandıng the meanıng of the messenger, both of them thought of goıng to Rāvana Therefore ın order to go there, they thought of establıshıng Hanumān as the kıng there (5) Enormous preparatıon for crownıng Hanumān were made Thunderıng sound of the playıng of musıcal ınstruments ıncludıng the trumpets were made and the people holdıng the water pıtches ın theır hands stood before Hanumān (6) Then Hanumān asked Pavanāñjaya and Pratısūrya, "what ıs all thıs " They replıed, "O son now you rule the country of Hanuruha (7) Rāvana has summoned both of us for war Therefore we should obey hıs command lovıngly (8) Varuna of the nether world has agaın stood up agaınst hım He has a vast army and ıs amıable on the strength of hıs fort "(9) At these words, Hanumān, spoke wıth all humılıty "It would not be proper for elderly people to go for war, when I am there "(10) They saıd, "O son, you have not tasted the war as yet " Then Hanumān replıed, "Can *moksa* be achıeved on the basıs of prevıous experıence?" When ın spıte of theır repeated advıce, Hanumān dıd not stop, then both of them allowed hım to go (11-12)

They takıng a bath, early ın the mornıng, offerıng hıs salutatıon to lord Arhanta and *Sıddhas*, he took hıs food and wore welfare materıal over hıs body He was ıllumınıng wıth ımmense glory, was well-versed ın polıty and rules, such a type of Human bowıng ın reverence at the feet

of his father and the maternal uncle, talking sweetly with all the people, boarded the plane, illumining all the directions with the heap of his weapons, preceded to Lankāpurī (13-15) While moving towards the Trikūtācala mountain, Hanumān appeared graceful as Eśānendra appears graceful while going towards the Meru mountain (16) When he reached the Jalavīcigiri, whose bases were being kissed by the oceanic waves, the sun was set (17) He halted at that plae and while talking with the great warriors, he spent the night there, quite comfortably In the morning he marched towards Lankā quite enthusiastically (18) In this way passing through several countries, islands, the mountains and the oceans with high waves infested with the crocodiles sporting therein and observing them, reached the army of the Rāksasas (19) Looking at Hanumān and his army the Rāksasas felt surprised (20) Listening to the words "is the same best person who had broken the mountain with his fall " Hanumān reached Rāvana (21) At that point of time Rāvana was seated over a rock, decorated with flowers The black wasps, getting attracted with the fragrance hovering over him, issuing humming sound A beautiful canopy, studded with gems, was drawn over his hand, and a large number of courtiers were surrounding him On finding Hanumān there, Rāvana got up from his seat over the rock (22-23) He embraced Hanumān, whose body was bending out of humility and kept on smiling and made him sit over the rock (24) While inquiring about the mutual welfare, and observing each other's fortunes, the most fortunate ones, they remained there like the meeting of two Indras (25) Then Rāvana, having the delightful mend looked lovingly again and again at Hanumān and said to him,(26) "It is astonishing, Pavanakumāra has well exhibited his love for me, by sending his son, who is ocean of all the merits (27) By having such an immensely valarous warrior having enough of provess and lustre, I shall have no further difficulty in the world "(28) When Rāvana was so praising the virtues of Hanumān, then he became shameful lowering his head This is correct also because this is the way of the noble people (29) Then the sun, the rays of which had become red, was set as if it was set because of the panic of war (30) The redness that followed it, the evening looked so graceful as if a chaste house wife follows her husband (31) The night, which always follows the sun, keeping the moon over her head, looked immensely beautiful (32) On the very next day when the sun shine was spread in the entire universe, Rāvana got ready and proceeded towards the city of Varuna At that point of time Rāvana was moving in the middle of his army, accompanied by Hanumān, with the welfare material decorating his body He went to the city of Varuna,

passing through the ocean, with the help of *vidyā* (33-34) As Subhīma Cakravartī, possessed immense glory while walking towards Paraśurāma, similarly Rāvana possessed immense glory while facing his enemy (35) The turmoil of the moving army, was heard by the people of Varuna, they were disturbed at the arrival of Rāvana and there was a huge apprising in the city (36) The city of Varuna was known by the name of Pātālapundarīka The strong flags were fluttering there The gem-studded *toranas* were adding to its grandeur But with the arrival of Rāvana, the entire city was overpowered with turmoil (37) The city which attracted all like the damsels, but with the arrival of Rāvana the damsels of the place were particularly upset Their eyes became unstable and surprised (38) The gods residing there like those in the heaven, came out of their abodes At the same time Varuna, like Camarendra also came out for a fight (39) The hundred valarous sons of Varuna, who had obstructed the sun-rays with the display of their weapons, also got ready for the war (40) As the Asura princes subjugate petty gods in a moment, similarly the hundred sons of Varuna defeated the Rāksasas army in a moment (41) The army of Rāvana, having been shattered by the hundred sons of Varuna, fled away in panic like the herd of cows (42) The hands of the Rāksasas were soaked with perspiration Their weapons like *cakras*, bows, *ghana*, *prasa*, *sataghni*, started falling down from their hands (43) Rāvana then observed that his army was upset with shooting of the arrows, was becoming red like the rising run, then he facing the forceful shooting of the arrows, got enraged, and piercing through the army formation entered the battle field, and as the king of elephants fells the trees, similarly he started killing the warriors of Varuna, throwing them on the ground (44-45) Then the hundred sons of Varuna, surrounded Rāvana as the sun is surrounded by the clouds of the rainy season (46) Through the body of Rāvana had been wounded with the arrows, emerging from all the sides, but still the arogant warrior was not fleeing from the battlefield (47) Varuna, on the other hand faced Indrajit the best of humans, having his ears decorated with shining ear-rings and several other Rākṣasas, while fighting with them (48)

Finding Rāvana profusely bleeding like the *palāśa* flowers, having been injured by the arrows of the sons of Varuna Hanumān at once mounted over the chariest meant with the great people At that point of time the mind of Hanumān was filled for the affection for Rāvana like his brother He was illumining like the sun (49-50) Then Hanumān, who could overcome even the force of the wind with his strength, who was respected for the sake of victory and was illumining like the sun, moved

forward for waging the war like Yama (51) As the huge clouds disappear with the force of the wind, similarly all the sons of Varuna, getting frightened from Hanumān, disappeared here and there (52) He started cutting the bodies of the enemy like the banana forest (53) As a person drags his friend with his love, similarly he dragged some warrior, coiling his tail around them, created by the *vidyā* (54) As a devotee of the Jina attacks with motive like *mudgara*, over the head of false vision, similarly he was attaching someone with a planet (55) In this way Hanumān, with his chariot adorned with the monkey banner, fought forcefully, and by looking at him, Varuna appeared before him with red eyes (56) As soon as Rāvana found Varuna getting engaged in war against Hanumān and rushing towards him, then he obstructed the movement of the enemy as a mountain obstructs the flow of a river (57) By the time Varuna fought with Rāvana, with horses, elephants, foot soldiers, with all the weapons,(58) Hanumān captured all the hundred sons of Varuna and bound them They had been tired after fighting for long and their soldiers had also been killed (59) Learning about the capture of all the hundred sons, Varuna was filled with grief He forgot about the *vidyā* and his hold in the battlefield was shaken (60) Finding a loophole, Rāvana, sheltered the *Yodhini vidyā* of Varuna and captured him alive (61)

At that point of time, Varuna, whose rays like glory had been destroyed, and who could not rise further, for such Varuna like the moon, Rāvana, behaved like Rāhu (62) The care of Varuna, who was lodged in the cage by the enemy, whose glory had been sheltered, who was being looked at by the people with surprise, was entrusted to Kumbhakarna (63) After a long time, then Rāvana made his army to rest which stayed in the best known orchard called Bhavanonmada (64) The war fatigue of the army, which was sleeping under the trees, was removed with the cool breeze of the ocean (65) Learning about the capture of their lord, the army of Varuna, getting upset and frightened, entered the city of Pundarīka (66) Though it was the same army and the same great warriors, but they became of no consequence in the absence of a leader (67) It is quite surprising, look at the glory of the merit, that with the birth of a virtuous son, several people rise in their lives and with the destruction of the same, many people fall as well (68)

Thereafter Kumbhakarna, started destroying the city of the enemy, the people of which had already been disturbed (69) The Rākṣasas warriors plundered the riches, the valuables and the fortunes of the city The plundering had been done out of the anger but not due to the

greed (70) The best of the damsels, who resembled Rati and from whose eyes the tears were flowing, who were lamenting, who were poor and helpless were captured and brought in a group (71) Their bodies were bent because of the weight of their breasts, whose soft hands resembling the tender shoots were moving and who were crying for the help of their relatives, such damsels were being brought by the heartless people (72) A damsels whose moon like face had been eclipsed by the grief like Rāhu, was speaking to her handmaid in the plane, "O handmaid, in case my chastity is shettered, them I shall kill myself with the bandage of cloth There is no doubt about it "(73-74) Someone kept on calling for her husband, whose remaining alive was quite doubtful and called him again and again, with her dirty eyes, recalling his noble virtues and then getting fainted (75) Someone was calling her parents, brother, maternal uncle and the sons, and from whose eyes the tears were flowing, such damsels could move even the hearts of the sages (76) A damsel with lotus like eyes, who had been attracted with the glory of Kumbhakarna, was speaking to her handmaid in confidence in seclusion, "O handmaid I feel an astonishing type of delight by looking at this person Because of that delight, my entire body is getting out of my control (77-78) In this way, because of astonishing nature of the deeds, the damsels had different type of re-actions which were spotless as well as blemished This is correct as well, because, the performances of the people are always different (79) Then Kumbhakarna, who was possessing the perfect glory like that of Kubera, who was being seated by the immensely valorous warriors shouting the slogans of victory, descended from the plane, and delightfully presented the damsels with faded faces, who had been kidnapped by him, before Rāvana (80-81) All these damsels were grief stricken with tears flowing from their eyes, were deprived of their relatives, their bodies were shacking and they were uttering compassionate words of their own accord They were feeling shameful At the sight of those damsels, the mind of Rāvana was filled with compassion, and he said to Kumbhakarna,(82-83) "O boy, you have indulged into great misconduct by capturing these helpless women and bringing them here (84) What is wrong with these poor and innocent women that you have troubled them?(85) The efforts, which serve the infatuated people, destroy the enemies, serve the preceptors, that is the real effort of the great people "(86) Thus speaking he at once got them released who left for their respective abodes Not only this, he himself assured the chaste women variously, as a result of which, they became free from fear (87)

On the other hand, Varuna, who was feelıng ashamed, and who had made the Rāksasas to lower theır heads wıth a sıngle glance, was summoned by Rāvana He then saıd to Varuna, "O Profıcıent one, don't grıeve for your capture ın the battle, because the capture of warrıors ın the battle ıs the cause of theır ımmense glory (88-89) The honorable warrıor gets eıther of the two thıngs ın a battle, *vız*, The capture or the death. But the cowards flee from the battlefıeld (90) You rule your country as before, wıth all your frıends, relatıves, gettıng free from all the dısturbances"(91) At these words of Rāvana, Varuna, spoke to Rāvana wıth folded hands, "You possess vast merıts ın thıs world The one who ıs ınımıcal wıth you ıs a fool (92) Astonıshıngly, thıs great patıence, whıch ıs comparable to that of the ascetıcs, and observes to be adored thousands of tımes It ıs because of the same, that you have been vıctorıous over me wıthout the use of the dıvıne guns Indeed your rule ıs the best (93) Otherwıse, what could be spoken about the ınfluence of Hanumān who could perform astonıshıng feats? Because o noble person he also ıs a great person who has arrıved here, because of the rıse of your noble deeds (94) Thıs earth whıch can be protected by force can hardly be got ın a tradıtıonal manner The earth ıs to be ruled by the valorous people alone and you happen to be the foremost of the valorous persons Therefore, you rule the world (95) O ımmensely glorıous one, you are our lord I beg forgıveness ın case my evıl words have hurt you O lord, I am thus speakıng because ıt ıs necessary Even otherwıse, I have wıtnessed your large heartedness and forgıveness (96) You are a great man of actıon, therefore I want to be successful, by developıng a relatıonshıp wıth you You kındly accept my daughter because you are the most suıtable match for her (97) Thus speakıng, he offered hıs humble and beautıful daughter Satyavatī havıng the lotus lıke face, born out of the queen Sudevī to Rāvana (98) Enormous festıvıtıes were made durıng theır marrıage and all the people were honoured there Thıs ıs quıte proper, because both the sıdes were quıte flourıshıng and they had nothıng to search for (99) Rāvana had been honoured by Varuna Rāvana on hıs part also honoured Varuna and followed hım, at the tıme of hıs entry ın the cıty Varuna felt uneasy for some tıme after hıs separatıon from hıs daughter (100) Rāvana who had shaken Kaılāśa, after reachıng Lankā, celebrated great festıval and gave away ın marrıage Kāntımatī the daughter of Candranakhā to Hanumān. The gırl was known by the name of Anangapuṣpā ın the world She was the abode of vırtues, and she had lotus lıke eyes Gettıng her, Hanumān was ımmensely satısfıed (101-102) Not only the gırl, Rāvana, also gave hım the cıty of Karukundala, full of all the wealth and

riches, where he was crowned and he stayed there as Indra lives in the heaven, enjoying all the pleasures (103) The king of Kiskupura, also gave away the immensely charming girl named Harimālinī, resembling Lakṣmī, to Hanumān with grace (104) Similarly, he also achieved a hundred girls of Vidyādharas of the Kinnara race, in the city of Kinnaragīta Gradually Hanumān got over a thousand wives (105) Since Hanumān bearing the name Śrīśaila had stayed over the mountain while roaming about, therefore, the mountain with beautiful pearls came to be known by the name of Śrīśaila (106)

At that point of time, Sugrīva was the king of Kiskindhā belonging to the Vidyādhara race He had a wife having the lotus like face, was a beautiful as Rati (107) They had a daughter named Padmarāgā The complexion of that girl was like the fresh lotus She was famous on earth because of her virtues She resembled Laksmī in beauty She had vast eyes and her face had the lustre of lotus Her breasts were thick and resembled the temples of the elephant Her waist was thick like the middle of *vajra*, she was extremely beautiful and could steal the hearts of all the people (108-109) While searching for a suitable match for the girl, the parents had no comfort during the day or the night Their minds were always engaged in this problem (110) Then the parents drew the portraits of Indrajit and other prominent Vidyādharas, having beautiful glory and figures, with the introduction of their conduct and race and performance and were shown by the parents to the daughter (111) After looking at all the portraits, the girl turned her face to the other side Ultimately, the portrait of Hanumān was also shown to her and she felt attracted towards him She kept on looking at him in quite an attractive manner (112) Thus looking at Hanumān having an unequal body, in the portrait, the girl was shot with all the fine arrows of passion (113) Finding her attracted towards Hanumān, the handmaid who was aware of all the virtues, said, "O girl, he is the son of Pavanāñjaya, known by the name of Śrīśaila (114) You had already been aware of his virtues His beauty resembles your eyes, therefore you enjoy the lovesport with him and allow the parents to sleep in comfort after a long time (115) It is quite surprising that Hanumān has attracted you towards himself, after appearing in the form of a portrait " The handmaid, then struck the girl with a blue lotus, who was feeling shy (116) When the father came to know about her daughter's liking of the son of the wind god, then he at once sent the portrait of the girl to Hanumān (117) Thereafter the messenger sent by Sugrīva arrived at Śrīśaila Reaching there he introduced himself to Hanumān Then offering his salutation, showed the portrait of the daughter of Sugrīva to

hım (118) As ıs well known ın the world, that there are the fıve arrows of the god of love, and ın case thıs ıs true, then how could the gırl wound Hanumān wıth a hundred arrows?(119) He thought ın hıs mınd, "ın case I do not get thıs gırl, then my takıng bırth on the earth would be of no consequence Thus thinkıng, Hanumān started movıng wıth great pomp and show towards the cıty of Sugrīva ın a moment (120) Learnıng about hıs arrıval so close, the kıng Sugrīva felt delıghted and at once went there to welcome hım Then offerıng hundreds of *Arghas* Hanumān was allowed to enter the cıty by the father-ın-law (121) At the tıme when Hanumān was movıng towards the royal palaces, the damsels of the cıty, leavıng all other engagement looked at Hanumān through the wındows of theır houses At that poınt of tıme theır lotus lıke eyes were feelıng anxıous for Hamnan (122) Padmarāgā, the daughter of Sugrīva havıng a soft body peeped at Hanumān through the wındow Lookıng at hıs beauty she had a strange type of experıence ın her body (123) She saıd, "O handmaıd, he ıs not the same person and ıs someone else Oh no, O handmaıd, he ıs the same " In thıs way when the women were dıscussıng among themselves, Hanumān entered there (124) Then theır marrıage was performed wıth great pomp and show All the relatıves joıned the marrıage Then the beautıful couple enjoyed ımmense delıght (125) Hanumān, who was quıte satısfıed ın hıs heart, together wıth the gırl, whose separatıon made the entıre famıly to suffer, proceeded to hıs place wıth hıs newly wedded wıfe (126) Both Pavanāñjaya and Añjanā, havıng the son, whose glory had spread the world over, were fılled wıth ımmense delıght and comfort (127) Thereafter Rāvana, havıng been honoured by the best of Vıdyādhara kıngs lıke Hanumān and others, was extremely proud, lord of three *Khandas* of earth, resembled Harıkantha (Śıva?) and became free from all the enemıes (128) As Indra enjoyed sports ın the heaven, sımılarly Rāvana, delıghtıng the entıre unıverse, possessıng ımmense glory, kept on enjoyıng all the pleasures and sports ın Lankā (129) Rāvana was the black wasp of the lotus lıke faces of the damsels, placıng hıs hands over theır breasts, lıved for the perıod unknown to hım or for a long tıme (130) A person who has a deformed and ugly wıfe who remaıns quarrelıng always, he also gettıng obsorbed ın the worldly affaırs, thınks hımself to be lıke the god of love (131) But Rāvana had eıghteen thousand damsels resemblıng Laksmī, was most ınfluentıal, lord of the three *Khandas*, possessed enormous glory, then what could be spoken about hım?(132) Thus all the Vıdyādharas praısed hım, all the people, gettıng upset obeyed hıs command wıth humılıty, placıng theır hamels over theır heads, who had been crowned as the lord

of the three *Khandas* such a type of Rāvana built up a great empire and was praised by the people (133) All the Vidyādharas adored his lotus like feet, whose body possessed glory, reputation and lustre, such a type of Rāvana, appeared like the moon surrounded by the stars, attracting the mind of one and all The one whose waist band had been shining like the mid day sun,(134) the one who could subjugate the arrogant enemies, the one who held the *Cakra*, spokes of whose wheels were clearly visible and appeared astonishingly with several types of gems studded in it.(135) Thus Rāvana, whose enormous lustre, was spreading everywhere, making his foes panicky and appeared as if he was the death in the form of *danda* When he adored the weapons in the armoury, he appeared as having collected the comets from the sky (136) In this way Rāvana, possessing the vast glory, because of the rise of his noble deeds, after the traditional city of Lankā, had achieved all the pleasures, surprising fortunes, all the worldly qualities and comforts, because of the rise of his auspicious deeds (137) Svāmī Gautama then said to Śrenika, "O Śrenika, because of achieving *Samyagdarśana*, *Samyagdarśana* and *Samyag-jñāna*, whosoever adores lord *Tīrthankara* of Munisuvrata, who had existed longtime back, then the foolish poets, who had been fallen from *Paramārtha*, projected this great personality quite differently (138)

Those who have been overpowered by the passions, who have been deprived of the knowledge of *tattvas*, who are extremely arrogant, and are always observed in sinful ways, such poets with the net created by the sinful poetry, destroy the simple and foolish people like the deer Therefore, O Śrenika, since you have well understood the realities, have destroyed the mud of evil literature created by the poets of false vision and possess the vast lustre like the sun besides the enormous riches, therefore you are adorable by Indra even Therefore you should adore the jewel of Jaina scriptures, study them in depth (139-140)

Here ends Parva 19 of the Padma Purāna composed by Ravisenācārya, relating to the extent of Rāvana's empire (Verses 1-140, P T 5541)

Parva 20

Description of Tīrthaṅkaras and others

Then Śrenika, who had a pure and docile soul, and the intelligence was spotless, listening to the description of the Vidyādharas, felt surprised Then he offering his salutation at the feet of lord Ganadhara, spoke again,(1) "O lord, by our grace I have learned the eighth Pratinārāyana's birth, and the difference between the *Vānara-vamśa* and the *Rākṣasa-vamśa* Now presently, O lord, you narrate to me the details of the twenty four Tīrthankara and the twelve Cakravartīs I want to listen about their earlier births, which bestows the wisdom (2-3) Besides the above, the eighth Balabhadra, is quite well known in the world In which dynasty was he born and what were his performances (4) O best of the sages, I would like to know, the names of their fathers as well So O lord, you are competent enough to speak about the same "(5) At these words of Śrenika, the immensely patient lord Ganadhara who was well-versed in *paramārtha,* feeling delighted at the best question, he spoke, "O Śrenika, you listen, I shall speak out the details about the Tīrthankaras, adored by Indra, which remove the sins (6-7) The names of the twenty four Tīrthankaras are as follows—

(i) Ṛṣabha (ii) Ajita (iii) Sambhava
(iv) Abhinandana (v) Sumati (vi) Padmaprabha
(vii) Supārśva (viii) Candraprabha (ix) Suvidhi or Puṣpadanta
(x) Śītala (xi) Śreyāmśa (xii) Vāsupūjya
(xiii) Vimala (xiv) Ananta (xv) Dharma
(xvi) Śānti (xvii) Kunthu (xviii) Ara
(xix) Malli (xx) Munisuvrata (xxi) Nami
(xxii) Nemi (xxiii) Pārśva (xxiv) Mahāvīra

Out of these Tīrthankara, Mahāvīra happens to be the last, Tīrthankaras, and presently his rule continues (8-10) Now you listen to the cities of their earlier births, which are as follows—

(i) The best Pundārikinī, (ii) Susīmā, (iii) Extremely charming Kṣemā, (iv) Ratnasañcayapurī which illumined with the gems

These were the four cities having the best of arrangements Right from Ṛṣabhadeva to lord Vāsupūjya, these were the capitals of these Tīrthankaras respectively The festivities were celebrated in this capitals cities (11-13) The capital cities of the remaining Tīrthankaras were as follows—

(i)	Vimala	—	Sumāhanagara
(ii)	Ananta	—	Ariṣthapura,
(iii)	Dharma	—	Sumādrika
(iv)	Śānti	—	Pundarīkinī
(v)	Kunthu	—	Susīma
(vi)	Dharma	—	Kṣema
(vii)	Ara	—	Vītasoka
(viii)	Malli	—	Campā
(ix)	Munisuvarata	—	Kauśāmbī
(x)	Nami	—	Nagpur
(xi)	Nemi	—	Sāketā
(xii)	Pārśva	—	Chatrākārapura

All these capital cities were as beautiful as this capital of heaven, and were quite vast, having the best of houses (14-17) Now I shall narrate to you their earlier names—

(i)	Vajranābhi	(ii)	Vimalavāhana	(iii)	Vipulakhyāti
(iv)	Vipulavāhana	(v)	Mahābala	(vi)	Atibala
(vii)	Aparājitā	(viii)	Nandiṣena	(ix)	Padma
(x)	Mahāpadma	(xi)	Padmottara	(xii)	Pankajagulma (having lotus like face)
(xiii)	Nalinagulma	(xiv)	Padmāsana	(xv)	Padmaratha
(xvi)	Dṛdharatha	(xvii)	Maharnegharatha	(xviii)	Simharatha
(xix)	Vaiśrāvana	(xx)	Śrīdharma	(xxi)	Suraśreṣtha (Without comparison)
(xxii)	Siddhārtha	(xxiii)	Ānanda	(xiv)	Sunanda

O lord of Magadha, these are the names earlier births of the intelligent twenty-four Tīrthankaras The names were quite popular in the world (18-24) Now you listen to the names of their fathers in earlier birth, which are detailed as under—

(i)	Vajrasena	(ii)	Mahāteja	(iii)	Ripumdama
(iv)	Svayamprabha	(v)	Vimalvāhana	(vi)	Sīmandhara
(vii)	Pihitāsarva	(viii)	Arindam	(ix)	Yugandhara
(x)	Sarvajānānanda	(xi)	Abhayānanda	(xii)	Vajradanta
(xiii)	Vajranābhi	(xiv)	Sarvagupti	(xv)	Guptimān
(xvi)	Cirtarākṣa	(xvii)	Vipulvāhana	(xviii)	Ghanarava
(xix)	Dhīra	(xx)	Samvara	(xxi)	Trilokīya
(xxii)	Sunanda	(xxiii)	Dāmara	(xiv)	Proṣṭhila

These are the names of the fathers of Tīrthankaras of earlier birth (25-30) Now the detail of the heavens from which the twenty four Tīrthankaras emerged are given here under—

(i) Sarvaārtha Siddhi (ii) Vaijayanta (iii) Graiveyaka
(iv) Vaijayanta (v) Vaijayanta (vi) Udhva Graiveyaka
(vii) Madhyamna Graiveyaka(viii) Vaijaynta (ix) Aparajita
(x) Ārana (xi) Puṣpottara (xii) Kapiṣṭha
(xiii) Mahasukra (xiv) Sahasrara (xv) Puṣpottara
(xvi) Puspottara (xvii) Puspattara (xviii) Sarvārtha sidhi
(xix) Vijayanta (xx) Aparājitā (xxi) Prānata
(xxii) Ānata (xxiii) Vijayanta (xiv) Puṣpottara

These are the names of the twenty-four heavens, from which the Tīrthankaras had descended (31-35) Now I shall describe the names of the cities in which they were born, their constellation at the time of birth, their parents, the name of the trees under which they achieved *Vairāgya* and the names of the places where they achieved *moksa* (Table-1) (36-60)

Out of these, the place of *Moksa* in respect of Vāsupūjya is Campāpurī The places of *Moksa* of Ṛṣabhanātha, Neminātha and Mahāvīra are Kailāsa, Girnār, Pāvāpurī respectively which have already been described The rest of the twenty Tīrthankara achieved *nirvāna* from Sammedācala (61) Śāntianātha, Aranātha and Kunthunātha had been the Cakravartī kings before achieving the place of Tīrthankaras The remaining Tīrthankaras were the ordinary kings (62) Both Candraprabha and Puṣpadanta had white complexion like the moon Supārśva had green complexion like the *Priyangu* flowers Pārśvanātha was also of green complexion resembling the unripe paddy Dharnendra had eulogised lord Pārśvanātha The Jinendra Padmaprabha was of red complexion resembling the center of the lotus flower (63-64) Lord Vāsupūjya had the red complexion resembling the bunch of *Palāśa* flower Munisurvata was of dark complexion like Añjanāgiri or Nīlagiri (mountain of collyrium or Blue Mountain) (65) Neminăth, the lord of Yadus, was of blue complexion resembling the neck of the peacock and the rest of the Tīrthankaras had the complexion of the molten gold or yellowish red (66) The five Tīrthankaras named Vāsupūjya, Mallinātha, Neminātha, Pārśvanātha and Mahāvīra had left their homes at quite young age and the rest of the Tīrthankaras, received *dīkṣā* after enjoying all the worldly presence (67) All these Tīrthankaras were adored by Devendra and Dharnendra, offered prayers to them *Abhiṣeka* of all of them was performed at the peak of the Sumeru mountain (68) Their

Table-1

S No	Name of Tirthankara	Place of birth	Constellation	Father and mother	Tree of vairāgya	Place of moksa	Reference to verses	Remarks
1	Rsabhanātha	Vinītā or Ayodhyā	Uttarāsādhā	Nabhirāja Marudevī	Banyan	Kailāsa	36-37	O Śrenika, let the Jinas provide welfare to you
2	Ajitanātha	Sāketa (Ayodhyā)	Rohinī	Jitaśatru Vijayā	Saptapārna	Sammeda mountain	38	—do—
3	Sambhavanātha	Śrāvastī	Purvāsādhā	Jitāri Senā	Sāla	—do—	39	—do—
4	Abhinandana	Ayodhyā	Punarvasu	Samvara Siddharthā	Devadāru	—do—	40	—do—
5	Sumatinātha	Sāketa (Ayodhyā)	Maghā	Naghaprabha Sumangalā	Priyangu	—do—	41	Should provide the best welfare to the world
6	Padmaprabha	Vatsa-nagari Kauśāmbī	Citrā	Dharanarāja Susīmā	Priyangu	—do—	42	—do—
7	Supārśva	Kāśī	Viśākhā	Supratiṣtha Prthivī	Sirīśa	—do—	43	—do—
8	Candraprabha	Candrapuri	Anurādhā	Mahāsena Laksmanā	Nāgavrksa	—do—	44	—do—
9	Puṣpadanta or Suvidhinātha	Kākandī	Mūla	Sugrīva Padmā	Sāla tree	—do—	45	Let him purify your mind
10	Śītalanātha	Bhadrikāpuri	Purvāsādha	Drdharatha Sunandā	Plākṣa tree	—do—	46	May provide welfare to you
11	Śreyānsanātha	Simhapurī	Śravana	Viṣnuraja Viṣnuśrī	Tendu	—do—	47	—do—
12	Vāsupujya	Campāpurī Siddhaksetra	Śatabhiṣa	Vasupujya Jayā	Patala	Champapuri	48	May bestow glory on you in the world.

S No	Name of Tīrthankara	Place of birth	Constellation	Father and mother	Tree of vairāgya	Place of mokṣa	Reference to verses	Remarks
13	Vimalanātha	Kāmpilya	Uttarabhādrā	Krtavarma Sarmā	Jambu	Sammeda mountain	49	May make you spotless
14	Anantanātha	Vinita	Revatī	Simhasena Sarvayaśā	Pipala	—do—	50	May provide welfare to you.
15	Dharmanātha	Ratnapurī	Pusya	Bhanurāja Suvratā	Dadhiparna	—do—	51	May bestow Lakṣmī with *dharma*
16	Śāntinātha	Hastināpura	Bharanī	Viśvasena Airani	Nanda	—do—	52	May bestow peace on you
17	Kunthunātha	Hastināpura	Krttikā	Sūrya Śrīdevī	Tilaka	—do—	53	May they remove your sins
18	Aranātha	Hastināpura	Rohinī	Sudarsana Mitrā	Mango	—do—	54	Let him relieve you of all pain.
19	Mallinātha	Mithilā	Asvanī	Kumbha Raksitā	Aśoka	—do—	55	May relieve ou of all pain.
20	Suvratanātha	Kusāgranagara or Rajagrha	Śravana	Sumitra Padmāvatī	Champaka	—do—	56	You devote your heart towards him.
21	Naminātha	Mithilā	Aśvanī	Vijaya Vaprā	Bakula	—do—	57	May bestow *dharma* on you
22.	Neminātha	Sauripurā	Citrā	Samudravijaya Śivā	Mesaśrnga	Girnar	58	May bestow comfort to you.
23	Pārśvanātha	Vārānasi	Viśākhā	Aśvasena Varamadevī	Dhava	Sammeda mountain	59	May provide peace to your mind
24	Mahāvīra	Kundapura	Uttara-phalguni	Siddhārtha	Sāla tree	Pawa	60	Let him provide all the comforts to you

devotion bestows all the welfare They were the astonishing figures of all the three worlds Let such type of Jinendras always provide protection to you."(69) Thereafter the king Śrenika said to Gautama Svāmī, "O lord of the *ganas*, in order to purify my heart, you kindly explain to me the highest *tattva* about the age of the twenty-four Tīrthankaras (70) At the same time you also enlighten me about appearing of Rāma in the intervening periods of the Tīrthankaras O adorable one, I would like to listen to the same by your grace "(71) When the king Śrenika put this question with great respect, then Ganadhara Svāmī, having the spotless heart like the ocean of milk, replied to him thus (72) He said "O Śrenika, the matter known as *Kala* (time) is endless One connot visualizes to with the organs of senses In spite that men of letters with their imagination have tried to establish it with examples.(73) You just imagine that the sky is covered with walls on all the sides and is filled with the fresh hair of the sheep (74) It has been made quite hard by thrashing it Thus in an area of a *yojana* is called *dravya-palya* When it has been made clear that this is an imaginative example, then who dug up the pit? Who felled the pit? Such questions are of no consequence (75) Then out of that filled pit, in case a hair is taken out one by one after a gap of a hundred years, and the period during which the pit is emptied, is called *palya* The ten crores of *palya* make a *Sagara* while ten crores of *Sagaras* make an *Avasarpinī* (76-77) An *Utsarpinī* also has the same length of time O king, as the brightened the dark fort-night go on changing one after the other, similarly, by the nature of *Kala-Dravya Avasarpinī* and *Utsarpinī* periods go on changing (78) The men of wisdom have divided them in six parts each With the force of the things which rescue in contract have different parts, and as such the importance of these parts is established (79) The first part of *Avasarpinī* is called *Susamā—Susamā* period Its period spreads to four crores of *Sagaras* (80) The second part is called *Susamā*, which is spread over a period of three crores of *Sagaras* The third part is called *Susamā-Duṣamā*, which is spread over a period two crores of *Sagaras* The fourth part is called *Dusamā-Susamā-*, which is spread over a period of crores of *Sagaras*, less forty two thousand years The fifth part is called *Dusamā* and the sixth part is called *Dusmā-Dusmā* Lord Jinendra Deva has specified that the length of each one of them is spread over a period of twenty one thousand years (81-82)

The Interim period of Tīrthankaras

After the passing of the period of fifty lakhs crores of *Sagaras* the second Tīrthankaras appeared on earth, known as Ajitanātha After thirty

lakh crores of *Sagara* period, the third Jina Sambhavanātha was born Then after ten lakhs crores of *Sagaras*, the fourth Jina Abhinandananātha appeared.(83) Then after the expiry of the period of nine lakh crores of *Sagaras*, the fifth Jina Sumatinātha appeared on earth After the expiry of ninety thousand crores of *Sagaras*, the sixth Jina Padmaprabha was born Then after the expiry of nine thousand crores of *sagaras*, Supārśvanātha appeared After the expiry of nine hundred crores of *sagaras* the eight Jina Candraprabha was born After that with the expiry of ninety crores of *sagaras*, the ninth Tīrthankara Puspadanta was born Then after the expiry of nine crores of *Sagaras*, the tenth Tīrthankaras Śītalanātha appeared After him when at the expiry of a hundred *Sagaras* less then a crores of *Sagaras*, the eleventh Tīrthankara known as Śreyānsanātha, appeared After the expiry of fifty four *Sagaras*, the twelfth Tīrthankaras Vāsupūjya appeared Then after the expiry of thirty *Sagaras* the thirteenth Tīrthankaras Vimalanātha was born After the expiry of nine *sagaras* after him, the fourteenth Jina Anantanātha was born After the expiry of four *sagaras* subsequent to him the fifteenth Tīrthankara Dharmanātha appeared Thereafter the expiry of three quartic of a *Palya* less then the period of three *Sagaras*, the sixteenth Tīrthankara Śāntinātha was born Then after the expiry of half a *palya* the seventeenth Tīrthankara Kunthunātha appeared Subsequently after the expiry of a thousand years less them a quarter of *palya* Aranātha, the eighteenth Tīrthankara appeared Subsequent to him after the expiry of 65,84,000 years less them a crores of *Sagaras*, the nineteenth Tīrthankara, Mallinātha was born Subsequent to that, after the expiry of fifty four lakhs of years, the Twentieth Tīrthankara Munisuvrata appeared Subsequently to that after the expiry for six lakhs of years, Neminātha the twenty first Tīrthankara appeared on earth Then after the expiry of five lakhs of years, Neminātha, the twenty second Tīrthankara appeared Subsequently to that after the lapse of quarter less then the twenty four thousand years, the twenty third Tīrthankara, Supārśvanātha appeared and after the lapse of two hundred and fifty years, The twenty fourth Tīrthankaras Vardhamān Svāmī was born The *dharma* of Mahāvīra Svāmī is presently spreading in the fifth period With the water of the lustre of Indra's crowns, both of lands feel are getting washed, the one who moves the *Dharma cakra* and possesses enormous features, when such a lord Mahāvīra achieved *moksa* the fifth period would arrive in which the arrival on earth of the gods would stop The exaggerations would be destroyed, the institute of achieving *Kavalajñāna* would be no more The Birth of Balabhadra, Nārāyanas and Cakravartīs would be stopped and

this line would be deprived of the competent rulers like you Then the public would become extremely wicked They would be all out to cheat the people The people of these times would be deprived of humility and would feel free to act as they liked They would attract several types of ailemants and misfortunes They would have false version and shall be extremely terrific (84-94) At places there would be excessive reins, whereas at other places there would be no rain and there would be drought conditions In addition to this, several of the false custom would cause miseries to the people (95) The people of these times would remain intoxicated with the wine of illusion Their bodies would look like the balls of attraction and jealousy Their hands and eyebrows would always be on the move They would be extremely sinful and would smile with arrogance They would speak evil words, they would be cruel and would devote their time in amassing wealth They would roam around the world like the fireflies, having no influence (96-97) They themselves would be foolish and following evil *dharmas* they would drive others to the same path They would be of unserviceable nature and would spend there whole time in doing harm to others as well as to them selves The people of these times no doubt would be entitled face misfortune, but would think themselves to be going to achieve *moksa* (98-99) Such of the people, who after studying the false scriptures, would be uttering *humkāra* in arrogance, these who act like the Mlecchas, who remain excited with arrogance, who remain enthusiatic in performing the useless tasks, who are always surrounded with the darkness of illusion, and are always engaged in playing tricks, such like Brāhmanas and others, would be cut with the axe of scriptures of violence like the human tree This would all be due to evil times influences (100-101) During the start of time of *Pañcamahaākāla*, the hight of the people would be equal to seven hands, which would decrease successively While gradually so decreasing, their size would ultimately be of two hands only Their age would be restricted to twenty years After the arrival of the sixth *kāla*, the height of the humans would be one hand and the age would be of sixteen years The people of these times would like quite painfully killing one other, like the reptiles (102-104) All their limbs would be deformed and they would always engage themselves in sinful ways They would suffer from attraction like birds, and would be suffering from ailments all the time (105) There would be no order in the sixth *kāla*, nor nay relations, there would be no king nor the servants The people would be deprived of riches as well as the homes and the comfort (106) The people of these times would not be interested in *dharma, artha, kāma* and *moksa* and would appear like the sinful figures (107) As the moon is on the decline in the

dark fort night and is on the increase in the bright fortnight, similarly in the *Avasarpinī* period, the age of the people would be on the decline, while in *Utasarpiṇī* period it goes on increasing (108) As the temperament of performing festivities decreases in the night and increases during the day, similar is the case with the *Avasarpinī* and *Utsarpinī* periods (109) The order in which the decline starts in the *Avasarpinī* period, in the same order it rises in the *Utsarpinī* period (110) Svāmī Gautama then said to the king Śrenika, "O king, I have discussed about the gap in the births of Tīrthankaras Now I shall describe about their life you listen to me attrentively (111) In earlier times the height of the body of Rsabhadeva was five hundred bows (112) Thereafter before Śitlanātha, it went on decreasing by fifty bows In other words, the height of the Tīrthankaras up to Puspadanta went on decreasing by fifty bows each The height of lord Śītalanātha has been described as ninety bows Subsequently upto Dharmanātha it went on decreasing by ten bows each The height of Dharmanātha has been stated to be forty five bows Subsequently before Pārśvanātha, the height went on decreasing individually by five bows each The height of Pārśvanātha is stated to be nine hands, while that of Vardhamān Svāmī, is said to be two hands lesser than Pārśvanātha The height of the Tīrthankaras is tabulated as under—

	Name	*Height in bows*
(i)	Ṛṣabhanātha	500
(ii)	Ajitanātha	450
(iii)	Sambhavanātha	400
(iv)	Abhirandananātha	350
(v)	Sumatinātha	300
(vi)	Padmaprabha	250
(vii)	Supārśvanātha	200
(viii)	Candraprabha	150
(ix)	Puṣpadamta	100
(x)	Śītalanātha	90
(xi)	Śreyānsanātha	80
(xii)	Vāsupūjya	70
(xiii)	Vimalanātha	60
(xiv)	Anantanāth	50
(xv)	Dharmanātha	45
(xvi)	Śāntinātha	40

(xvii)	Kunthunātha	35
(xviii)	Aranātha	30
(xix)	Mallinātha	25
(xx)	Munisuvrata	20
(xxi)	Naminātha	15
(xxii)	Neminātha	10
(xxiii)	Pārśvanātha	9 hands
(xxiv)	Vardhamān	7 hands

Thus the height of the Tīrthankaras has been described (113-115)

"Now I am going to describe the age of Kulakaras and the Tīrthankaras O king, the omniscient lord, who witnesses *Loka* and *Aloka* has described the age of first Kulakara as the one/tenth of a *palya* Thereafter the age of all the subsequent Kulakara, has been described as one tenth of a *Palya* In other words, after dividing the age of the first Kulakara by ten, whatever remains would be the age of the second Kulakara, and after dividing it by ten, what ever would remain, it would be the age of the thirds Kulakaras The age of the fourteen Kulakaras should be worked out and accordingly (116-117) The age of the twenty four Tīrthankaras is noted here under

	Name	*Height in bows*
(i)	Rsabhadeva	84 lakhs of years
(ii)	Ajitanātha	72 lakhs of years
(iii)	Sambhavanātha	60 lakhs of years
(iv)	Abhinandananātha	50 lakhs of years
(v)	Sumatinātha	40 lakhs of years
(vi)	Padmaprabha	30 lakhs of years
(vii)	Supārśvanātha	20 lakhs of years
(viii)	Candraprabha	10 lakhs of years
(ix)	Puṣpadanta	2 lakhs of years
(x)	Śītalanātha	1 lakhs of years
(xi)	Śreyāmsanātha	84 lakhs of years
(xii)	Vāsupūjya	72 lakhs of years
(xiii)	Vimalanātha	60 lakhs of years
(xiv)	Anantanātha	30 lakhs of years
(xv)	Dharmanātha	10 lakhs of years

(xvi)	Śāntinātha	1 lakhs of years
(xvii)	Kunthunātha	95,000 years
(xviii)	Aranātha	94,000 years
(xix)	Mallinātha	55,000 years
(xx)	Munisuvrata	30,000 years
(xxi)	Naminātha	10,000 years
(xxii)	Neminātha	1,000 years
(xxiii)	Pārśvanātha	100 years
(xxiv)	Vardhamān	72 years

O Śrenika I have this described the age of the Tīrthankaras in a chronological order Now you listen about the Cakravartī kings who lived in the past (118-123)

From the illustrious wife of lord Rsabhadeva, the first Cakravartī named Bharata was born The continent came to be known by the name of the same Cakravartī King (124) Bharata, in his earlier birth was a prince known by the name of *Pītha* in this city of Pundarīkiranī He, in due course of time became the disciple of the sage Kuśasena and achieved all the *siddhis* From there he became Bharata Cakravartī His ideals were influenced with detachment Because of this, he after the plucking of his hair, achieved *kevalajnāna* (supreme knowledge) and then the *moksa* Then there was the king Vijaya in the city of Prthvīpura who becoming the disciple of the preceptor Yaśodhara, become an ascetic He died with noble aims in his mind and then mounting the best of planes, named Vijaya, proceeded to the heaven Enjoying all the divine pleasures there, he was born in the city of Ayodhyā, as a son to king Vijaya and his queen Sumangalā Then he became the second Cakravartī known by the name of Sagara He was so powerful that even the gods respected his command He enjoyed the best of pleasures and ultimately overpowered with the grief of his sons, received *dīksā* and he achieving the *Kevala-jñāna* proceeded to *Siddhālaya* (125-130) Thereafter in the city of Pundrīkirnī, there was a king known as Śaśiprabha He proceeded to Graiveka taking Vimala as his preceptors Engaging all himself us in worldly pleasures, there, he fill and was reborn as Maghava, the son of Sumitra and his queen Bhadrāvatī in the city of Śrāvask His name was Moghava and he happened to be the third Cakravartī This Cakravartī was like a tree which was embraced by the creeper in the form of Laksmī He lived during the period between Dharmanātha and Śāntinātha He ultimately took to the form of ascetic and finally achieved the Saudharma heaven by

means of his meditation or *tapas* (131-133) Thereafter Svāmī Gautama started praising the forth Cakravartī Sanatakumāra and at that point of time the king Śrenika asked, "for what merit, did he become so beautiful." (134) In reply to that Lord Ganadhara, narrated in brief the gist of the Purānic story, become to complete details cannot be described even in a hundred years (135) He said unless the *Jina* accept the Jaina *Dharma*, be keeps on facing hell of the birds birth and others miseries relating to the evil men"(136) Describing of the earlier birth, he said, "Dhera was a village Govardhana, filled with the people The best householder named Jinadatta lived there (137) AS the ocean is the best of all the tanks, Sumeru mountain, with beautiful caves is the best of all the mountains, the seen of all the planets, the sugarcane of all the streams, *Nāgavallī* of all the creeps, *Haricandana* of all the trees, similarly of all the dynasties that of the Sarvahas is the best, become it is purified with the follow enjoy the food conduct and is always engaged in achieving the height position (138-140) The said householder was born in the Śrāvaka dynasty and follow the conduct of Śrāvakas, possessing all the virtues like the ornaments, achieved the highest portion (141) He had a chaste wife known by the name of Vinayavatī who followed the household *dharma* She felt painful getting separated form her husband (142) She build a beautiful temple of Jina in her house and ultimately receiving the *dīksā* of Āryaka, achieved the divine position after performing *tapas* (143) In the same city, there lived a great householder by the name of Hemabāhu, who believed in *dharma*, was quite enthusiastic, and free powered ways (144) Performing meditative in the temple built by Vinayavatī, he at the end of his life become a yaksa of the high caste (145) This yaksa always engaged himself in the service *Caturvidha-sangha* He possessed *Samyagdarśana* and always adored the Jina (146) Falling from there, he become the best of humans, and then he become the god In this way he become a hundred than a god, thrice Then he became the king Dharmaruci in the city of Mahāpurī This Dharmaruci, was born as Samtakara, after his fall from the heavens The name of his father was Saprabha and Tilakasundarī was the name of his mother Tilakasundarī was the abode of the best of virtues of the women (147-148) The king Dharmaruci became the disciple of the sage Suprabha achieved fine *Mahāvratas*, five *Samitis*, and three *guptis* (149) He was always engaged in denouncing other, he was patient after facing all the troubles, he remained completely unmindful of his body He was compassionate and vigorous He was quite intelligent, and was full of humility He always kept himself away from doubts and other eight evils of *Samyagdarśana* He

also engaged himself in serving the saints as per his capacity (150-151) After the end of his life he was reborn in Mahendra heaven and he enjoyed all the divine pleasures there in company of the divine damsels (152) Ultimately following from there, he was reborn as Sanatkumāra, the son of the kin Vijaya and the queen Sahadevī He happened to be the fourth Cakravartī (153) Once Saudharmendra, in some contest praised Cakravartī Sanatkumāra Therefore some gods arrived to have a look at his beauty (154) When the god stealing looked at him, he had just finished his physical exercise The lustre of his body had been covered with the dust of the wrestling ground The mud of fragrant myrobalan oil appeared over his head He was quite tall and was clad in a single cloth meant for taking the bath He was sitting for taking his bath He was surrounded by several of the pitchers filled with frequent water Looking at him, the gods observed, "whatever praised has been spoken by Indra about his beauty is quite correct His beauty is a matter of attraction of the gods in spite of his being a human When Sanatkumāra came to know that the gods had arrived to look at his beautiful body, he asked them to wait for sometime He said, "let me finish my bath and food Thereafter after my body is adorned with armaments, they can have a look at me " When they said, "Be it so," then Sanatkumāra, after finishing all the jobs appropriately sat over the lion throne At that point of time, he appeared like the mountain peak of gems (155-159)

Then the gods looking at him started denouncing, "the glory of humans is without any substances and short levied Therefore disgrace to it The glory that was witnessed by us at the first time which was full of youthfulness, then how could the same vanishing like the lightning, be reduced like this "When Sanatkumāra learnt it from the gods that the riches are short lived, his attraction towards the world was lost As a result of this he received *dīksā* and started performing hard *tapas* Though his body had attracted several ailments, but still he tolerated them quite peacefully By performing *tapas* he achieved several *rddhis* (success) Ultimately, because of his *tapas*, Sanatkumāra became a god in the heaven (160-163)

Description of the fifth Cakravartī

Megharatha used to live in the Pundarikini city He became the disciple of his father Ghanaratha-tīrthaka achieved the supreme success Falling from there, he was reborn at Hastinapura as the son of Viśvasena and the queen Airadevī He was known by the name of Śāntināthа who

could bestrode peace on the people Soon after his birth, the gods performed his *abhiseka* over the Sumeru mountain Indra praised him In this way he became the lord of all the pleasures as a Cakravartī king He happened to be the fifth Cakravartī and the sixteenth Tīrthankara Thereafter he discarded the kingship like straw and received *dīkṣā* Thereafter Kunthunātha and Aranātha became the sixth and the seventh Cakravartīs respectively The fourth Cakravartī named Sanatkumāra was born in between the period of Dharmanātha and Śāntinātha The time of the Cakravartī like Śāntinātha, Kunthunātha and Aranātha, should be considered as their respective life span (164-169)

Now the eighth Cakravartī is described

The king Kanakābha lived in the city of Dhamyapur He became the disciple of Vicitramuni who was born in the Anuttara-vimāna After coming from there he was born in the city of Iśavatī as the sone of Kārtavīrya and the queen Tārā His name was Subhūma and he happened to be the eighth Cakravartī He had to his credit the best of activities and since he developed the land immensely, therefore he was given the name of Subhuma, which was quite purposeful Paraśurāma had killed his father in the battlefield and he killed Paraśurāma Paraśurāma had collected the teeth of Ksatriyas by killing them Someone with divine right had told him that he would be killed the one, whose sight would convert these teeth into *pāyasaṁ* Subhuma went to Paraśurāma in a *yajña*, when he was about to take his food then Paraśurāma showed all the teeth keeping them in a vase By the virtue of his merit, the teeth were turned into the *pāyasam* and the vase was turned into a *cakra* Subhuma then killed Paraśurāma, with the same *cakra* Paraśurāma had retrieved earth of the Kṣatriyas seven times therefore in retaliation to that subhuma retrieved earth of the Brāhmanas twenty-one times As with the terror of Paraśurāma,, the Kṣatriyas took shelters with washerman and other low castes, similarly because of the strong handed approach of Cakravartī Subhūma, the Brāhmanas, getting terrified got shelter with the washerman and their people of the low castes Thus subhuma Cakravartī lived in the intervening period between Aranātha and Mallinātha and since he could not be detached from the worldly attractions, he fell in the seventh hell (170-177)

Now the ninth Cakravartī is described

There was a king named Cinta living in the Vītaśoka city. He

becoming the disciple of Suprabhamuni, proceeded on to Brahmasvarga Falling from their he was born as Mahāpadma, the son of Padmaratha and the queen Mayūrī He was the ninth Cakravartī He had eight daughters, who were quite proud of their beauty and never desired of a husband on earth Once eight Vidyādharas kidnapped them On coming to know about them the king called them back, but getting detached, they received *dīksā* and achieved the heaven with their own efforts The eight Vidyādharas who had kidnapped them, observing the astonishing position of the world, were frightened and ultimately received *dīksā* The Cakravartī possessing all the virtues got enlightened and handing over his kingship to his son named Padma, he left the homes with his son named Visnu In this way the great sage Mahāpadma performing hard *tapas* achieved the supreme knowledge and ultimately reached the peak of the universe This Cakravartī lived between the time of Aranātha and Mallinātha (178-184)

Now the tenth Cakravartī is described

There was a king named Mahendradatta living in the city of Vijaya He becoming the disciple of the sage Nandana, proceeded to the heaven named Mahendra Falling from there, he became the tenth and the well known Cakravartī king born of the king Hariketu and the queen Vaprā, in the city of Kāmpilya He decorated his entire land of his kingdom with the images of the Jinas He achieved his beautitude in the city of lord Muni Suvratanātha (185-187)

Now the eleventh Cakravartī is described

There was a king named Anilanka in the city of Rajpura He became the disciple of the sage Sudharmamitra and proceeded on to Brahmasvarga Falling from there, he was born in the city of Kāmpilya as the son of the king Vijaya and queen Yaśovatī He was the eleventh Cakravartī Ultimately disowning his great kingdom, becoming Digambara, adoring the three *ratnas* achieved the position of the siddhas He lived during the intervening period of Muni Suvrata and Naminātha (188-190)

Now the twelfth Cakravartī is being described

In the city of Kāśī, there once lived a king named Sambhūta He became the disciple of a sage named Svatantralinga and was born in the *vimana* named Kalmagulma Falling from there, he was born in the

Kāmpilya city as the son of the king Brahmadatta and his queen Culā known by the name of Brahmadatta He was the twelfth Cakravartī After enjoying all the riches, this Cakravartī did not feel detached and meeting with his end in the same state, he reached the seventh heaven after his death He existed during the intervening period of Naminātha and Pārśvanātha Tīrthankaras Gautama Svāmī, then spoke to Śrenika, "O lord of Magadha, in this way I have described the Cakravartī lords of six *khandas* of the earth. They were so glorious that even the gods and the *asuras* could not obstruct their movements In this way I have clearly spelt out the influence of merits and the sins Now listening to it and following it, or observing it, why do the people not conduct themselves appropriately? As a traveller does not proceed on his journey without carrying the eatables required during the journey, similarly the *jīvas* without carrying the merits or the sins of their lives cannot proceed to the other world Such of the people living in the high buildings like the Kailāśa mountain in the company of the best of damsels, it is all due to the result of their noble deeds Those who live in the mud of poverty, live in the bad abodes where they have to suffer from heat, cold and the wind, they actually reap the reward of their sins There are rulers and kings who are served by the *chawrie* bearers mounted over the elephants which are as huge as the peaks of Vindhya Mountain, they reap the harvest of their merits like the paddy fields Those with the beautiful bodies, mounting over the horses, served by the *chowrie* bearers on both the sides, surrounded by the foot soldiers, it is due to the noble efforts of the virtuous king Such of the people who move over the chariots which are as comfortable as the heaven, it represents the delicious fountains of their noble deeds Such of the people clad in dirty clothes who wander while walking with cracked feet, they represent the result of reward of the poisonous tree of sins Such of the people who consume nectar like food in the gold vases, the best of the sages have described it as the influence of *dharma* Such of the people who achieve the best of positions like Indra, Cakravartī king, or ever position of an ordinary king they represent the result of the creeper of *Ahimsā* Such of the people who achieve the fortunes of Balabhadra and Nārāyana, they also reap result of the following of *dharma* O Śrenika, now I shall describe Balabhadra and Nārāyanas (109-2050) First of all you listen to the capital cities of sins Nārāyanas in the Bhārata-ksetra, of their earlier births—

(i) The pleasant Hastinapura (ii) Ayodhyā decorated with the flags
(iii) The vast Śrāvastī (iv) Kauśāmbī with spotless sky
(v) Padampur (vi) Śailanagara
(vii) Simhapura (viii) Kauśāmbī
(ix) Hastinapura

These are nine cities, which were filled with all the types of cereals and fortunes They were free from all the dangers and were greced by the dwelling of Vāsudevas or Nārāyanas in their earlier births Now you listen to the names of earlier births of these Vāsudevas, which are given as under— (209-211)

(i)	The glorious Viśvanandī	(ii)	Parvata
(iii)	Dhanamitra	(iv)	Sāgaradatta
(v)	Vikata	(vi)	Priyamitra
(vii)	Manasceṣṭhita	(viii)	Punarvasu
(ix)	Gangādeva		

The names of the earlier births of Nārāyana has been described All of them in the earlier births were extremely deformed and were quite unfortunate They became ascetics because of the following reasons—(212-214)

(i) Stealth of all the riches

(ii) Abduction of wife

(iii) Sporting in the forest or the orchard

(iv) Desire for having sport in the forest

(v) Attraction towards the passions

(vi) Separation from beloved or close relatives

(vii) Fire

(viii) and misfortunes

They became the ascetics because of the above reasons They performed *tapas* getting desirous of enjoining the future pleasures and were devoid of the knowledge of *tattvas* After meeting their end in those conditions, they became Nārāyanas All of them happen to be the younger brothers of Balabhadras (212-214) O Śrenika, the *tapas* should be stopped finally after taking into consideration all the aspect, making sufficient efforts, because if this is not done, one has to face horrible consequences in future (215) Now listen to the names of the earlier preceptors of Nārāyanas, which are as follows—

(i)	Sambhūta, the form of *tapas*	(ii)	Subhadra
(iii)	Vasudaraśana	(iv)	Śreyānsa
(v)	Subhūti	(vi)	Vasubhūti
(vii)	Ghoṣasena	(viii)	Prāmbodhi (216-217)
(ix)	Drumasena		

These were the preceptors of their earlier births from whom, they had received *dīkṣā* Now listen to the names of the heavens, leaving which they became Nārāyanas— (218-219)

(i) Mahāśukra
(ii) Prānata
(iii) Lantava
(iv) Sahasrāra
(v) Brahmā
(vi) Māhendra
(vii) Saudharma
(viii) Sanatkumāra
(ix) Mahāśukra

Because of the merits they became Nārāyanas Now listen to the places of birth of these Nārāyanas—

(i) Podanapura
(ii) Dvāpurī
(iii) Hastināpura
(iv) Hastināpura
(v) Cakrapura
(vi) Kuśāgrapura
(vii) Mithilāpurī
(viii) Ayodhyā
(ix) Mathurā

These nine cities were respectively the places of birth of Nārāyanas

All of them were filled with riches and the festivities were always carried out in each one of them (221-222) Now I shall spell out the name of these Nārāyanas which you please listen—

(i) Prajāpati
(ii) Brahmabhūti
(iii) Raudranāda
(iv) Soma
(v) Prakhyāta
(vi) Śivākara
(vii) Samamūrdagninhāda
(viii) Daśaratha
(ix) Vasudeva

These persons have been described to be fathers of Nārāyanas. (223-224) Now you listen to the names of the mothers of these Nārāyanas which are as follows—

(i) Mṛgāvati
(ii) Mādhavī
(iii) Prthvī
(iv) Sītā
(v) Ambikā
(vi) Lakṣmī
(vii) Keśinī
(viii) Kaikeyī
(ix) Devakī

These were the nine mothers of Nārāyanas in chronological order All of them possessed the best of fortunes and enormous beauty (Some

other texts provide the names of the Nārāyanas as follows though they have not been spelt out in this Purāna)— (225-226)

(i) Triprstha (ii) Dviprstha
(iii) Svayambhū (iv) Purusottama
(v) Puruṣasimha (vi) Pundarīka
(vii) Datta (viii) Lakṣmana
(ix) Krsna

(These are the nine Nārāyanas)

Now the names of their chief queens are given hereunder—

(i) Suprabhā (ii) Rupinī
(iii) Prabhavā (iv) Mānoharā
(v) Sumitrā (vi) Vimala Sundarī
(vii) Ānandavatī (viii) Prabhāvatī
(ix) Rukminī

These were the nine chief queens of the nine Nārāyanas (227-228)

Now the names of nine Balabhadras are to be described First of all the names of their dwelling places in earlier birth are given below—

(i) Punḍarikini, filled with the best of white palaces
(ii) Prthvīpurī, which was as vast as the earth
(iii) Ānandapurī
(iv) Nandapurī
(v) Vītaśokā
(vi) Vijayapura
(vii) Susīmā
(viii) Kṣemā
(ix) Hastināpura

These are the name of the dwelling places of the earlier births of the nine Balabhadras detailed in chronological order Now you listen to the names of the earlier births of Balabhadras— (229-231)

(i) Bala (ii) Marutavega
(iii) Nandīmitra (iv) Mahābala
(v) Puruṣasarbha (vi) Sudarśana
(vii) Vasundhara (viii) Śrīcandra
(ix) Sakhīsañja

These are the names of the nine Balabhadras (232-233) Now you listen to the names of their preceptors in earlier births which are as follows—

(i)	Amṛtāra	(ii)	Mahāsuvrata
(iii)	Suvrata	(iv)	Vṛṣabha
(v)	Prajāpāla	(vi)	Damavara
(vii)	Sudharma	(viii)	Arnava
(ix)	Vidruma		

These are the name of the preceptors of the nine Balabhadras from whom they had received *dīkṣā* (234-235) Now the names of the heaven from which they had descended are noted hereunder—

(i) Three Balabhadras descended from Anuttara Vimāna

(ii) Three of them descended from the Sahasrāra heaven

(iii) Two of them descended from Brahma heaven

(iv) The last one resided in the Mahāśukra heaven

All of them falling from these heavens, became Balabhadras with the best of their performances (236-237) Now you listen to the names of their mothers which are as follows—

(i)	Bhadrāmbhojā	(ii)	Subhadrā
(iii)	Suvesā	(iv)	Sudarśanā
(v)	Suprabhā	(vi)	Vijñyā
(vii)	Vaijayantī	(viii)	Large hearted and Chaste Aparājitā or Kauśalyā
(ix)	Rohinī		

These are the nine mothers of the nine Balabhadras arranged in a chronological order Out of these, Triprstha and others five Nārāyanas and five Balabhadras (238-239) lived the intervening period between Śreyansanātha to Dharmanātha The sixth and seventh Nārāyanas and Balabhadras lived after the Tīrthankara Aranātha The eighth Nārāyanas known as Laksmana, and Rāma—the eighth Balabhadras appeared during the time between Manisuvrata and Naminātha, while the ninth Nārāyanas named Śrīkrṣna, the performer of astonishing deeds, and the ninth Balabhadra known as Bala adored the lord Neminātha (240-241)

(Some of the texts have given the names of Balabhadras as follows—

(i)	Acala	(ii)	Vijaya
(iii)	Bhadra	(iv)	Suprabhā

(v) Sudarśana (vi) Nandīmitra
(vii) Nandīghoṣa (viii) Rāmacandra (Padma)
(ix) Bala

There are said to be nine Pratinārāyanas who were opposite to Nārāyanas The names of the places of their dwelling are noted as under—

(i) Alakāpura (ii) Vijayapura
(iii) Nandanapura (iv) Prthvīpura
(v) Haripura (vi) Sūryapura
(vii) Simhapura (viii) Lankā
(ix) Rājagrha

All these cities were illumining with lustre of gems (242-243) Now you listen to the names of Pratinārāyanas, which area as follows—

(i) Aśvagrīva (ii) Tāraka
(iii) Meraka (iv) Madhukaitabha
(v) Niśumbha (vi) Balī
(vii) Prahlāda (viii) Daśānana
(ix) Jarāsandha

These were the nine Pratinārāyanas (244-245) The names of the preceptors of the Balabhadras are given below—

(i) Suvarnakumbha (ii) Satkīrti
(iii) Sudharma (iv) Mrgānka
(v) Śrutikīrtī (vi) Sumitra
(vii) Bhavanaśruta (viii) Suvrata
(ix) Susiddhārtha

These are the names of the preceptors of Balabhadras All of them with glory earned by the performing of *tapas* were famous in the world Eight out of the nine Balabhadras, enjoying all the fortunes getting detached from the world burning the huge forest of their *karmas*, achieved *Nirvāna*, in which several types of ailments were wandering getting disturbed, which was terrific as a tiger in the form of death and in which the trunks of huge trees resembling the birth were growing (246-247) The last Balabhadras, because of the remaining *karmas*-bondage, reached the *Brahma-svarga* (248) Gautama Ganadhara then said to the Śrenika, "O king, I have narrated to you the account of beginning from all Tīrthankaras to Bharata Cakravartī, who conquered the entire earth,

besides that of Nārāyanas and Balabhadras, which is quite interesting, besides the details of their earlier births Several out of these performing great *tapas*, achieved *moksa* at the same birth Some of them whose *karmas* were somehow left out, they achieved *moksa* after wandering in the world for sometime Still some of them whose *karmas* are more powerful, have to travel through the birth and death several times in the forest of the world Several of the worldly creatures, are engaged in wandering in the great ocean of the horrible times, which is extremely dirty and also face miseries in the hills Realising this several of the people never desire to come back in the world Some of the people, try to collect the merits Still some of the people try to achieve the spotless supreme knowledge like the sun, discarding the worldly attachments (249-250)

Here ends Parva 20, of the *Padma Purāna* composed by Ravisenācārya, relating to the description of the Tīrthankaras and others (Verses 1-250, P T 5791)

Parva - 21

Glory of Lord Munisuvrata, Vajrabāhu and the king Kīrtidhara

Svāmī Gautama said to Śrenika, "O king, now in order to describe about Rāma, the eighth Balabhadras, I also describe same dynasties in which the great personalities were born you listen to me (1) After Śītalanātha, the tenth Tīrthankaras achieved *moksa* there had been a king named Sumukha in the city Kauśāmbī At that point of time a merchant named Vīraka also lived there, who had a wife named Vanamālā The king Sumukha kidnapped Vanamālā and enjoyed all the conjugal pleasures with her, as per his desire Thereafter he, after giving away his riches in charity, went to the Vajayārdha mountain To the sixth of the Vajayārdha mountain, there a was a city named Haripura, The couple was born there as Vidyādhara and Vidyādharī While engaging in all the sports there the soul of the king Sumukha went to the land of Vidyādharas, accompanied with his Vidyādhara wife With his body burning with the separation of his wife, the merchant Vīraka, because of the performance of the *tapas*, surrounded by several damsels, achieved the position of godhood (2-5) With his divine site he came to know that the king Sumukha, his enemy had been born in Hariksetra, then he having been infused worth evil wisdom, carried him to *Bhārataksetra* and caused miseries to him (6) Since he had arrived in the Harikṣetra with his spouse, therefore he came to be known as Hari (7) He had a son named Mahāgiri, who had a son named Himagiri, Himagiri Had a son named Vasugiri, Vasugiri had a son named Indragiri, Indragiri had Ratnamālā and from

Ratnamālā Sambhūta was born From Sambhūta, Bhūtadeva was born Subsequently hundreds of kings were born in that race All of them belonged to Harivamśa (8-9) In future, in the same Hasivamśa in the great city of Kuśāgra there appeared a well-known king known by the name of Sumitra (10) This king could be compared with Indra in so far as the enjoyment of pleasures is covered, his lustre was comparable with the moon, his glory resembled that of the sun, and with his fame, all the enemies were lowered down (11) Padmāvatī was the name of his wife, who was extremely beautiful, having the lotus like eyes She possessed great lustre and had all the auspicious symbols on her body All her desires had been fulfilled (12) Once she was sleeping over a comfortable bed in her palace Towards the last *prahara* of the night she witnessed the following sixteen auspicious dreams (13)—

(i) An elephants, (ii) The bull, (iii) The king (iv) *Abhiseka* of Laksmī, (v) Two garlands, (vi) The moon, (vii) Sūrya, (viii) Pair of fish, (ix) *Kalaśa* or pitcher, (x) Lake with lotus flowers, (xi) The ocean, (xii) Gem studded lion throne, (xiii) The plane, (xiv) The white palace, (xv) Heap of Gems, (xvi) Fire

The intelligent queen Padmāvatī's mind was filled with surprise and she woke up in the morning and getting free from the routine performance, went to her husband quite humbly (14-16) Her lotus like face was blossoming at that time Such a queen who was well versed in discipline took her seat comfortably over the *bhadrāsana* There after she acquired of her husband, with folded hands, the interpretation of her dreams (17) No sooner the husband, narrated the effect of her dreams, than the shower of the gems started from the sky (18) At the command of Indra, the Yaksa, delightfully used to shower three and a half crores of gems daily in his house (19) The showers of gems continued for fifteen months, and with the showing of the same, the entire city appeared to have been made of gold and gems (20) The goddesses like Śrī-Hrī and others living in the lake Padma and Mahāpadma, together with their families, served the Jina's mother, respectfully in every way (21) Thereafter the lord was born Soon after the birth, Indra, with the Lokapālas, performed *abhiseka* of the lord, getting water from the ocean of milk, over the Sumeru mountain (22) After the *abhiseka* Indra adored Jinendra with devotion offering his prayer and the salutation to him Thereafter the Jina was lovingly restored in the lap of his mother (23) When the lord was in the womb of the mother, she performed the best of the noble *Vratas* and because of that the Jina came to be known by the name of Munisuvrata (24) Lord Survatanātha, having the face resembling

the full moon, though was of dark complexion like the mountain of collyrium, but he had defeated the same with his lustre (25) Enjoying all the excellent pleasures created by Indra, he described the enormous pleasures of Ahimendra from a distance (26) The musicians Hā-hā, Huhu, Tumburū, Nārada, Viśvavasu and other Gandharvas always used to sing before the lord and the Kinnara damsels, besides others *apsarās* playing on the musical instruments like *Veenā*, flute, and others danced before him Several of the goddesses applying the paste over his body, bathed him regularly (27-28) The lord who had a beautiful body in his youthful age had enjoyed several damsels containing the serene smiles over their faces, who were shy, proud, jealous, arrogant besides being beautiful, as per their wishes (29) In due course of time finding the the winter season disappearing, he developed detachment and he developed a desire in his mind to receive *dīksā* At that point of time the gods of the fifth heavens arrived and adored him (30) The kingdom, in which all the countries were obedient and humble, and who served gracefully, was given away by him to his son named Suvrata and became free from all the desires (31) As the swan comes only to the lake of lotus flowers, similarly king came out of lotus lake of damsels whose fragrance had been spreading in all the directions, the fragrant paste applied over their bodies's was the flower dust, whose fragrance of the bodies attacted the block wasps towards them, who were decorated with the emeralds like the green leaves, who had the shining lines of teeth like bunch of lotus stalk, who were adorned with all the ornaments which issued dangling sound like the chirping of the birds, had the lines on the bodies like the waves, who had the breasts resembling the sheldrake birds, the great lord Munisuvrata enjoying the spotless glory, emerged out of the forest of damsels like a swan, having the immense glory to his credit (32-35) Then lord if Munisuvrata who was the foremost of the hurman beings, mounted over the palanqiuin named Aparājitā, carried by the humans and gods alike proceeded on to the Vipula orchard (36) Then descending from the palanquin, the lord who was the ornament of the Harivamśa (dynasty) received *dīksā* with several thousands of the kings,(37) At the time of receiving the *dīksā*, the lord fasted for two days After the breaking of the fast, Vrsabhalatā, served the *pāyasam* to him in the city of Rājagrha, with great devotion (38) The lord had fasted and taken food in order to display the discipline in the Jina faith By offering food to the Jina, Vrsabhādatta achieved *Pañcatisaya* (39) The lord then achieved the supreme knowledge seated under the *Campaka* tree by means of *Śukla-dhyāna*, destroying the *karmas* (40) Consequently the gods like Indra and

others, arrived there and offered prayer to the lord besides the salutations The lord Munisuvrata, who was accompanied with the best of Ganadharas delivered discourse in *dharma* (41) The lord established the form of *dharma* highlighting the difference between *Sagara* and *Anagara* Listening to the discourse appropriately, all of them retired to their respective places,(42) The gods and the demons alike, filled with delight used to offer prayers to him Such type of lord Munisuvratanātha, devoting his mind in *dharma*, travelled over the earth, with extremely patient Ganadharas who protected the *ganas*, besides the other ascetics (43-44) Thereafter climbing over the Sammedācala and destroying four types of *Karmas*, became supreme in the world (45) A persons who reads the glory of lord Munisuvrata, with spotless minds or listens to the same, all his sins vanish in no time (46) They return again with matching spotless Ratnatrayī, and achieve the highest positions, from where the return is not possible (47) Thereafter Suvrata, the son of Munisuvrata ruled the stable country for a long time Ultimately he gave away his kingdom to his son Daksa and he himself receiving *dīksā*, achieved *nirvāna* (48) The king Daksa had a son named Ilāvardhana, Ilāvardhana had the son name Śrīvardhana, Śrīvardhana had Śrīvrksa, Śrīvrksa had Sañjayanta, Sañjayanta had Kunima, Kunima had Mahāratha, Mahāratha had Puloma and so on and in this way thousand of kings were born in Harivamśa Several of them achieved *nirvāna*, while several of them went to the heaven (49-51) In this way when several kings of this dynasty ruled in quick succession, the king Viśvaketu was born in Mithilā (52) He had the chief queen named Vipula She had the vast eyes and though she had the best figure like Laksmī, she was slender waisted (53) A son named Janaka was born to them He maintained the people like a father (and as such his name as Janaka was quite purposeful) He always used to do good to his people (54) Svāmī Gautama then said to Śrenika, "O king, in this way, I have narrated to you the birth of the king Janaka Now you are listen to the detail of the dynasty in which Daśaratha was born You listen to me "(55)

In the charming dynasty of Iksvākus, when lord Rsabhadeva achieved *nirvāna*, then Cakravartī Bharata and Arkakīrti, were the ornament of the race, besides other kings had also been born, (who had already gone to heaven) Thereafter also innumerable kings were born in the race

Several of these kings, after performing extremely hard, *tapas* achieved *nirvāna* while others went to the heaven Many of them went to the heaven and were absorbed in enjoying the divine pleasures there

Many of them, after having exhausted all this merits, fell in the heavens reaping the harvest of their *karmas* while crying (56-58) O Śrenika, all the passions or sufferings in this world, go on rotating like a wheel Sometimes all the evils, the evils of *Māyā* keep on increasing in a person (59) Sometimes the people have to suffer because of poverty and sometimes because of the depletion of the age or having been shortened due to any reason, die during the childhood itself (60) Sometime the *jīvas* take to many forms, sometimes they remain unmoved, sometimes they enter into controversies, sometimes they travel, sometimes they walk, sometimes they are influenced and become lords Sometime they become the carriers of weight, sometimes they sing and some times they perform adoration, sometime they take food, sometimes they become poor, and some times they shout (61-62) Sometimes they win, sometimes they disown something, sometimes they rule, sometimes the expect forgiveness, sometimes they disturb peace (63) Sometimes they feel ashamed, sometimes they feel deceitfull, sometimes they trouble others, sometimes they suffer, sometimes they indulge in cheating, sometimes they beg, sometimes run away in the front, sometimes they display illusion, sometimes they steal the riches of others,(64) Sometimes they play, sometimes they destroy things, some times they give away something to others, sometimes they live some where, sometimes the pluck the hair, sometimes they measure, sometime they feel painful, sometimes they become angry, sometimes they get disturbed (65) Sometimes they feel satisfied, sometimes they adore others, sometimes they cheat others, sometimes they console others, sometimes they understand something, sometimes they are influenced with passion, sometimes they protest, sometimes they dance, sometimes the love, and sometimes the display humility (66) Sometimes they inspire others, sometimes they fill the belly by collecting of cereals, sometimes they fry things, sometimes they offer thin salutation, sometimes they play, sometimes they reap, sometimes they keep themselves awake (67) Sometimes they sleep, sometimes they are frightened, sometimes they make several efforts, sometimes they destroy, sometimes they break someone, sometimes they cause pain to others, sometimes they complete things, sometimes they take bath, sometimes they tie up, sometimes they shout,(68) Sometimes they stoop, sometimes they wander, sometimes they are worm out, sometimes they drive, sometimes they create, sometimes they select, sometimes they crash, sometimes they spread and sometimes they perform oblation (69) Sometimes they make commentaries and sometimes they hate Sometimes they desire, and sometimes they swim Sometimes they extend treatment and sometime they support Sometimes

they prevent and sometimes they swallow (70) O king, the net of such activities was spreading in their minds, engaged in good and evil activities Such types of humans were born in the Ikṣvāku race (71) In this way the *Avasarpinī* period in which the activities of the human beings were displayed like those in this way, slowly came to an end (72) Then after the start of the period of the twentieth Tīrthankaras, in the vast city of Ayodhyā, there happened a great king known by the name of Vijaya He had conquered all his enemies He had the glory like that of the sun, and maintained his people quite efficiently (73-74) He had an immensely illustrious chief queen named Hemacūlā An immensely virtuous son named Surendramanyu was born to her (75) The name of the wife of Surendramanyu was Kīrtisamā, who gave birth to two sons having the lustre of the sun and to moon Both the sons possessed all to virtues The elder of the two was known by the name of Vajrabāhu, while the younger one was known by the name of Purandara The names of both of them were quite purposeful They enjoyed all the sports in the world quite comfortably (76-77) At that point of time, there was a king named Ibhavāhana, in the charming city of Hastināpura, the name of whose wife was Cūdāmani Both of them had a beautiful daughter named Manodayā, who was wedded to Vajrabāhu prince, who was extremely praise worthy among the humans (78-79) One Udaisundara, the brother of the girl once went to her house to fetch her Then Vajrabāhu, with white *chatra* hanging over him, also desired to accompany her (80) The girl was quite famous in the would for her beauty with his mind devoted towards her, Vajrabāhu moved toward the place of his father - in - law with great pomp and show (81) While so travelling he saw a mountain named Vasanta which was filled the charming and blossoming flowers, which appear in the spring season (82) As he was reaching near the mountain, he kept on feeling delightful looking towards its beauty (83) The cool breeze, carrying the fragment flower dust, was embracing him It appeared to him as if some friend had embraced him after a long time (84) The mountain, the branches of the trees of which were shaking with the wind was raising the slogans of victory of Vajrabāhu in the form of the sound of the cuckoos (85) The inloscicating humming sound often black-wasps resembling the sound of *Veenā*, had impluenced lusmind as ears (86) While looking at the trees like oleander, mango, creepers with branches of flowers, *Chironji Sapida, dhāka* trees like the burning fire, he proceeded on and sighted a great sage whose being a human was quite doubtful (87-88) Finding the sage standing in *kāyotsarga mudrā,* Vajrabāhu developed a doubt, whether it was a tree trunk or an ascetic? Or was it

a mountain peak?(89) Leading closer to him he realized him to be a Mahāyogī (90) The great sage was lodged over the uneven rocks, motionless with the touch of the solar rays his face had been faded out Both his arms were hanging down like a huge serpent His chest was quite stiff like the a Meru mountain and quite vast at the same time His shining both the legs looked like the pillars used for binding the elephants Though he had grown weak because of his performing *tapas*, but by his glory, he appeared to be quite solid He had concentrated his stable eyes over the tip of his nose Thus looking at the great sage, so absorbed in modulation, concentrating his mind, Vajrabāhu thought (91-94) It is quite astonishing, graceful is attractions, he is performing tapas for the achieving of *moksa* (95) The *Mukti-Laksmī* has graced this sage His mind is absorbed in the welfare of self His soul has been freed from the pain of others He is addressed with the divine Laksmī He considers the friend and foe, the heap of gems and the sand alike He is free from arrogance and jealousy His desire for embracing the bride of *Siddhi* is ever increasing He has exercised full control over his mind and senses He stands firm like the Sumeru Mountain and has devoted his mind towards the welfare deeds (96-98) It is he, who has reaped the complete reward of his being a human The wicked thieves like the senses can not cheat him (99) And, I have been completely entangled in the nooses of *karmas* in the same way as the serpents of *Asivisa* species, coil sand around the sandalwood trees (100) Disgrace to a sinful person like me whose mind in the filled with arrogance I am sleeping over the top of 100 round rock of pleasure (101) In case I can also achieve the stage of this great sage, then my human birth would be successful, reaping its reward"(102) Thus thinking the sight of Vajrabāhu was fixed over the Nirgrantha sage, like the one bound with a pillar (103) Thus finding that the sight of Vajrabāhu was fixed over the sage, Udaicandara said jokingly "You are looking at this great sage quite attentively Are you recieving *dīksā* from him? You feel attracted towards him"(104-105) Then concealing his emotions, Vajrabāhu said, "O Udaya, you tell me, what do you mean?"(106) Without realizing that he had been finding detached form within, and out of affections, laughingly, with his teeth shining in his lips, he said," In case you receive *dīkṣā* from him, then I shall also follow you O prince, you would look more graceful with this *dīksā*"(107-108) Vajrabāhu said, "Be it so" Thus speaking, Vajrabāhu, who was adorned with ornament shedding the ornaments, got down form the elephant and climbed the mountain (109) Then the damsels with vast eyes started crying The thick drops of tears started failing form their ears like the

garlands of beads (110) Then Udayacandra also spoke with tears in his eyes, "o lord, he pleased, what is all this being done by you? I had been just joking"(111) Then consoling him in sweet works, Vajrabāhu spoke to Udayacandra, "You have the best of intentions I was falling in the well, but you have taken me out of it (112) These is no other more intimate friend like you in the world O Sundara, whoso ever is born in the world, he has to die and the one who dies, he is surely reborn (113) The lightning of this birth and death like the *ghati-yantra* is more shaking then the moves of the tongue of the wicked serpent, and keeps on rotating (114) Why do you not look at the life entangled in the miseries of the world? All the pleasures are like those enjoyed in the dream The love resembles the sadness of the evening while the youthfulness is like the flower O noble one, your joke has served as a nectar to one (115-116) Can the medicine taken in falsely not remove the ailmeant? Since you have diverted my attentions towards welfare, therefore, from today onwards, you are my only brother (117) I had been absorbed in the ways of the world and today, you have become the cause of my detachment Look here, I now receive my *dīksā* You now act according to your own will "(118) Thus speaking, he went to the sage named Gunasāgara and bowing with humility with folded hands, said, "O master, my mind has been purified by your grace" Now I interested to get out of the prison of the universe (119-120)

After the completion of his *dhyāna*, the great sage, supported his resolve then Vajrabāhu, filled with immense force, discarding all his armaments and clothes, sat before the sage in *padmāsana* He plucked the hair with his hands which were tender like the shoots and threw them away At that point of time, he felt that his body had become light having been relieved of the ailments In this way, he discarding the wedding *dīkṣā* aspired for achieving *moksa* (121-123) Thereafter Udayasundara and twenty six other princes, who had discarded the attraction, jealousy and whose minds were filled with emotions, who had the beautiful bodies, feeling enthusiastic, offering their salutation of the great sage, received *dīksā* from him (124-125) Hearing the news, influenced with the love of her brother, Mahodayā also having been filled with emotions, received *dīksā* (126) Mahodayā, whose breasts were covered with the white cloth, whose belly was quite thin, and whose body was covered with dust, was turned into a great *tapasvinī* (127) When Vijayaspandana, the grandfather of Vajrabāhu, learnt about the news, then feeling grieved, spoke in the assembly thus, "This is quite a surprise, my grand son, becoming detached in the young age received Digambarī-*dīksā* (128-129) An old

person like me is getting involved in the worldly pleasures, then how could the princes discard the same?(130) Or otherwise the Mukta-Laksmī, has showed her grace on him, as a result of which, he discarding all his pleasures, like the straw, has become detached (131) The worldly pleasures have cheated me since long, I have reached the old age, what should I do now ?(132) My hair which was blue like the rays of sapphire, have turned gray like the flowers of read (133) My eyes with red, and white lustre attracted all the people in the world These eyes have been covered with the creepers of eyebrows (134) My body which issued the spotless lustre and was extremely powerful, has folded out like a painting in the rainy season (135) The three activities like *dharma*, *artha* and *kāma* (desire) are meant for the youthful people It is difficult for the old people to practices them (136) Disgrace to the sinful person who is devoid of consciousness, is evil, arrogant, and the one who is caught up in the whirlpool of the false life and attachments of the relatives and brothers"(137) Thus speaking and after consulting all his brothers and relatives, the large hearted old king Vijayaspandana, getting detached entrusting the kingship to his grandson Purandara, he himself went to the Nirgrantha ascetic Nirvānaghosa, received *dīksā* from him, alongwith his own son Surendramanyu (138-139)

Then Prthivīmatī, the wife of Purandara gave birth to the son Kīrtidhara, the son was the ocean of all the virtues (140) Increasing the delight of all his relatives with his activities, he reached the youthful age (141) Then the king Purandara, accepted the daughter of the king of Kauśala as the bride for his son Thus after marrying his son, the king Purandara, getting detached, left his home (142) The king Purandara who was adorned with all the virtues like the ornaments, went to the sage Kṣamankara and received *dīksā* from him and then started performing the *tapas* in order to destroy the *karmas* (143) On the other hand, the king Kīrtidhara, who could subjugate his enemies, ruling the traditional country started enjoying all the pleasures like the gods quite comfortably (144) Then once the king Kīrtidhara, who looked his subjects and the destroyer of the enemies, was seated over his palace top with Vidyādhara Nalakūbara, quite comfortably He suddenly spotted the eclipsed sun, at which an idea flashed in his mind, "The influence of *karma* when rises cannot be avoided (145-146) The sun, removing the terrible darkness makes even the moon lustreless Besides it makes the forest of lotus flowers to blossom The same sun is unable to remove Rāhu (147) The way in which the sun is getting destroyed, similarly the sun of youthfulness, would be destroyed by the oldage, like Rāhu A

person bound with the strong nose, falls into the mouth of the death"(148) In this way realizing the perishable nature of the world, Kīrtidhara spoke to the courtiers sitting in the court "O courtiers, now you protect the earth, expanding upto the ocean I shall now proceed over to the path of salvation "(149) At these works of the king, the entire court of the king including the intellectual and the relatives, became gloomy All of them then said to the king, "O king, you happen to be the only lord of this earth (150) This land is ruled by you It is you who have over powered all the enemies Therefore in case you leave it, it would not be graceful O king, possessing enormous provess, you are quite young presently, therefore you rule the country like Indra "(151)

In reply to the words of the courtiers, the king said, "The forest of life, which is crowded with the births is infested with large, separation, and apathy, like the fire flames, and is quite long, finding such a sinful forest, I am feeling extremely panicky"(152) When the courtiers realized about the firm resolve of the king, then they extinguished the sparks, they placed lapis lazuli gem issuing rays as a result of which the bunch of sparks, illumined (153) Then they picking up the gem, said to the king, "O lord, as the sparks could not look graceful without the gem, similarly the world would not look graceful without you (154) O lord, without you the poor people of this land, feeling shelter less would be destroyed With the distracting of *Dharma*, what would not be destroyed, you tell us "(155) Therefore, as your father, gave you to the people for their protection and then achieved *mokṣa*, similarly you also protect the ancestral *dharma* of your race "(156)

At these works of the competent courtiers the king Kīrtidhara resolved, "Whenever I hear the birth of my son, then I would surely take to the form of an ascetic "(157) Then the king Kīrtidhara, who pleasures and pain were like Indra, whose soul remained always conscious, who was free from all types of dangers, he ruled the country for a long time (158) Then the queen Sahadevī, enjoying all the pleasures with her husband Kīrtidhara, gave birth to a son, who was competent enough to rule the earth and possessed all the good qualities (159) In order to suppress the news of the birth of the son to the king, no birth ceremony for son's birth was performed and because of the same even the period of pregnancy was kept a secret (160) But how could the son be hidden like the seeing sun for long? Ultimately some poor person, in the expectation of receiving the handsome reward informed the king (161) The king feeling delighted, gave him the crown and other ornaments Together with enormous riches and a hundred villages, he also gave him

the city named Ghasa (162) Then he summered the child from the mother's lap who had been fifteen days old, he gracefully crowned him as a king and honored all the people (163) Since the city of Kośala, after his birth had become quite charming, therefore the child with the best of activities, was given the name of Sukośala "(164) Thereafter the king Kīrtidhara, coming out of the home like a person, reached in the *tapovana* and with the glory of his *tapas* started shining like the sun without the rainy season (165)

Here ends Parva 21, often *Padma Purāna* composed by *Ravisenācārya*, relating to the glory of Muni Suvratanātha, Vajrabāhu and Kīrtidhara (Verses 1-165, P T 5956)

Parva 22

Glory of Sukośala and birth of Daśarathas

Thus the Munirāja Kīrtidhara, who had been a great *tapasvī*, practiced forgiveness like the earth, who was lord on to himself, whose body had been covered with the layer of dust, who had shed away the arrogance, who had large hearted, whose body had become skeleton with the performing the *tapas*, who was immensely patient, who considered the plucking of the hair like the ornaments, whose long arms were hanging down, who watched carefully four feet of earth around him while walking, who walked slowly like the intoxicated elephants, who was free form blemish, had the concentration of mind, was quite humble, without greed, followed the *āgamas* while conducting himself, whose mind had become spotless with comparison, who was free from the mud of attachment, who possessed the Laksmī of saint lord and who had performed tapas for a longtime, while wandering on earth, by the arrangement of *grha pankti* arrived for receiving *bhikṣā* in his own earlier home and tried to enter it (1-5) At that point of time his wife Sahadevī was peeping through the window On his arrival, she was immensely enraged as a result of which her face became sad Chewing her lips, she said to the gatekeeper, "this ascetic is the destroyer of the house, therefore he should at once be driven out from here (6-7) By the time the lovable prince who was soft hearted by nature finds him, he showed be removed from here Nor only this, in case I find any other such ascetic, in the palaces, I shall surely punish you You better keep it in mind Since the time this heartless person has left the place, I have lost faith in the people (8-10) They tolate royal riches which is served by the well-known

valorous people, and make the enthusiastic people completely detached form the world" (11) At these works of Sahadevī, the wicked looking keepers, speaking evil words, holding canes in their hands, drove out the great sage from a distance (12) Nor only this, they drove out all the ascetics in out of the city, in order to avoid the prince hearing the word of *dharma* (13)

Thus listening to the chasuig out of the Munirāja with sharp words, and also observing the same, such a soft hearted mid - wife, whose mind had been filled with devotion, recognized her lord Kīrtidhara, after a longtime and started crying aloud (14-15) Finding the midwife so crying, Sukośala rushed to her and consoling her he said, "o mother, tell me who has harmed you?(16) My mother carried this body during pregnancy, but the same has grown up because of the milk sucked from you breasts,(17) therefore you also have the respect from me as compared to my mother You tell me, who with the intentntion of entering the mouth of Yama, has insulted you?(18) In case even my mother has insulted you today, I would be prepared to become cross with her, then what to speak of the other people?(19) Thereafter the midwife named Vasantalatā reducing the flow of tears, said to Sukośala, "Your father who left his home when you were a child, still growing, getting frightened from the worlds, for *tapovana*, had arrived here today to receive *bhiksā* entering the home Your mother on her authority, got him insulted through the gatekeepers, and had him driving out (20-22) Finding him so insulted, I felt immensely grieved and I could not control myself Because of that, o son, I am crying (23) who can insult the person who is held in high esteem? This is the cause of my crying, which has been spoken by me to you (24) Thinking about the good lord Kīrtidhara had done to me, my body starts burning (25) My body has been keeping alive to face the rise of the sins It appears to have been made of iron, because of which it is still alive even after the separation from the master (26) In order to prevent your mind from turning to *Vairāgya*, the entry in the city of the ascetic has been stopped (27) But it has been a traditional *dharma* of your race for the kings to perform *tapas*, by handing over the kingship to the son (28) You do not get out of your house, and because of this you could not know the decision of your courtiers (29) Because of this decision well shrouded in polity, they have arranged for your travelling in the palace itself"(30)

On hearing the factual position of the midwife Vasamtalatā, Sukośala at once descended from the forefront of the palace (31) Discarding the royal symbol say *chatra* and the fly whish, he walked on foot which had the lustre of to the flowers He possessed all the fortunes and he kept on

asking the people on the way about Munirāja In this way Sukośala, arrived enthusiastically before his father (32-33) All the servants who carried the *chatra* etc wore extremely upset, and getting confused, they ran after him (34) Sukośala on reaching there found his father seated over a vast rock He circumambulated the Munirāja Kīrtidhara thrice At that point of time, his eyes were filled with tears and had the best of feelings in his heart (35) He then folding both his hands and placed them over his head and touching the earth with his knees and head he offered his salutation to him with great affection (36) He sat before the Munirāja with folded hands Because of the humiliation meted out to the Munirāja at his own house, he was feeling shameful (37) Then he spoke to Munirāja, "As a person who sleeps in his house with the warmth of the fire flames, is awakened with the thundering of the clouds, similarly I had been sleeping with illusion in the house of the universe with the fire flames of birth and death, O lord you have awakened me (38-39) Be pleased, O lord, the *dīksā* which you yourself had achieved, you bestow the same on me as well O lord, you also drag me out of the miseries of the world"(40) When Sukośala was so speaking to Munirāja, lowering his head, all his courtiers arrived there (41) Vicitramālā, the pregnant wife of Sukośala, also carrying the weight of pregnancy, feeling defeated also arrived there with other ladies (42) Finding that Sukośala was about to receive *dīksā* all the women of the inner quarters, cried aloud suddenly (43) Then Sukośala said, "In case Vicitrā carries the son in her womb, then I place the kingship on him " Thus speaking, becoming detached, shattering the bondage of hope, burning the skeletons of love, shattering the bondage of the wife, leaving the kingship like a straw, removing all the ormaments, disowning all the internal and external attachments, sitting in *paryankāsana,* pulling up his hair, accepted the *mahāvrata* from the father Thereafter he started roaming with his father with a firm mind (44-47) When he was wandering on earth, then it appeared as if he had been offering the red lotus flowers to the earth in the form of his red feet. The people looked at him with surprise (48) Sahadevī, having the false vision and who always committed sins, was born in the flock of birds, after her death (49) Thus both the son and the father kept on wandering according to the *Āgamas* While wandering wherever the sun was set, they slept there itself Then the rainy season, arrived disturbing all the directions (50) The black clouds flying in the sky appeared as if the sky had been plastered with the cow-dung The flying skylarks at places appeared as if some one had performed *arcanā* with the use of lotus flowers (51) The big sized buds of the *kadamba* tree over which the

blackwasps were hovering, appeared as if singing the praise of the king of the rainy season (52) It appeared as if the heaps of collyrium had collected in the form of high mountains, while the sun and the moon had left for some other place, getting frightened with them thundering of the clouds (53) The continuous rain was falling form the sky and with that it appeared as if the sky was flowing after mattering away The green grass was growing on earth It appeared as if the earth had worn the bodies of grass quite pleasantly (54) As the mind of wicked person treats the good and the bad persons equally, similarly the water which was flowing with great force levelled the uneven earth (55) The showers of rain were thundering on earth, white the clouds were thundering in the sky (56) The mountains, with springs were covered with the young shoots It appeared as if, the clouds gaining height with the weight of water were falling down (57) Over the natural land of the forest, the red velvet insects could be seen every where It appeared as if the particles of the sun had fallen on the earth, after having been sheltered by the clouds (58) The lustre of the lightning was moving in all the directions It appeared as if the sky was observing as to which one of the areas had been submerged in water and which not (59) Thus beautiful rain bows, appeared in the sky which looked like the beautiful *toranas* (60) The rivers which were shattering both the bonks with their overflow, having large number of whirlpools were flowing with great force with floods, and appeared like the immoral women (61) The women having been separated form their husbands, felt terrified with the thundering of the clouds whose eyes were unstable like the doe, were embracing the pillars (62) The men in foreign lands, whose intelligence had been shattered because of the terrible thundering of the clouds, were looking getting upset, towards the direction to which their spouses were lodged (63) The Digambara Munirāja whose mind was filled with compassion had taken a *vrata* in order to stay at a particular place (64) The Śrāvakas, performed several *vratas* according to their discipline and were always engaged in serving the ascetic, had also taken *Vrata* for remaining Digambaras (65) In this way with the arrival of the rainy season with clouds, conducting themselves according to the *Āgamas*, both the father and the son i e the Nirgrantha ascetic Kīrtidhara Munirāja and Sukośala Swami, wandering according to their will, reached a cremation ground, which had a large member of trees, which creator darkness Several types of serpents and wild animals were there The place inaccessible because of the small mountain peaks The please caused terror even to the wild animals Its pits were filled with the sounds of the cocks, vultures, bears, jackals, and others The half-burnt dead bodies were lying there The place was quite

horrible. The stinking smell of fat was being carried away by the wind The place was infested with awful demons and *Betālas*, where the large number of creepers had turned into the huge trees Both of them wandering in such a cremation ground, together reached such a terrible place Both of them possessed wealth of *tapas*, had spotless minds, were quite valorous and patient, reached in the full moon day of Āśādha (66-71) In this way both the great ascetics free from all the attractions, lodged themselves under a tree where the surface had become even with the fall of the tree leaves, taking the fasting *vrata* for four months (72) Both of them sometimes sat in *paryankāsana* and sometimes stood erect in *kāyotsarga mudrā* Sometimes the sat in *vīrāsana* or several other positions In this way they spent the rainy season there (73) Thereafter the winter season, in which all the people get engaged in their business, which could illumine the entire universe like the early morning, arrived (74) At that point of time the scattered clouds could be seen in the courtyard of the sky which appeared like the blossoming flowers of the sky and were moving slowly (75) As with the passing of the Duṣamā period under the *Utsarpinī* period, lord Jinendra, the relative of the great souls, appear, similarly with the, disappearing of the clouds from the sky, the sun looked graceful (76) As the young swan appears graceful among the lotus flowers, similarly the moon appeared graceful among the stars (77) During the night, the moonlight emerging out of the moon was spread over the universe like the ocean of milk (78) The sandy banks of the river had the marks of waves, over which the birds like *krauñca*, cranes, sheldrake and others were issuing sweet notes appearing like entering into conversation, such rivers also felt delighted (79) The bunches of lotus flowers over which the black-wraps were hovering looked attractive in the lotuses, like the groups of *jīvas* who had discarded the dirt of falsehood (80) The passionate people, started enjoying the company of their beloveds, during the night in the palaces which are as beautiful as the lotus flowers (81) In the festivities, in which the brothers and friends were honored, the men and women started meeting one another (82) After the full moon day of the month of Kārtika, the ascetics started roaming absent the places where the lord was born, or his mother conceived and (other places connected with his life) or the places where he had other wise appeared (83)

Thereafter the fasting *vrata* for four months was over, then both the Munirājas, moving according to the provisions of the *Āgamas*, got ready to go to a city for breaking the fast (84) At that point of time a tigress who had been the mother of Sukosala in his earlier birth, became furious by

looking at them Her manes over the neck, which were soaked in blood, were shaking Her mouth appeared and ful because of fangs Her yellow eyes were shining, her round tail the head She touched, the earth with her nails She was uttering deep *humkāra* It appeared as if she was the death incarnate The red tip of her tongue was rolling in the mouth She had a shining body resembling the light of the moon After sporting for a long time, arriving at Sukosala Svāmī, she took a high jump (85-88) Finding the tigers taking a jump, they thought, "In case we escape this danger then we would break over fast, otherwise not" With this resolve, fearlessly they stood there in *kāyotsarga mudrā* (89) The cruel tigress fell over the sage Sukośala and tearing out his heard and other parts, she brought him over the earth (90) She tore off his entire body With the stream of blood flowing from his body, he appeared like the mountain from which the water mixed with the achre colour and other metals flows (91) Thereafter the sinful tigress standing before him, making several efforts started eating him from him feet (92) Then Svāmī Gautama, spoke to Śrenika, "O Śrenika, you witness the activities of the illusion where the mother eats her own son's body (93) What could be the more disgusting thing than this that influenced from the events of the earlier birth, the relations become enemies and commit hevious crimes (94) Thereafter, the sage Sukośala, who was still absorbed in *Śukla-dhyāna*, achieved the Supreme knowledge before his death (95) The Gods and the demons arrived there and adored his body offering flowers and otherthings (96) Kīrtidhara, the father of Sukośala, addressed the tigress as a result of which she became a recluse and went to the heaven (97) At that very moment Kīrtidhara too achieved the Supreme knowledge Then the gods who bestowed glory on people, in single function performed the festivities for the father and the son, for achieving the supreme knowledge at one and the same time (98) Spreading the glory of *kaivalya-jñāna*, offering their adoration at the feet of both the *Kevalīs*, they returned to their respective places "(99) Svāmī Gautama says, ' A person who reads the *Māhātmya* of Sukośalasvāmī, he remains without difficulties and misfortunes and lives comfortably for long (100)

Thereafter Kīrtiamālā, the wife of Sukośala, in due course of time gave birth to a beautiful son who possessed all the auspicious symbols over his body (101) Since the child when in the womb, made his mother glitter like the gold, therefore the boy was given the name of Hiranyagarbha (102) In due course of time the same Hiranyagarbha, became virtuous a king and it appeared as if the golden age of lord Rsabhadeva had been brought back by him He married Amrtavatī who

was the auspicious daughter of the king Hari (103) Hiranyagarbha had all the relatives and friends and was well versed in all the scriptures He was the lord of enormous fortunes, was lord of Śrī Laksmī, was as beautiful as the Sumeru mountain, besides being quite a large hearted one He spent his time enjoying all the worldly pleasures Once he found a gray hair in the otherwise black hair resembling the black wasps (104-105) Looking at the gray hair through the mirror, he felt grieved as if the messenger of yama had arrived to take him (106) He thought," Alas! It is a matter of great pain, that the old age presently is forcibly decreasing the strength of my limbs (107) This body of mine is as beautiful as the sandal wood tree Now burning with the old age, it world become like a burning coal (108) Waiting for the hole in the form of an old age it would enter in my body like a *piśācinī* and weaken it (109) The death which was anxious to devour my body like a lion, and was waiting for a longtime would now perforce eat away my body (110) Graceful are the best of the youth, who appearing on earth boarding the boat of *vratas*, cross the ocean of the universe"(111) Thus thinking, he gave away the kingship to Nahusa the son of Amrtavatī, enthroning him over the lion throne, went to the Vimalayogī and received *dīksā* from him (112) Since after the entry of the child in the womb of his mother no evil news was heard, therefore he was popularly known by the name of Naghusa He humbled the entire universe with his virtues (113)

Once the king Naghusa, keeping his wife named Simhikā, in his city went to the northern direction for the subjugation of his foes (114) On the other hand, the kings from the south finding that the being Naghusa was away in the north, arrived there in order to capture the city of Ayodhyā All the kings were accompanied with huge armies (115) But the immensely glorious queen Simhikā, defeated them in the battle Not only that, entrusting the care of the city to a trustworthy king, she, marched on in order to subjugate the remaining kings of that region She was well versed in the use of weapons as well as the scriptures (116-117) She conquered the courtiers who were her adversaries, with her influences, declaring her victory in all the directions, and returned to her city (118) On the other hand when Naghusa returned from the northern direction, then learning about the efforts of his wife, felt enraged (119) He thought that a chaste wife of a high race cannot conduct herself like that " Thus thinking, he become detached from Simhikā (120) She had the best of conduct to her credit, but in spite of that, the king deprived her of the position of the chief queen Thus facing the most poverty, she remained in a miserable condition for sometime (121)

In due course of time, the king caught high fever, which could not be cured with the best of medicines from best of the physicians (122) When Simhikā came to know about it, she was upset with grief At that point of time in order to prove her innocence she did thus job (123) She called for all the relatives, courtier and the people and had the water poured into her hand by the priest and declared, "In case I have not mentally thought of any other husband than the king, then with the sprinkling of water over the my husband, he should be cured of his fever (124-125) Then the water given by the chief queen was sprinkled over the body of the king, he became so cool as having been placed in the ice His teeth started tattering with cold (126) At the same time the word "*Sadhu*" (well done) echoed in the sky and the flowers from invisible sources were showered (127) The king Naghusa, then realizing that queen Simhikā was quite a virtuous and chaste one restored him over the position of the chief queen (128) Getting free from the enemies, the kings lived with pleasure with this queen for a longtime and performed all the prescribed deeds enjoying all the worldly pleasures physically though he was mentally away from them (129) Thereafter the patient and valorous king handing over the kingship to the son born of Simhikā patronised the path laid down by his father and received Jina *dīksā* (130) Because of his subjuggating all his enemies, the king Naghusa was also called Sudāsa, therefore his son was known in the world as Saudāsa (131) During the eight days of *Astāhnika* of the every four months, no one consumed meat in his family irrespective of his having been brought up with the consuming of the meat (132) But due to the rise of some evil deeds, the king Saudāsa once developed the desire of consuming meat during that specified period (133) Then he called for the cook in seclusion and said " O noble one, I am desirous of eating meat today "(134) The cook replied, "o lord, you are well aware of the fact that lord Jina is adored during these days, quite enthusiastically and the killing of the creatures is prohibited "(135) On hearing this, the king said to the cook, "I shall die, in case I do not consume meat today Thus thinking, you do whatever you like What is the use of unnecessary talk?"(136) Observing the condition of the king, the cook came out of the city and founed a dead child left in the moat (137) He brought the dead body of the boy covering it with a cloth He cooked the flesh with delicious things and gave it to the king (138) The king's mind was feeling delighted with the consuming of the human flesh When he got up the king feeling surprised, said to the cook, "o noble one, I had never eaten such delicious meat earlier Where from did you get it?"(139-140) While giving the reply, the cook sought for

the assurance for safety first and then revealed the entire truth to the king quite frankly At thus king said, "This should be continued for ever "(141)

Thereafter the cook started giving sweet balls to the children Becoming greedy the children started coming to him daily (142) When the children returned with the sweet balls, the cook followed them and who so ever was left behind, he used to catch hold of him and killing him, he served the human flesh to the king (143) When the children of the city went on decreasing daily then the people thought that the cook along with the king should be turned out of the city (144) Kanakābhā the wife of Saudāsa had a son, known by the name of Simharatha The people of the city placed the prince over the throne and all the kings offered their salutation to him (145) The king Saudāsa was so much attracted towards the human flesh, that he ultimately ate up his cook as well Then he started consuming the left over dead bodies and feeling miserable started wandering on earth (1460 As the lion eats flesh only, similarly he also started taking flesh alone and because of that he came to be known as Simhasudāsa in the world (147)

While wandering he went to the southern country and reached before a Digambara saint Listening to his discourse on *dharma*, Saudāsa accepted to perform hard *anuvratas* (148) At that point of time the king of Mahāpura city died, leaving no hair The people then thought that "an elephant with a plate should be released, whomsoever is carried by it over its shoulders, he should be declared as the king " According to this decision, an elephant with a plate was released, which made Simhasaudāsa to mount over his shoulders and brought him into the city As a result of this, Simhasaudāsa again became the king (149) After sometime Saudāsa became strong and sent a messenger asking his son to offer salutation to him In reply to this, the son replied fearlessly, in writing that "since you possess deplorable character, I shall not bow before you (150) Then Saudāsa marched on to attack his son Getting afraid that he might eat them up, the people of the city started feeling (151) Ultimately Saudāsa after defeating his son made him the king again He himself feeling successful developed immense detachment, proceeded to *tapovana* (152)

Then Simharatha had a son named Brahmaratha, Brahmaratha had Caturmukha, Caturmukha had Hemaratha, Hemaratha had Śataratha, Śataratha had Māndhātā had Vīrsena, Vīrsena had Pratimanyu, Pratimanyu had Dīpti, Dīpti had Kamalabandhu, Kamalabandhu had Ravimanyu, Ravimanyu had Vasantatilaka, Vasantatilaka had

Kuberadatta, Kuberadatta had Kīrtımān, Kīrtımān had Kunthubhuktı, Kunthubhuktı had Śarabharatha, Śarabharatha had Dvıdaratha, Dvıdaratha had Sımhadamana, Sımhadamana had Hıranyakaśıpu, Hıranyakaśıpu had Puñjasthala, Puñjasthala had Kakustha, and Kakustha had the ımmensely valorous son named Raghu (153-158) Thus the names of the kıngs of the Iksvāku dynasty have been spelt out Many of these kıngs takıng to Dıgambara *vrata*, ultımately achıeved *moksa* (159) Then ın the cıty of Raghu's Ayodhyā such a son named Anaranya was born, who rehabılıtated the people, and deprıved the country of all the forest (160) The kıng Anaranya had the chıef queen named Prthīvımatī, possessıng all the vırtues and lustre She enjoyed all the pleasures of the senses (161) Two sons possessıng all the best of symbols were born to her The name of the elder brother was Anantaratha and the younger brother was known by the name of Daśaratha (162) Sahasraraśmı, the kıng of Mahısmatī, was quıte frıendly wıth Anaranya (163) Because of the mutual vısıts, theır frıendshıp had ıncreased Both the kıngs therefore were loved ın theır respectıve houses lıke Saudharma and Aıśānendra (164)

After havıng been defeated by Rāvana, the kıng Sahasraraśmı was enlıghtened as a result of whıch he receıved Jına-*dīksā* (165) Before receıvıng *dīksā*, he sent a messenger to the kıng Anaranya, who learnıng about the factual posıtıon from hım, gıvıng away hıs kıngdom to one year old Daśaratha, went to the Nırgrantha Abhayasena, feelıng detached, receıved *dīksā* from hım, wıth hıs son Anantaratha (166-167) The sage Anaranya then achıeved *moksa*, whıle the sage Anantaratha was freed from all the attachments, kept on wanderıng on earth (168) The sage Anantaratha dıd not feel dısturbed by followıng the twenty two *parıshas* and because of that he was known as Anantavīrya on earth (169) Thereafter the kıng Daśaratha had a beautıful body who was quıte youthful and appeared lıke the huge mountaın wıth blossomıng flowers of varıous types (170) Then he marrıed Aparājıtā, the daughter of Sukusala and Amrtaprabha She possessed all the auspıcıous symbols Aparājıtā was so vırtuous a woman that even Ratı, havıng all the good qualıtıes could not be compared wıth her (171-172) There was a most beautıful cıty named Kamala Sankula, whıch was ruled by the kıng Subandhutılaka Hıs wıfe was known as Mıtrā They had a vırtuous daughter named Kaıkeyī She was so beautıful that wıth the blue lotus lıke her eyes, her head appeared to have been adorned wıth garland of blue flowers (173-174) Sınce she was born out of the mother Mıtrā, and had best of actıvıtıes to her credıt, therefore that beautıful gırl came to be known by the name of Sumıtrā The kıng Daśaratha marrıed here (175)

Daśaratha also married one other girl name Suprabhā who was so beautiful that she could put to shame even Laksmī, with the treasure of her charm and beauty (176) The king Daśaratha had achieved *samyagdarśana* and enormous fortunes The *samyagdarśana* was considered by him to be a gem and the kingdom was treated by him like the blade of grass (177) It is all due to the fact that in case the kingdom is not disturbed, one achieved the lowest position, but with the *samyagdarśana* one achieves the highest position (178) The temples of the Jina, which were built by the earlier kings, when found damaged, were got repaired by Daśaratha renovating them (179) Not only this, he himself built several Jina temples, where the adoration was made by Indra himself and the gems studded in it issued the lustre (180) Gautama Svāmī then said Śrenika, "O king, such of the people who earn merits in other births, they after receiving the divine Laksmī of the gods are reborn on earth as the fortunate persons like Daśaratha, besides achieving the glory comparable with that of the sun, getting upliftment "(181)

Here ends Parva 22 of the *Padma Purāna*, composed by Ravisenācārya relating to the glory of Sukośala and birth of Daśaratha (Verses 1-181, P T 6137)

Parva 23

Conduct of Vibhūṣanī

Once the king Daśaratha, having the glory comparable with Indra, reciting the story of Jinendra was setting in his court, when suddenly Nārada the great possessing the immense lustre of body, having supreme wisdom arrived there (1-2) The king stood up and welcomed him and lodged him over a comfortable seat Nārada blessed the king variously Then the intelligent king asked about his welfare (3) When Nārada communicated his welfare, then the king feeling pleased in his mind, said, "You are yourself the form of welfare" In reply to this Nārada said, "O king, everything is the form of welfare"(4) After this conversation, the king Daśaratha asked, "O lord, where from are you coming? Where are you living? What have you heard or seen? You till me Is there any country which has not been visited by you?(5)

Nārada, who was feeling blissful in his mind was devoted to lord Jina, and who was feeling thrilled because of the same, said to Daśaratha, I had gone to the Videha-*ksetra*, which is desired by the best of the people, which has the mountain like Meru, Gajadanta and Vijayārdha (6-7) I observed in the Pundarikinī city which has a large number of gems, the

dīkṣā-kalyāna of Sıvandhara Svāmī (8) I also witnessed the arrival of the gods with beautiful flags and *chatras* besides the planes of different colours and other vehicles (9) I had heard there that as the gods had performed *abhıṣeka* of Munısuvrata in the Bhārata-ksetra, over the Sumeru mountain, similarly they had also performed *abhıseka* of the lord over the Sumeru mountain (10) The way in which the story of Munısuvrata is narrated here, the same was witnessed by me with my own eyes (11) I also witnessed the vast and high Jina temples which have been studded with gems, and in which the adoration is being carried out daily (12) O king, I also witnessed the Jina temples which are quite pleasing in the Nandanavana of that place Several types of flowery designs had been drawn with the gems in these temples Their chairs were made of gold (13) They have the pillars of gold and are glittering with various types of rays They appear to be like the *Vımānas* of Sūrya and have been decorated with the golden of gems Several beautiful pedestals have been made in that temple, the beautiful high walls of which are painted with the figures of lions and other animals The inner parts of the same are filled with the singing girls The images of Jina are enshrined in such type of temples I offered my salutation at all the temples (14-16) The Meru mountain, with life size Jina images, having immense lustre, was circumambulated by me Thereafter, piercing through the clouds, I flew quite high in the sky (17) Then I adored the immensely shining Jina temples lodged over the peak of the Kulācala mountain (18) O king, in all these temples the immensely shining images of the Jina are enshrined, which are adored by me"(19) At these words of Nārada, the king Daśaratha, folded both his hand and lowering his head, said, "salutation of lord Jina, who is the lord of all the gods"(20)

In this way influenced with the indication provided by Nārada, the king Daśaratha, asked the attendants to disperse the people from that place (21) When it was completely lonely, then Nārada said to Daśaratha the lord of Kośala, "O king, listen to me with an attractive mind I speak to you the best of the words (22) I had gone to the Trıkūtācala mountain, for the purpose of adoration reaching there, I had adored the extremely pleasant lord Śāntınātha, there (23) Thereafter by your grace, I heard the resolve of Rāvana, the lord of Lankā, Vıbhīṣana and others (24) A saint named Sagarabuddhı had told Rāvana, with his divine power, that the son of the king Daśaratha would be the cause of your death (25) Simultaneously the daughter of the king Janaka would also be the cause of the same " On hearing this, Vıbhīsana, whose soul felt dejected and he

resolved, "By the time king Daśaratha and Janaka get their progeny, I would kill them both (26-27) With this resolve, he kept on wandering on earth for a long time, but he could not find you both Thereafter his messengers who could change to any form at will introduced both of you to Vibhīsana, explaining your symptoms and bodily forms (28) Believing in me because of my being a sage, they asked me, "O sage, are there the kings named Daśaratha and Janaka on earth? Do you know them?"(29) At these question asked by them, I replied, I shall search out and tell you O best of the humans, I realise that their intentions are quite harsh (30) Therefore, O king, before Vibhīsana moves against you, you better conceal yourself and start living stealthily, hiding yourself (31) The people who are *samyagdsti* and adore their preceptors, are equally loveable to me and on persons like you I am more graceful (32) Now you move as you think best You may meet welfare Now let me move to Janaka and convey to him the news (33)

Then Nārada, having been adored by the king Dasaratha, thus speaking, flew in the sky and rushed towards Mithilā in great speed (34) Reaching there, he also communicated the news to Janaka as well This is correct because the noble people were dearer to him than his life (35) After the departing of the sage Nārada, the king Daśaratha, who became apprehensive of his death summoned his courtier named Samudravijaya (36) The courtiers, who was the best of speakers, and a truly devoted one, heard from the mouth of the king about the fast approaching danger and said,(37) "O lord, the performance of everyone is for the sake of his life alone You tell me, in case the kingship of the world is given to a lifeless person, to what use would it be?(38) Therefore by the time, I destroy the enemy, you disguise yourself and keep on wandering on earth so that no one is able to recognise you "(39) At these words of the courtier, the king Daśaratha entrusted the care of his treasures, city, country and the people to Samudravijaya went out of the city This is correct as well, because the courtier had been well tested by the king (and was quite trust worthy) (40) After the departure of the king Daśaratha, the courtier made an image of the king Daśaratha, which so resembled the body of the king which looked as a figure because it had no life in it (41) The blood was created in it by inserting the juice of wax in it The softness of the human body was also created in the figure (42) The image of the king was lodged over the best of the throne over the seventh floor of the palace, as before (43) Only the maker of the image and the courtier only knew it to be the artificial image of the king, while

all others took it to be the real one Not only that, even both of them mistook it to be the real one (44)

The same process was repeated by Janaka This is correct also because, the intelligence of the people of wisdom surpasses one another (45) As the sun and the moon are hidden during the rainy season, similarly realising the ways of the worlds, both the kings remained hidden during the time of danger (46) Gautama Svāmī, said to Śrenika, "O lord of Magadha, the kings who earlier stayed in huge palaces, and enjoyed the enormous pleasure, with several by the best of damsels, the same kings feeling helpless like ordinary people, were wandering on foot over the earth Therefore disgrace to the life on earth (47-48) Thus thinking, someone, who provides protection to the people, he becomes the foremast of the noble people, and is believed to have given everything (49) Wherever the spies informed about their presence, Vibhīsana himself checked these places and deputed several killers for the purpose (50) The killers, who were cruel by nature, holding weapons in their hands, whose bodies could not be visible to the eyes, whose eyes were quite unstable, kept on roaming about in the city throughout the day and night (51) The killers, having little strength could not enter the royal palace finding that the task was being delayed, Vibhīsana then himself entered in the city (52) He found out the presence of Daśaratha, by means of the music, as a result of which he entered the royal palace fearlessly Reaching there he found the king Daśaratha in the inner quarter quite clearly (53) At the same time a Vidyādhara named Vidyudvilasita, cut off the head of the image of Daśaratha and showed it to his master Vibhīsana (54) Vibhīsasa then heard the cries of the damsels of inner apartment, carried the severed head and threw it in the ocean He conducted similarly in respect of the king Janaka (55) Then filled with the love of his brother in his mind, and himself to have been successful, Vibhīsana delightfully returned to Lankā (56) The relatives of Daśaratha were immensely grieved initially, but when they learnt that it was only the image of the king, they felt surprised and were consoled (57) Returning to his city, Vibhīsana, celebrated festivities to word off evil effects and performed enormous charities (58)

After sometime, when Vibhīṣana's mind became peaceful, then because of the influence of his *karmas* he started repenting, thus thinking,(59) "Because of the false fear, I unnecessarily killed the persons on earth, because the can a serpent even after having been born of *Asivisa*, attack Garuda?(60) The people of earth having little strength cannot compete with Rāvana, having the provess comparable with Indra How

can the intoxicated elephant filled with arrogance face the lion, moving with the force of the mind?(61) Whatever the pleasure or pain is destined for a person, due to the influence of the *karmas* the same amount of pleasure and pain, is surely to be achieved by him (62) The one who knows about the cause very well, then why does he not do good to his soul? So that in future, he could achieve *moksa* and the best of pleasures at the end of his life (63) The two kings who have been killed by me, it was due to the fact that I had lost my wisdom and this is correct also because the people with little wisdom, turn to the evil ways with the inspiration from the ill-educated people (64) The city of Lankā is lodged in the mid-ocean, which could not be reached through the nether world and even frightens the gods How could the earthly people arrive here?(65) Whatever has been done by me, the task was in no way befitting of a person like me in any way In future, I shall never perform such an act, so thoughtlessly " Thus thinking, Vibhīsana, possessing the lustre comparable with the sun, entered his palace and enjoyed himself in spost (66)

Here ends Parva 23, of the *Padma Purāna* composed by Ravisenācārya, relating to Vibhīsana (Verses 1-66, P T 6203)

Parva 24

Description of Kekaya's boon

Gautama Svāmī says, "O Śrenika, astonishing incident occurred with Daśaratha, while he was roaming in the forest which is being narrated by me You listen to it attentively The city of Kantakamangala is located to the north of this place having a high fort (1-2) An intelligent king named Sārthaka once ruled there The name of his wife was Prthuśrī, who possessed all the female virtues (3) Both of them had a daughter named Kekayā and the son named Dronamegha Both of them possessed the spotless vitrues and became famous in the universe and the sky (4) Out of these two children of the king, the daughter named Kekayā, who was well-versed in all the arts, and possessed all the auspicious symbols, looked quite graceful (5) There are three divisions of dancing like *angaharasraya, abhinayasraya* and *Vyagamiks*, there are further sub-division of these divisions of dancing and she was quite well-versed in all of them,(6) which were displayed from throat, head and breasts with the seven *svaras*(7) viz , *Sadaja, Rsabha, Gāndhāra, Medhyama, Pañcama, Dhaivata,* and *Niṣāda* (8) which comprised of three rhythms like *druta, madhyama*

and *Vılambıta*, besıde the two *yonıs* known as *asra* and *caturāsra* (9) whıch had four *padas*, wıth four types of *varnas* called *Sthāyī, samcārī, ārohī*, and *avarohī* (10) Besıdes ıt could be expressed ın *pratıpadıka*,, *tınganta, upasarga* and *nıpatas*, ın Sanskrıt, Prākrt and Saurasaınī languages (11) These are eıght dıvısıons lıke *Dhaıvatī, Arsabhı, Sadaja-Sadajā, Udīcyā, Nışādınī*,, *Gāndhārī, Sadajakaıkaśī* and *Sadajamadhyamā* or alternatıvely there are ten dıvısıons lıke *Gāndhārodīcya, Madhyamapañcamī, Gāndhārapañcamī, Raktagāndhārī, Madhyama, Andhrı, Madhmodīcya, Karmaravı, Nandanı* and *Kaıkaśī* Therefore the musıc comprısıng of these eıght or ten dıvısıons also had thırteen more *alankāras* (12-15) The regular *padas* known as *Prasannādī, Prasannānta, Madhyaprasāda* and *Prasannadhyavasana* are called the regular *alankāras* (16) *Nırvrtta, Prasthıta, Bındu, Prenkholıta, Tar-mandra* and *Prasanna* are the sıx *saucarı-pada alankāras* (17) There ıs only one *alankāras* of *Arohı-pada* known by the name of *Prasannādı*, whıle *Avarohı-pada* has two *alankāras* known as *Prasannānta* and *Kuhara* In thıs way there are thırteen *alankāras* ın all She was therefore well-versed ın musıc wıth all these *laksanas* (symbols) (18-19) The *tāla* emergıng from *veenā avaradha* emergıng from cymbals, *susıra* emergıng from flute, *ghama* emergıng from the tune are the ınstruments havıng several dıvısıons All these were well known to Kekayā There was rarely anyone who could compete her ın musıc (20-21) The combınatıon of song, dance and musıc, ıs called *Nātya* The gırl Kekayā was well-versed ın all of them wıth varıous dıvısıons, havıng profıcıency ın each one of them (22-23) The alphabets whıch are commonly ın vogue ın thıs country, are known as adverted *(anuvrttas)* The one whıch ıs ımagıned by the people of theır own are called *vıkrta* (or deformed) The one whıch ıs used ın alphabets of the lımbs, ıs called *samayıka* The alphabets whıch are by placıng the flowers etc ıs called *naımıttıka* These alphabets have the dıvısıons lıke *Pracya, Madhyama*,, *Yaudheya, Samudrı* and others, have several dıfferences, whıch were quıte well known to Kekayā (24-26) The are of *Uktıkausala* have several parts *Sthana, Svara, Samskara, Vınyasa, Kaku, Samdaya, Vırama, Samanyabhıhıta, Samanarthatva* and *Bhasa* and the castes (27-28) Out of these because of the dıfferences from throat, chest and head, sound has been treated to be of these kınds Seven parts of the sound lıke *Sadajā* etc have already been spelt out (29) *Samskara* has been saıd to be of two kınds *vız* , *laksana* and *uddesa* or *laksana* and *Abhıdhakı* The descrıptıon wıth the *Padavākya* and *Mahavākyas* wıth all the dıvısıons ıs called *vınyāsa* (30) *Kaku* has two dıvısıons as *Sāpeksa* and *Nırapeksa* Prose, poetry mıxed or *Campū* are the three types of collectıons (31) The expressıon of a subject ın brıef ıs called *vırāma* (respıte) The use of synonymous words ıs called the ordınary

spoken words (32) A word which gives different meaning is called synonymous with the rule of *Ārya, Laksnā* and *Mleccha*, the language is of three type (33) Besides that the one which is used in prose is called an article All of them are called the classes The *Vyakta-vāk, lokavāk* and *Margavyahāra* are the *mātrikās* All these divisions have further sub-divisions which are known to the men of wisdom The speech which comprises of all of them is called the proficiency in speech Kekaya was well-versed in all the methods of speech (34-35) The dry painting are of two types and those which are made with the application of sandal paste and other fluid materials are of various types (36) With the use of natural and artificial colours, such paintings were made on water, land besides the cloth etc They are the combination of several colours Kekayā, possessing all the auspicious symbols, was quite proficient in the art of painting (37) Modelling is of three types like decline or decrease, increase and motion The toy which is made with the scrapping of wood is called the decrease modelling The toys which are made by adding clay, are called increase modelling and those which are made with the use of mould are called the modelling in motion (38-39) The modelling which is done with the use of *yantras*, without *yantras*, with holes or without holes, or in other words some toys operate with the *yantras*, some of them are without them, some of them are with holes, while others are without it The art of all the modeling was well known to *kekayā* (40) Engraving also is of three types, *viz*, *buskini*, *chinna* and *acchana* The engraving which is done with the use of a needle or a chisel is called *buskini* The one which is made with the use of scissors the one are which is related to the limbs, it is called *chinna* The one which is made with the use of scissors, but is not connected with the limbs, is called *achinna* (41-42) The art of engraving (or embroidery) can be made on paper cloth and the metals like gold and others, which is temporary or permanent type The beautiful Kekayā knew this art very well (43) The art of preparing the garlands is of four types *viz*, *Ārdra* (wet), *śuska* (dry), *tadunmukta* (free from both) and *misra* (mixed) Accordingly the garland which is made of fresh flowers is called the wet garland The one which is made of the dry leaves is called dry The garland which is made in combination of the rice and the barley comes under the category and the one which made of the combination of the three is called mixed one (44-45) The making of the garland is made with the division of *Rāmaprabandha* and *Vyuhasamyoga* But the intelligent Kekaya could do this job pretty well (46) The ingredients of the fragrant paste are *yanidravya, rasa, vīrya, kalpanā parikamā, guna-daśā, vijñāna* and *kauśala* are the parts of the art of making fragrant paste The fragrant

materials are made of them There are *tagara, yonidravya* and other things which are used in the making of incense etc are called *adhisthāna* The *rasa* has been termed be of astringent, sweet, sour, bitter and acrid One has to be careful in using them in fragrant pastes (47-49) There are two types of *vīrya* called coolness and the heat The combination of favorable and unfavorable materials amounts to *kalpana* (50) To purify the oil and other material is called *parikramā* To know the good and evil is a science in itself and efficiency is in differentiating the good and bad things (51) This form of the preparation of fragrant paste has two independent and dependent forms Kekayā knew it very well (52) The materials for food are of fine types *viz* , Eatables, fit for eating, those fit for drinking, those which are eaten for the sake of taste are called *bhakhya* which is of two types natural and artificial (53) The stuff which is eaten to supress the hunger is called *bhojya* It has also two parts called *mukhya* and *sādhaka* (54) The cooked rice and the bread are the main eatables, while pulses, vegetables are the *sodhaka-bhojyas* or the associates The syrups, water and the wine are the three types of drinks (55) The knowledge of all these items is the science of eatables, which includes digestion, *chedana,* warming and cooling Kekayā knew them all pretty well (56) She knew pretty well the *vajra* or diamond, the jewels, the emerald, gold and silver, besides the *vastra-samkha* etc and other gems with their qualities (57) To carry out embroidery work on cloth with thread, dyeing of cloth in different colour, could be undertaken by her with great efficiency and beauty (58) She was well-versed in making of things with the iron, ivory, lac, stones and cotton (59) Under the names of *Meya, desa, tula* and *kala, mana* (measure) is divided into four categories Out of these *prastha* and others are further sub divided severally and are called *meya* (60) *Vitasti-hatha* is called *desamana, pala, chataka, sera* are called *tulaman* or weighing measures The time, *ghadi,* hour, etc are called *kālamān* or the measures of time (61) This *māna* or measure emerges out of *aroha, tiryaggaurava* and *kriya* She knew all of them pretty well (62) She was well versed in the art of drawing flowers on cloth (embroidery work) and had also the knowledge of spotting hidden treasures, the art of commerce and business and biology (63) She was well versed in the treatment of humans, elephants, horses and other animals (64) One gets fainted due to three reasons, *viz* , Illusion, pain, magic and by *mantras* or even with the medicines She was well aware of all of them (65) The theories propounded by hypocrisy and false *sāmkhya* and other faiths and the conduct of the people mentioned therein, were well known to her (66)

The sport ıs descrıbed to be of four types ıncludıng *casthā, upaharana* speech and art Out of thıs the sports whıch ıs played wıth the body ıs called *cesthā* (67) To play wıth a ball comes under the category of *apakarana* To speak out several types of poetry ıs called the play of the speech The playıng of dıce or gamblıng ıs the sport called *katāvyasanga* In thıs way she was quıte frequent ın several types of sports (68-69) The world has been descrıbed to have two parts *vız*, the people to take shelter and those who provıde shelter Out of these *jīvas* and *ajīvas* are sheltered and the land etc ıs the shelter for them (70) The *jīvas* on earth are ın dıfferent forms The *jīva* ıs born ın a partıcular form and gets destroyed ın the same To know about thıs amounts to the knowledge of the world, whıch ıs dıfferent to achıeve (71) The world ıs naturally dıvıded ınto mountaıns, land, ıslands, countrıes etc Kekayā knew pretty well about all these (72)

The mode of carryıng ıs of two type one of them ıs *karma sameraya* and the other one ıs *sayyopacārıkā* The actıon whıch provıdes comfort to skın, bones, flesh and mınd ıs further dıvıded ınto four parts Thıs means that wıth some actıons the skın ıs made comfortable, some of these are good for the flesh and the skın, some of them are good for the skın, flesh and bones, whıle others do good to the skın, flesh, bones and the mınd as well Besıdes the above, they are also conceıved to be of dıfferent kınds ı e *samprsta, grhıta, bhuktıta, cakta, aheta, bhangıta, vıddha, pıdrta* and *bhunna pīdıta* Not only these, there are three more kınds of them, *vız*, *Mrdu, madhya* and *prakrsta* (73-75) The *samvahana,* whıch could do good only to the skın, ıt ıs called *mrdu* or *sukumāra* The one whıch does good to the skın and the flesh, ıs called *madhyama,* the one whıch does good to the skın, flesh and bones ıs called *prakrsta* When the soft musıc accompanıes the same, then ıt pleases the mınd as well (76) The art of samvahana, has the followıng shortcomıngs as well As for example pressıng of the haır on the body ın an opposıte dırectıons The sports where the flesh ıs less, are more pressed, puttıng up of the haır, *bhrasta prapta,* movıng to the opposıte dırectıon, *atıbhugnama, adesahata, atyartha* and *arasapta pratıpaha,* who ıs wıthout blemısh, whıch ıs used ın the approprıate country and has been performed well realısıng the ıntentıons Such a type of *sumumara samvahama* ıs extremely graceful (77-79) The act of *samvahana* whıch ıs performed wıth dıfferent postures, pleases the mınd and ıs known by the name of *sajyopacārıkā* (80) The way ın whıch all these detaıls were known to that gırl, were not known to anyone else (81) To take bath, makıng of the haır of the head and to use fragrance ın them ıs also an art known by the name of *Veṣakauśala* Thıs art was also well known to the gırl (82) In

thus way, the girl had beautiful virtues, was adorned with the ornaments of humility and looked graceful She attracted the minds of the people and was well-versed in all the arts (83)

Born with all the virtues, attracting the minds of the people, with her glory spreading in the entire universe, she became famous in the three worlds (84) O king, what is the use of talking more? You listen to me in brief that it would be difficult to describe her beauty in a hundred years (85) The father then thought about a suitable match for her and resolved, "Let her select a husband for herself" (86) With this resolve, he invited all the kings of the earth including Harivāhana and others All these kings arrived with great pomp and show well before the date of *svayambara* (87) The king Daśaratha, while wandering with the king Janaka also arrived there Though the king Daśaratha was clad in ordinary dress, still he was sitting in the assembly of kings overshadowing all other kings (88) The female attendant guard, was introducing the large hearted kings seated over decorated seats The chaste girl who was well aware of the auspicious symptoms of the men, kept on moving observing all the kings present there one by one Ultimately she placed the eyesight like garland of the blue lotus flowers around the neck of Daśaratha (89-90) As the female swan reaches the swan surrounded by the skylarks, similarly the beautiful girl reached before the king Daśaratha who was surrounded by the kings (91) She had already accepted Daśaratha, mentally, then following the worldly practices, she placed the garland around his neck and repeated the process (92) Many of the kings in the pavilion started saying, "The best of the girls has selected a charming match for herself (93) Several of the kings because of their stubbornness, started shouting aloud (94) They said, "we have been born in high and well known families enjoying all the pleasures. Leaving us, the girl has selected someone, whose conduct and race is unknown and is a stranger with wicked intentions Drag her by holding the locks her hair and grab her forcibly "(95-97) Thus shouting, those kings got ready to fight carrying huge weapons Getting enraged, they moved towards Daśaratha (98)

Then Subhamati, the farther of the girl, becoming nervous, said to Daśaratha, "O noble person, while I stop the attack of these kings who are disturbed, you mount the chariot with the girl and disappear, because to know about the appropriate time is the best policy "(99-100) At these words of the king, the immensely patient and valorous, king Daśaratha said to Subhamati, smilingly, "O lord, be rest assured and you look, I shall drive out all of them in terror "(101) Thus speaking, he mounted

over a chariot driven by adult horses, turned himself quite awful like the sun of the winter noon (102) Kekayā asked the charioteer to get down and she herself holding the whip in her hand, and holding the reins of the horses in her hands, stood in the battlefield (103) She said, "O lord, you get me the command, who should be over run with the chariot? Who is being loved by the death today?(104) Daśaratha said, "What is the use of killing other petty kings? Therefore I shall fell the foremost of the kings who is like the head of the kings O clever beloved, you drive the chariot before the king, over whose chariot the moon like white umbrella is held "(105-106) Thus speaking the patient warrior, girl, drove the chariot towards the chariot over which the white umbrella was held and the huge flag was fluttering (107) In the fire of the chariot in which the flags served as the fire flames, occupied by the couple like the gods, thousands of the warriors started getting destroyed like the fireflies (108) With the arrows shot by Daśaratha, all the kings fled away from the battlefield, crossing one over the others (109)

Then getting ashamed with the defeat, the king Hemaprabha challenged, as a result of which all of them again started to destroy the chariot of Daśaratha (110) Several of the kings who were accomplanied with horses, chariots, elephants and the foot soldiers uttering lion's roar, and were present in large number, started showering the weapons like the *camaras*, arrows, nooses, wheels, *kavaka* and others, quite swiftly (111-112) It was a matter of great surprise that Daśaratha in spite of his having a single *ratha* (Chariot) behaves like Daśaratha and with his prowess he appeared to be having innumerable chariots (113) The king Daśaratha, who had held a circular bow, the operation and stretching of which with the arrows could not be known Using such arrows, Daśaratha shattered the weapons of the enemies (114) The king Hemaprabha, the flag and umbrella of whose chariot had fallen, and the tired horses had become upset, was deprived of his chariot by Daśaratha (115) The king Hemaprabha feeling terrified in his mind, mounted over another chariot tarnishing his glory, fled away from the battlefield (116) The king Daśaratha destroyed the enemies and their weapons and protected his wife The job performed by Daśaratha at that time was like Anantaratha (117) The lion like Daśaratha, who was shaking his *jatās* in the form of arrows, frightened the enemy warriors who fled away in all the eight directions (118) The people in his own as well as in the enemy armies were saying, "What is the astonishing type of prowess possessed by this man? What a wonder has been done by this girl?(119) The people then recognised the king Daśaratha, as possessing the highest glory The bards then recited the glory of the king recognising his vast prowess (120)

While the people performed the festivities and welfare rites, at the same time the king Daśaratha, accepted the hand of the girl in the city of Kautakamangala (121) Thereafter their marriage ceremony was performed with great pomp and show Then the king Daśaratha went to Ayodhyā, while the king Janaka went back to the city of Mithilā (122) The people of the family celebrated delightfully, the event of the rebirth of Daśaratha and also performed again his crowning ceremony (123) The king Daśaratha, who was free from all the terror, whose command was obeyed by every one, such an auspicious king Daśaratha enjoyed all the worldly sports in Ayodhyā as are enjoyed by Indra in the heaven (124) Once the king Daśaratha in the presence of all the co-wives, said to Kekayā, "O damsel having the full moon like face, you tell me whatever you want I shall fulfil your desire I am extremely happy today (125-126) Had you not driven the chariot with such an efficiency, then how could I defeat the engaged enemies who had all collected there?(127) Had Aruna, not been the charioteer then, how could the sun remove the darkness of the world?" In spite of the repeated inspiration, Kekayā, who was feeling shy of her praise, lowered her head and replied, "O lord, let the desire from me to get an appropriate thing remain as a trust with you for the present You give it to me on my demand, without any hesitation "(128-130) At these words of Kekayā, the king Daśaratha, having the face of a full moon said, "O beloved with stiff buttocks, besides spotless and vast eyes, be it so "(131) Then the king Daśaratha said to his people, Kekayā has been born in a high race, is well versed in all the arts, has enjoyed all the pleasures and she possesses immense intelligence, being well-versed in polity and because she has kept her desire as a trust with me (132) This auspicious lady, gradually thinking over the whole matter, would demand later some best object from me " Thus thinking all his relations felt immensely delighted (133)

Gautama Svāmī said to Śrenika, "O king I have narrated to you this story of the Daśaratha, according to my wisdom Hereafter you listen to the story of the birth of noble people who graced this generous race (134) In order to know about the tale of the world, there is no need of expansion Therefore, I am going to narrate to you everything in brief, because the wicked people always suffer, while the noble people, carrying the glory of the sun, always enjoy pleasures (135)

Here ends Parva 24, of the *Padma Purāna* composed by Ravisenācārya, relating to the description of Kekaya's boon (Verses 1-135, P T 6338)

Parva 25

Birth of four sons of Daśaratha

In the best of palaces, in the lake of the lustre of diamonds, sleeping comfortably over beautiful bed the queen Aparājitā towards the last *prahara* of the night, witnessed the astonishing dreams indicating of the birth of the noble and great people These dreams were witnessed by her so clearly as if she was awake (1-2) In the first dream she witnessed the white elephant, a lion in the second, the sun in the third, and the moon in the fourth one After witnessing them she woke up with sound of the blowing of the trumpet (3) Then Aparājitā, whose mind had been filled with surprise, relieving herself of all the daily routines in the morning, when the entire universe was illumining with the light of the sun, she quite humbly went to her husband She was quite anxious to know about the interpretation of the dreams She was accompanied with various handmaids They decorated the best of the lion throne (4-5) Aparājitā whose body had been bent due to hesitation, spoke out the dreams witnessed by her in the same order in which had witnessed them, which were listened to by her master quite attentively (6) Thereafter Daśaratha, spoke out the result of the dreams, among the far sighted and enlightened intellectuals (7) He said, "O beloved, such an astonishing son would be born to you who would destroy the internal as well as external enemies "(8) At these words of her husband, Aparājitā felt extremely satisfied She touched her belly with her hand and her lotus like face was filled with saffron of sweet smile (9) The Aparājitā filled with the feeling of praise, felt immensely delighted and went to the temple of Jina with her husband, for the purpose of adoration,(10) Since that day the glory of body went on increasing Though her mind was filled with immense fame, still she was feeling immensely peaceful (11)

Thereafter the exceedingly beautiful queen Sumitrā also witnessed the dreams which surprised her A thrill like a current passed through her body Her intentions became immensely spotless (12) She witnessed that Lakṣmī and Kīrti, over whose faces the lotus flowers had been placed, were being anointed with pitches filled with water, held by the lions in their hands (13) Thereafter she saw that reaching over the top of a mountain, she observed the earth surrounded with the chain of the oceans (14) Thereafter she witnessed a wheel of gems, issuing the lustre of the sun, which was rotating (15) After witnessing these dreams, she woke up hearing the sound of the welfare music in the morning Then she humbly went to her husband and narrated to him the details of the

dreams witnessed by her (16) In reply to that the king Daśaratha said, "O beloved, a son, who would be the foremost of the *yuga* would be born to you He would be the destroyer of the enemies, would possess immense glory, and would be the performer of the astonishing deeds.(17) At these words of her husband, Sumitrā went to her place with a delightful mind At that point of time she was looking at the world as if it was lodged below (18)

Then at the appropriate time after the maturity of the pregnancy, as the moon rises from the east, the queen Aparājitā gave birth to an illustrious son (19) With the increase in the fortunes, when Daśaratha started distributing the chariots, then only the *chatra*, flywhisks, and the clothes on the body were left All the rest had been given away by him in charity (20) All the brothers and relatives celebrated the birth of the child quite joyfully, which became unique in the world (21) The son, whose complexion resembled the sun of the noon, whose chest had been embraced by Lakṣmī, whose eyes resembled the lotus flowers, was given the name of Padma by the parents (22) As the mine of gems produces the best of the best of gems, possessing the lustre, similarly Sumitrā also produced a son, who possessed the best of lustre (23) Following the birth festivities of Padma the relatives also celebrated the birth festivities of this son with great pomp and show (24) Thousands of disturbances indicative of misfortunes started appearing in the cities of the enemies while in the cities of the friends, symptoms of the increase of fortunes started appearing (25) The son, possessing the lustre of the pericarp of the lotus flower, who possessed the best of auspicious symptoms, was given the name of Laksmana by the parents (26) Both the children had extremely charming beauty Their lips were red like the coral Their hands and feet had the shine of red lotus flowers Their performance was quite attractive The touch of their body was as soft as the butter Their bodies issued best fragrance since birth They attracted the minds of everyone in their childhood sports (27-28) After the plastering of their bodies with the sandal paste, when the *tilkam* of saffron was applied over their foreheads, then they looked like the combined mountain of the gold and silver (29) Because of the inborn instinct in them, due to several births, they were immensely attracted to each other mutually following the same race and in the inner quarters, all the relatives-brought them up well (30) With their speech, they appeared to be vomiting the nectar When they looked to anyone, it appeared as if were showering the mud of comfort on him.(31) When they went to someone on his calling them, it appeared as if they were shattering his poverty or misfortune With their docile nature, they appeared to be pleasing the hearts of all (32) By looking at

them ıt appeared as ıf the vırtues lıke the grace and the fortunes had appeared ın human bodıes The boys were comfortably sportıng ın the cıty duly guarded by the royal guards (33) As ın earlıer tımes Vıjaya and Trıpṛṣṭa were born as Balabhadra and Nārāyana, sımılarly both the boys ındulged ın sımılar type of performance (34) Thereafter the queen Kekayā gave bırth to a beautıful son, who was ımmensely fortunate, and came to be known as Bharata ın the world (35) Thereafter a son was born to the queen Suprabhā, who ıs even today well known ın the world by the name of Śatrughna (36) Aparājıtā had gıven the second name of Padma as Balā, whıle Sumıtrā had declared the second name her son as Harı (37) Kekayā found that the name of Bharata has been mentıoned as the entıre Cakravartī Bharata, therefore she gave her also the name of Ardha-cakravartı (38) Then Suprabhā thought, when Kekayā had gıven the name of her son after Cakravartī, then why should she not gıve her son a name, better than hım Thus thınkıng, she gave the name of Śatrughna to her son (39) All the four prınces who were as deep as the ocean, followed all the dıscıplınes and were large hearted lıke the dırectıons (40)

Then fındıng that the prınces had grown enough to receıve educatıon, the kıng Daśaratha, theır father, anxıously thought of a teacher for them (41) There was a beautıful cıty named Kāmpılya, whereın a Brāhmana named Śıkhı lıved The name of hıs wıfe was Isu (42) Both of them had a son named Aıra, who because of excess of the love and affectıon of the parents, had become ımmensely undıscıplıned Hıs actıvıtıes were the cause of several complaınts (43) Earnıng of money, prosecute studıes and practıcıng of Dharma, though are wıthın the means of a person hımself, but stıll usually one gets successful ın these ın foreıgn lands (44) Thus thınkıng the parents feelıng paınful, drove hım out of the house Clad ın two set of garments and ın a mıserable condıtıon he went to the cıty of Rajagır (45) There was an ıntellıgent person known by the name of Vaıvaśvata, who held profıcıency ın archery and had a thousand students prosecutıng theır studıes wıth hım (46)

Aıra started receıvıng traınıng ın archery from hım approprıately and ın short tıme he became most profıcıent than all hıs pupıls numberıng a thousand (47) When the kıng of Rajgrha came to know that Vaıvaśvata had made a foreıgner, more profıcıent than hıs son, then he was enraged (48) Realısıng about the anger of the kıng, Vaıvaśvata advısed Aıra to behave lıke a fool ın presence of the kıng (49) Then the kıng saıd, "I shall examıne the performance of archery of your pupıls" Thus speakıng, the kıng summoned the preceptor Vaıvaśvata wıth hıs pupıls (50) Then the kıng asked the boys to shoot the arrows, whıch

struck at the aims (51) Thereafter Aira was also asked to do so, but he shot the arrows in such a way that the king took him to be a fool (52) When the king realised that the people had misguided him, then he bid farewell to the preceptor of the weapons, quite gracefully, who returned to his place with his pupils (53) With the permission of the preceptor, he fled from that place marrying his daughter and reached Ayodhyā, the capital of Daśaratha (54) He displayed his proficiency in archery before Daśaratha and the king getting pleased entrusted to him the care of his all the four sons (55) As the reflection of the moon falling in a tank, gets increased similarly the proficiency of Aira, getting reflected, was developed (56) Then after getting the teachers in other subjects, the princes developed their knowledge immensely in the same way as with the removal of the lid filled with gems, their lustre emerges out (57) By educating his sons in polity, discipline, generous activities, the mind of Daśaratha had been stolen by them Therefore Daśaratha having fully educated them in all the fields of knowledge felt completely pleased They were well versed in several types of education of virtues and possessed enormous intelligence They were also well known for charities Therefore all of them pleasing their preceptor gave him the riches beyond his expectations (58)

Gautama Svāmī said, "O king, with the finding of a person, the little knowledge is immensely increased, while with another person, it remains as it is, because of the adversity of the *karmas* the same knowledge with other person, gets reduced This is correct as well, because the sun rays falling over the crystal rock increase their lustre, at some places they remain the same while in a dark place they are completely wiped out (59)

Here ends Parva 25, of the *Padma Purāna* composed by Ravisenācārya, relating to the birth of four sons to Daśaratha (Verses 1-59, P T - 6397)

Parva 26

Birth of Sītā and Bhāmandala

Gautama Svāmī then said to Śrenika, "O Śrenika, now I narrate to you the tale of the king Janaka You listen to me attentively (1) The king Janaka had a beautiful wife named Videhā She conceived and a god kept on waiting for long for her pregnancy "(2) On hearing this, the king Śrenika said, "Why was the god guarding the pregnancy of Videha? I would like to know about it, you kindly tell me "(3) In reply to this, Svāmī Gautama said, "There was a king named Cakradhvaja who lived

ın the cıty of Cakrapura The name of hıs wıfe was Manasvını (4) A daughter named Cıttotsva was born to both of them The gırl looked fine whıle wrıting the alphabets ın the place of the preceptor wıth the pıeces of whıte clay (5) In the abode of the same preceptor, the daughter of the royal prıest Dhūmakeśa, known by the name of Svāhā, was also lodged and the son named Pıngala also studıed there (6) Cıtotsva and Pıngala were attracted towards each other and as such theır educatıon could not be completed Thıs ıs correct also because educatıon and *dharma* could be achıeved by the people of firm mınd (7) The Acārya saıd, "Inıtıally the man and woman meet and then develops affectıon From affectıon develops passıon, from passıon develops faıth, and from faıth develops lovıng entreaty Thus love develops wıth these five reasons, as a person who could not be free from the five types of sıns lıke vıolence etc ıs bond ın the tıght bandage of *karmas* sımılarly due to the aforesaıd five reasons, extreme love develops ın the people (8-9) Then when Pıngala fully realısed the mınd of Cıttotsva, he kıdnapped the beautıful gırl when she was alone As the defames shatters the glory, sımılarly Pıngala kıdnapped Cıttotsva (10) When he carrıed her to a dıstant land, only then the relatıves came to know about ıt As the best posıtıon ıs lost wıth ıllusıon, sımılarly the gırl was kıdnapped due to lust (11) On the other hand, Pıngala who had kıdnapped the gırl was quıte happy, but because of beıng hıs beıng pennyless, he dıd not appear as graceful as a greedy person devoıd of *dharma* can never be graceful (12) Pıngala, accompanıed wıth the gırl reached the country of Vıdagdha, where the outsıders were not allowed to enter Therefore he started lıvıng ın a hut alongwıth other poor people (13) He was devoıd of any knowledge, besıdes he had been drowned ın the ocean of poverty Therefore by sellıng out grass and wood he was somehow carryıng on wıth the gırl (14) In the cıty the kıng Prakasa Sıngh wıth hıs queen Pravaravalı and the son Kundalamandıta lıved there He could create terror ın the cıtıes of the enemıes (15) Once he went outsıde the cıty and he sıghted Cıttotsavā At the sıght of the gırl he was wounded wıth all the five arows of passıon and felt paınful (16) He secretly sent a female messenger to Cıttotsavā, who made her enter ın the royal palaces, as ın the earlıer tımes the female messenger of the kıng Sumukha, made Kamalamela to enter the palace (17) As Nalakūbara used to enjoy the company of Urvaśī, sımılarly Kundalamandıta wıth hıs heart filled wıth love, started enjoyıng the company of Cıttotsavā (18)

On the other hand, when Pıngala gettıng tıred returned hıs home, he found Cıttotsava absent, as a result of whıch he was drowned ın the ocean of grıef (19) Gautama Svāmī saıd, "Why to speak at length? Feelıng paınful due to her separatıon, he became rotatıng lıke a patter's wheel

and could not find solace anywhere (20) Then the pitiable and wretched Brāhmana, approached the king and somehow finding him he said, "someone has stolen away my wife (21) The king happens to be the refuge of all and particularly those men and women who are frightened, pauper, and miserable, the king is the only refuge?(22) On hearing this, the king summoned a deceitful courtier spoke to him in an illusory manner, "Don't delay, find out his wife at once "(23) Then a courtier rolling his eyes deceitfully, said, "O king, that woman was spotted by the travellers on way to Padampura (24) She had joined the group of Āryakas and appeared to be set for performing *tapas*, peacefully O Brāhmana, you move at once and get her back (25) When she has a youthful body possessing all the virtues of the best of damsels, she could be kidnapped by the young people, then this is not the time for her to perform *tapas* "(26) At these words of the courtier, the Brāhmana got up and tightening his girdle pretty well, he rushed with great speed as the horse in bandage gets released (27) Reaching there, he searched for his wife in the city of Padampura and its temples, orchards When he could not find her there he returned again to Vidagdhanagna (28) At the command of the king, the wicked people, befooling him, scolding him variously and attacking him with rods and stones drove him out at a considerable distance (29) Having been dislodged from his place, feeling painful, facing disgrace and beating he went away to the distant place (30) Without the wife, he could not get love anywhere He kept on drying like a snake in the fire (31) The vast forest of lotus flowers appeared to him like the forest fire and suffered from the fire of separation even after entering a lake (32) Thus he kept on roaming on earth with a broken heart Once he found a Digambara Acārya named Āryagupta at the city gate He went to him and with his folded hands, he bowed his head before him Then he listened to the true form of Dharma quite delightfully (33-34) Listening about the *dharma* from the sage, he developed *vairāgya* and with a peaceful mind, he started praising the Jaina discipline (35) He said, "The path indicated by lord Jina is quite influential I had fallen in darkness This path has come before me like as sun "(36) I embrace the Jina discipline which destroys the sins and pacify the body which is burning with the fire of separation (37) Thereafter becoming peaceful and with the permission of the preceptor, he discarding his household, and received Digambara *dīksā* (38) Though he wandered on earth getting free from all the responsibilities, in spite of that he occasionally became anxious over the thought of Cittotsavā (39) While staying over the river banks, forts, cremation ground and the forest, he performed the hard *tapas* which dried

up the body (40) He never felt painful in rainy season filled with darkness nor could he be affected with the snowfall in the winter season (41) The hot rays of the sun could least disturb him and he always remembered the noble people and this is correct also because no action is beyond the love and is quite different (42) In spite of all this, his body kept on burning with the fire of separation, which was subsided by him with the drop like speeches of the lord Jina (43) In this way because of his continuous remembering of his wife, and the hard *tapas* performed by him, his complexion was turned black like the half burnt tree (44) Then Gautama Svāmī said, "Now let this story be prorogued here Now you listen to the story of Kundalamandita, you listen to me In fact in the garland of gems, some other gems are also inserted at intervals, similarly this story is also interwoven with other episodes (45)

When Anaranya was ruling the country, this episode belongs to that period Therefore you also listen to this episode in continuation after main story (46) Kundalamandita, raiding the inaccessible fort, disturbed the land of Anaranya, quite often, in the same way as an evil person shatters noble traditions of the dynasty (47) As an evil person destroys the virtues, similarly Kundalamandita destroyed several countries of Anaranya, and as the *yogis* subjugate anger and passion, similarly he also subjugated several courtiers (48) Though he was quite a petty person, but still Anaranya was unable to capture him This is correct as well, because, what harm can a lion do to a mouse hidden in a mountain hole?(49) The king was worried because of him and was becoming weak thinking about defeating Kundalamandita He was indifferent towards his food, drinks and other care of his body besides other official words (50)

Once the commander named Bālacandra, said to the king, "O lord, why are you found so upset always?"(51) In reply to this the king Anaranya said, "O noble person, the main cause of my worry is Kundalamandita " At these words of the king, the commander, Bālacandra said, to the king, "In case I do not subjugate the sinful Kundalamandita, I shall not appear before you I have taken this *vrata* (52-53) Thus taking an oath before the king, the chief commander, getting enraged, got ready to march on (54)

On the other hand Kuṇḍalamandita, whose mind was totally absorbed in Cittotsva, disowning all his activities had been filled with pride All his courtiers and the basic supporters had separated themselves from him He was unaware of what was happening in the world Leaving aside all his enthusiastic activities, he was badly attracted towards a woman Therefore the commander of Anaranya, quite easily captured and

bound him (55-56) Then the clever Bālacandra, captured his army as well as his kingdom and driving him out of his country, he returned to Anaranya (57) Thus with the efforts of a faithful servant, peace was again brought back to the land Anaranya was therefore immensely pleased and lived comfortably thereafter (58) Kundalamaṇḍita was deprived of all his kingdom, only his body was left with him Under these circumstances he kept on wandering on earth on foot He always felt painful and repenting (59) Once while wandering he reached the *tapovana* where the Digambara ascetic had been living He offered his salutation to the great Ācārya, bowing his head and emotionally asked the form of *dharma* (60) This is correct also because those who are in trouble, the poor, deprived of the company of their relatives, ailing persons, are usually more devoted towards *dharma* (61) He asked, "O lord, the one who is unable to receive *muni-dīksā*, is there no *dharma* for such a detached person (62) O otherwise, how could I householder who is involved in the worldly affairs, be free from sin? I would like to know all this You kindly be pleased and tell me all this "(63)

Thereafter the great sage spoke the following words, "To be compassionate on all the *jīvas* is *dharma* Moreover the persons are relieved of the sins, by denouncing themselves or reproaching (64) In case you intend to accept the spotless *dharma*, then discard, violence or the cause of it, and never eat the flesh that splits blood (65) Such of the wicked person who fills his belly with the eating of flesh of the creatures who are afraid of death, he surely falls in the hell (66) A person who eats flesh cannot be saved with shaving of the head, taking of bath and wearing various types of costumes (67) To take bath at holy places, give charities and the performing of *vratas*, cannot save the flesh-enters from falling into the hell (68) The creatures of all species, had been related to the *jiva* in earlier births on one form or the other Therefore it should be understood that the one who consumes flesh, actually consumes flesh of his own kiths and kins (69) The one who kills the birds, the fish and the dear or acts against them, such a person who is the consumer of flesh and wine, achieves a position more cruel than those creatures (70) The flesh is neither produced from the trees nor does it grow on earth, it also does not emerge out of water like the lotus flower nor could it be produced like the medicines by mixing of several things, but the wicked people after killing the birds, fish, animals etc to whom they like, produce the flesh by killing them Therefore the merciful people, never consume the same (71-72) The milk which provides strength to the body and is like the mother herself, when such a buffalo dies, the degraded people, eat is up

as well How painful is this?(73) The degraded person who eats flesh, he actually eats up his own parents, sons, friends and the brothers (74) There are seven earths below the Meru mountain In the Ratnaprabha land, out of these, the Bhuvanavāsī gods reside Such of the people who perform the *tapas* with desires, are born there These gods are considered to be extremely degraded ones and are engaged in evil ways (75-76) Below the land of Ratnaprabha, there are six more lands in which the sinful *jīvas* reap the harvest of their evil deeds (77) Such dwellers of the hell are deformed ones They speak extremely harsh words They live in the complete darkness and their bodies are full of miseries which are beyond comparison (78) On those lands, there are the terrific hells like *Kumbhīpāka* and others There is the Vaitaranī river which is awe-inspiring There is a silk-cotton tree, full of thorns (79) There are the sharp mountains infested with forest having trees with sword like sharp leaves, besides the peaks as pointed as the tip of the said blade There are sharp nails which keep on burning with fire (80) Such of the people who consume the flesh and wine and kill the creatures, fall in the hell and have to suffer several miseries (81) There is hardly any space of the length of a finger there, where the sinful souls could have even a moments respite (82) The sinful people flee thinking that they would conceal themselves, but the merciful other dwellers of that place follow them and try to torture them (83) As the fishes, while burning in the burning create dull sound, similarly the dwellers of the hell, falling in the fire, create dull sound In case getting frightened from the fire, they rush towards the Vaitarani river, then because of the muddy water of the river, they start burning much more (84-85) In case they rush to the Asi-patra forest in the hope of getting some shade, then they are sheltered with the fall of *cakras*, swords, clubs and other weapons (86) Such of the people whose thighs, noses, ears, shoulders and other limbs are cut off, who shower the rain of blood oozing from their bodies, such dwellers of the hell are lodged in the *Kumbhīpāka* hell (87) They are thrust in the oil mills, they by throwing them over the pointed mountain peaks, are reduced into pieces as a result of which they create dull sound (88) They are made to climb over the tall trees and their heads are struck with huge clubs (89) The dwellers of the hell when desire water to quench their thirst, then the melted copper or other metals are given to them, which burns their bodies and they feel extremely miserable (90) Though they say that they are not thirsty but still their mouths are opened by means of a pair of tongs and the melted metal is poured into their mouths (91) The sinful dwellers of the hell, are thrown on the ground, while the others trample over their bodies under

their feet (92) With the consuming of the melted metals, their throats are burnt out besides the hearts Not only this, their bodies are torn out and their entrails are dragged out (93) Besides this, the Bhuvanavāsī gods make then fight among themselves and make their condition miserable which is beyond description (94) Thus with the eating of flesh, one has to face enormous miseries in the hell Realising this, the people with wisdom, should desist from consuming the flesh making all the efforts (95)

In the meantime Kundalamandita wnose mind was feeling uneasy, said to the sage, "O master, what is the fate of the person following *Anuvrata*? You kindly tell me "(96) In reply to this, the great preceptor said, "The one who does not consume meat, and performs the *vrata* with a firm mid, the merit achieved by him as well as a person with *Samyagdrṣṭi* is being spelt out by me (97) The man of wisdom who keeps himself away from consuming meats, even though, he might not be performing *vratas*, or in even a pauper, even then he achieves the highest position (98) Those who are disciplined in *dharma*, and have faith in the doctrines of Jina, and practice *Anuvrata* they are reborn in Saudharma heaven (99) *Ahimsā* or the non-violence is the basic cause of *dharma* The one who does not consume meat, he actually performs the spotless *Ahimsā-dharma* (100) Even if a Mleccha or a Cāndāla has a compassionate mind indulging in all types of passions, but discards the consumption of wine and meat, he is also relieved of the sins (101) Such people getting free from sins, keep on earning merits, as a result of which they are born as a gods or a human beings (102) In case a person with *Samyagdrsti* or true vision performs *Anuvrata* then he surely enjoys all the divine pleasures "(103) Listening to the words of the Ācārya, Kundalamandita, because of his ill luck, could not even perform the *Anuvrata* (104) Therefore he offered his salutation to the preceptor, bowing his head, discarded the use of wine and meat and embraced in consequence the *Samyagdarśana* (105)

Thereafter, offering his salutation to Digambara Ācārya and the image of Jina, he came out of the city thinking, "The real brother of my mother is as powerful as Yama, and would surely help me in the present state of misery Becoming a king, I shall surely conquer my enemy, carrying this hope in his mind, Kundalamandita, feeling painful at heart, moved towards the southern direction (106-108) He was walking slowly because of fatigue In the meantime because of the rising of his sins of earlier births, he developed several ailments in his body (109) His joints started getting disintegrated and the sensitive spots became quite painful Ultimately at the time of death, from which no one could escape

arrived (110) When Kundalamandita breathed out his last. At the same time, the soul of Cittotsavā, because of some earlier noble deeds had fallen from the heaven (111)

As luck would have it both of them were born out of the womb of Videha, the queen of Janaka Gautama Svāmī said, "O Śrenika, look at the astonishing moves of the rising of the *karmas* (112) In the meantime the Brāhmana named Pingala, with the influence of his *tapas* was reborn as the immensely glorious Asura known by the name of Mahākāla (113) Soon after his birth, because of his divine sight he found out the place of birth of Cittotsavā, Because of the *avadhi-jñāna*, he could know everything in detail (114) After sometime he thought, what have I to do with the wicked woman? Where is Kundalamandita, who had drowned me in the ocean of separation had made my life miserable (115) By means of his *avadhi-jñāna* he found out that Kundalamandita was lodged in the womb of the wife of Janaka, with the soul of Cittotsavā (116) Then he thought that" In case I kill him during pregnancy, then the life of the queen Videha would come to an end What is the use of my killing the queen who is carrying twins in her womb? I shall cause immense harm to him when he comes out of the womb of his mother "(117-118) Thus thinking, the Asura, because of the influence of his earlier *karmas*, always remained filled with anger and rubbing his hands, he kept on guarding the womb "(119) Gautama Svāmī said, "O king, thus realising one should not cause pain to others, because in due cause of life one has to meet with the similar painful situations (120)

In due cause of time the queen Videhā gave birth to twins, a girl and a boy Soon after the birth, the Asura kidnapped the male child (121) Initially he thought to kill the boy by striking him over the rock " Then after sometime he thought,(122) "Disgrace to my so thinking, "How can a wise person perform the same act, by which the births and deaths are increased?(123) In my earlier birth, in the form of an ascetic, I did not cause harm even to a blade of grass (124) Thereafter with the grace of the preceptor, following the spotless *dharma*, I achieved such glory Then how could I perform such a grave sin (125) Even the smallest sin committed once, increases in due cause of time, as a result of which a person fallen in the ocean of the universe has to face enormous miseries (126) But the one with spotless intentions, is compassionate besides being aware of the rewards, the gem of the noble position, always remain handy with him (127) Thus thinking, his mind was filled with mercy Then he discarded the idea of killing the child and adorning the child's ears with glittering *kundalas*, he decorated him (128) Thereafter the Asura infused

the *Parnalāghvī-vidyā* in his body and placing him at a comfortable place, proceeded on to his desired abode (129)

Vidyādhara Candragati was once roaming in his orchard at night He sighted the child falling from the sky lying over a leaf (130) He thought, "Is there a planet falling from the sky? Or is it a piece of lighting falling from the sky Thus feeling doubtful, as soon as Candragati, flew towards the sky, he found the child there (131) On seeing him, he at once carrying him over his hands and placed him in between the thighs of the sleeping queen.(132) Then he shouted to the queen, "O beautiful one, get up, why are you sleeping? Look here, you have given birth to a beautiful boy (133) With the touch of the hand of her husband, she felt the comfort and she suddenly got up from the bed, and started staring around (134) As soon as she looked at the child, the sleep disappeared from her eyes (135) Feeling surprised the beautiful queen asked, "Which one of the auspicious women has given birth to this boy?(136) In reply to this, Candragati said, "Be sure, don't be in doubt Who else could be a better women than you "?(137) She said, "O dear, I am a barren woman, how could a son be born to me? I have been teased by the destiny I have been cheated Then why are you teasing me further?(138) The Vidyādhara said, "O goddess, don't be doubtful, because, sometimes because of the influence of *karmas*, a woman can have concealed pregnancy as well "(139) The queen said, "This is quite well, but then tell me, why does he possess the divine ear ornaments? How could such unique gems appear on earth?"(140) In reply to this, the Vidyādhara Candragati said, "O goddess, this idea is of no consequence You listen the truth from me The child was falling from the sky whom I had caught with my hands (141) The child who is being supported by me was born in a high race, because the symptoms on his body are indicative of his being a great personality (142) After performing immense labour, and after carrying the weight of pregnancy, one gets a son But O dear, you have reaped the reward without much effort at all (143) A person, who having been born of the womb of the mother, does not perform the duties of a son, o dear, he is not a son but an enemy (144) O chaste, woman, you do not have a son, therefore, he would become your son What is the use of discussing the details any further?(145) The queen then said, "Be it so, and thus speaking, she entered the labour room By the next morning, the news of the birth of a son was relayed in the world (146) Therefore the festivities of the birth of the son were celebrated in Rathanupura and all the brothers and the relatives getting surprised joined the same (147) Since the child was adorned with the gem studded *kundalas* in the ears, therefore

the parents gave him the name of Bhāmandala (148) The child, who, with his child like sports, stole the hearts of others, who moved in the lotus like hands of the damsels like a blackwasp, was handed over to the mid-wife for his care and upbringing (149)

On the other hand, with the abduction of the son, the queen Videhā, drowned all the relatives in the ocean grief (150) She lamented, as if having been struck with *cakra* "O son who is the stone hearted person who has kidnapped you?(151) How could the sinful and innocent infant soon after his birth, spread his hands to lift up the child? It appeared as if he had the heart of stone (152) As the sun sets in the west, and the evening remains, similarly, the sun like son of an unfortunate woman like me has disappeared, having the evening like girl with me (153) Surely, in my earlier birth, I would have separated a son from her mother for which, I had to reap the reward, because nothing happens without a cause or a seed (154) Why had the wicked person who stole my boy, not kill me and leaving me half dead he has caused great harm to me "(155) Thus feeling emotional, she started crying aloud Then Janaka went to the queen started consoling him, speaking these words, "He said, "O dear, don't grieve too much, your son is indeed alive Someone has stolen him and you will surely meet him alive (156-157) The desired thing, sometimes, due to earlier *karmas* disappear and sometimes it reappears Therefore, O dear, why do you cry for nothing?(158) You remain healthy O dear, I shall communicate the news to my friend king Daśaratha (159) Both he and I shall search for your son by sending messengers to all the places on the earth "(160) In this way consoling his wife, he wrote a letter to his friend Reading that letter Daśaratha felt immensely grieved (161) Both of them, then carried on the search on earth, but when they could not find the child anywhere, all the relatives feeling grieved, kept quiet (162) At that point of time, there was not a single man or woman, whose eyes were not wet with tears (163) The only source of the removal of the grief of the relatives was the extremely pleasant Jānakī, who stole the hearts of all with her child-like sports (164)

Jānakī, then kept on growing in the laps of the delighted damsels The immense lustre of her body illumined all the directions She appeared like Lakṣmī, with enough of lotuses She had a beautiful neck, she kept on auspicious smile over her face and her eyes resembled the lotus flowers (165) The paddy which provided comfort, was born with Jānakī with utmost fortunes, therefore Jānakī possessing the best of the symptoms, was also known by the name of Sītā (166) She had conquered the moon with her face Her hands were red like the fresh shoots She

possessed the lustre of sapphire in her hair She had conquered the she swan with her graceful walk She had beautiful eyebrows, and were fragrant like the *bakula* tree Because of the fragrance emerging from her breath, the blackwasps kept on surrounding her (167) She had extremely tender arms, and her waist was as thin as the middle of *vajra* Her thighs were as beautiful as the juicy trunk of the banana tree Her feet had extended heels resembling the lotus flowers Her breast had immense lustre (168) The intelligent Jānakī, dwelling in the best of vast palaces, spreading the lustre of her body, accompanied with seven hundred other girls, engaged herself beautifully in the sports as prescribed in the scriptures (169) Had the sun rays, the moon shine, Indrānī of Indra, and Subhadrā, the chief queen of Cakravartī king, achieved the beauty of Sītā, they would, surely have appeared more beautiful than their original forms (170) As the destiny had been created her to be the wife of Kāmadeva, similarly, the king Janaka, had decided to give Sītā to the knowledgeable Rāma, the son of Daśaratha, because Laksmī of the lotus flowers, is fit to have contact with the solar rays (171)

Here ends Parva 26, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the birth of Sītā and Bhāmandala (Verses 1-171, P T 6568)

Parva 27

Defeat of the Mlecchas

Feeling immensely surprised with the story of Bhāmandala, the king Śrenika, with fresh humility, offering his salutation to Gautama Ganadhara asked him, "What was the glory found by the king Janaka in Rāma, that he intelligently decided to give away his daughter to him?(1-2) Then Gautama Ganadhara with his shining teeth, spoke to the king the words, which delighted the latter (3) He said, "Listen, I am going to spell out the reasons for Janaka's resolve to give away his daughter to Rāma, who performed deeds without pain (4) To the south of the Vijayārdha mountain and north of the Kailāsa mountain, there are several countries located between the two mountains (5) Out of these countries, there is a country named Ardhavarvara, which has been recognised by the indisciplined people and the wicked people lived there The country is filled with the terrific Mleccha people (6) In that country, there is city named Mayurasad which is as terrific as the city of Yama and was ruled by a king named Antaranga (7) The vast land from the east to west was inhabited by thousands of the people of Mlecchas of Kapita, Śuka, Kamboja, Mankara and others Equipped with several types of weapons

and other means, they lovingly and faithfully adored the king Antarangatam (8-9) The Mlecchas, who used to raid other countries of Ārya people and ransacked them and then arrived back there (10) Then like the locust storm, they got ready to raid the kingdom of Janaka (11) The king Janaka at once sent his warriors to Ayodhyā, who informed king Dasaratha about the activating of Antarangatam (12) The messengers said, "O king, the king Janaka who is compassionate over his people, prays to you, that the entire earth has been terrorised by the Mlecchas (13) These Mlecchas have completely destroyed the Ārya countries Those wicked people are bent upon turning the entire people into a single *varna* (class) (14) How can we live, when our people are being destroyed? You kindly think over as to what should be done by us? Or with whom should we take refuge (15) Should we take shelter in a fort or take shelter over Nandi, Kalinda or Vipulagiri hills?(16) or should we proceed to Nikunjagiri and stop the marching of the enemy army?(17) Even otherwise it seems difficult that we by sacrificing our lives, would be able to protect the ascetics, Śrāvakas and the upset people (18) Therefore, O king, I pray to you, since you are the protector of the earth, therefore, my kingdom belongs to you Therefore, O king with great dignity, you are the lord of the universe (19) All the Śrāvakas and other noble people adore you with great devotion Using the old paddy which cannot reproduce, they perform five types of *yajñas* with all the efforts (20) The Nirgrantha ascetics, filled with virtues like forgiveness, are engaged in their meditation and perform *tapas* which leads to *moksa* (21) In the religious places like the Jina temples great festivities and adorations are performed (22) These could be saved only after the people at large are saved With the protection of all these the royal activities including *dharma*, *artha* and *kāma*, could be accomplished (23) A king, if being the lord of enormous wealth, delightfully protects the earth, be escapes destruction even when he is attached by *parācakra* Besides the one who protects, those who indulge in violence, and also those who give *daksinā* to the performers of *yajñas*, such a king enjoys all the pleasures (24-25) The people living on earth have a right to achieve *dharma*, *artha*,, *kāma* and *moksa* and this right can be exercised with the royal protection alone, otherwise how could they be achieved?(26) Enjoying the protection of the shade of the strength of arms of the king, the people engage themselves in meditation and the dwellers of *āśramas* also live unperturbed (27) The king earns the sixth part of the merit of the *tapas* performed by the ascetics under his protection "(28)

Hearing all these words, Daśaratha hurriedly summoned Rāma and got ready to give away the kingdom to him (29) Then the servants getting

pleased sounded the bugle. The elephants, horses and upset courtiers at once arrived there (30) The shining warriors arrived there carrying the pitchers filled with water (31) The beautiful damsels, clad in the best of garments, carrying the caskets of costumes arrived there (32) Observing all these preparations, Rāma asked the king, "What is all this?" Then the king replied, "You rule the country (33) The army of such an enemy has arrived, which is invisible even by the gods I shall go and conquer them for the benefit of the people "(34) Then the lotus eyed Rāma said to the king Daśaratha, "O farther, why do you indulge into the misplaced anger?(35) You are going to face the wicked and animal like people devoid of good speech, for the purpose of war What could be established with the same (36) With the opposition of the mice, the king of elephants, does not feel disturbed, nor does the sun gets ready to burn the cotton (37)

It would, therefore, be proper for me to face them Therefore you get me your command for the purpose " These words of Rāma delighted the king Daśaratha, who embracing him said,(38) "O Padma, you are still a child, having a soft body, and lotus like eyes You are still a child How would you be able to conquer them?"(39) Rāma replied, "The fire just ignited burns the entire forest, then what is the use of the elderly people?(40) The rising sun alone removes the darkness of the world beside the lustre of the constellations Then what is the use of the might?"(41) Then the king Daśaratha, whose body was thrilled was again immensely delighted as well as dejected and tears flowed from his eyes (42) It is the nature of Ksatriyas to discard substances and remain eager to march on to the battlefield, and to sacrifice their lives (43) They think that till such time, the life is not ended, a person even suffering painful situation cannot die "(44) In this way, the king Daśaratha kept on thinking and in the meantime both Rāma and Laksmana, offering their salutation at the feet of Daśaratha moved out (45)

Then both the princes, who were well trained in the use of arms, possessed all the auspicious symptoms, the sight of whom was dear to everyone, were accompanied with the fourfold army, were bestowed with all the fortunes, and were self illumining, mounted over the chariot and marched on (46-47) The king Janaka had already come out with his brother There was a distance of two *yojanas*, between Janaka and the enemy army (48) As the sun, moon and other planets enter into the clouds, similarly the great warriors of the king Janaka, without tolerating the noise of the enemy army, entered the crowd of the Mlecchas (49) Then the great war was fought, between both the armies in which huge

weapons were used, by both the Ārya and the Mlecchas armies The war thus fought was quite thrilling (50) Suddenly the king Janaka found that the life of his brother was in danger, then he incited the fleet of terrific elephants to march on (51) The army of the Mlecchas was quite vast and terrific, therefore it surrounded the army of Janaka, in spite of several reverses here and there (52) In the meantime, Rāma having beautiful eyes, arrived there with Laksmana and witnessed the vast and terrific army of the enemy (53)

Observing the white umbrellas of Rāma, the enemy army was so shattered as the darkness disappears with the appearing of the full moon (54) Janaka, whose *kavaca* was broken with the shooting of the arrows by the enemy, was reassured by Rāma, who also encouraged him, in the same way as Dharma assures a person in pain (55) Rāma was mounted over the chariot driven by the restless horses, and his body with *kavaca* was glittering The long garlands and the *kundalas* were adding to his grace (56) He held a long bow in his hand and the arrow in the other His flag was embossed with the efficiency of a lion and a vast *chatra* was raised over his head His mind was quite patient like the earth (57) He was accompanied with the great warriors Such a Rāma, the lover of the people, playfully entered the vast army At that point of time he appeared like the sun with the rays (58) Rāma quite delightfully protected both Janaka and Kanaka, appropriately, destroyed the enemy army, in the same way as the elephant destroys the banana tree (59) As the clouds moved with the wind, showers rain over the ocean, similarly Laksmana too showed arrows, drawing the bow upto the ears (60) He was showering rain of extremely sharp *śakti, cakra, kavaca, śūla, krakaca, vajradanda* and other weapons (61) As the tree is cut off with the striking of the axe, similarly the weapons showered by Laksmana, were cutting and ripping apart the bodies of Mlecchas (62) The chests of several of the Mlecchas warriors had been shattered (with the arrows of Laksmana) and thousands of the Mlecchas warriors fell down with the severing of the heads and the arms (63) Though the army of the Mlecchas bad been defeated by Laksmana, but he kept on rushing behind them (64) Looking at the lion-like Laksmana, who could not be stopped by anyone, the leopard like Mlecchas, were dejected on all the sides (65) The Mlecchas at that point of time were creating awful sound with their huge musical instruments They were using the weapons like bows, daggers, *cakras* and others, in abundance, and stood in lines in groups (66) Several of the Mlecchas had worn red turbans over their heads Some of them carried the daggers in their arms, while some of them had painted their bodies

in different colours (67) Some of them were as black as the collyrium paste, some of them had the complexion of the dry leaves Some had the colour of the mud and others were of red colour (68) Most of them had been adorned with the waist bands, some of them were clad in the garments of tree leaves, some of them had plastered their bodies with several metals and they had covered their faces with the garland of buds (69) Their teeth resembled the sea shells They were pot bellied and appeared in the army like the *kutaya* tree *(Echites untedysenterica)* (70) They were holding terrific weapons in their hands, their thighs, arms, and shoulders were quite stiff and strong Such Mlecchas looked like the demons (71) They were extremely cruel, ate the meat of animals were fools and sinful They acted thoughtlessly (72) Their flags were embossed with the symbols of boar, buffalo, tigers, jackals Their courtiers were also awful and were using various types of vehicles, sheets and *chatras* (73) They had created darkness in several wars, were terrific like the oceans waves and were issuing several types of sounds Such types of foot soldiers were accompanying them (74) Inspired by the wind of the courtiers, the foot soldiers, whose force had been increased and were feeling dejected, surrounded the elephant like Laksmana, like the clouds (75) As the forceful elephant rushes to destroy the herd of bulls, similarly Laksmana rushed in order to destroy them all (76) With the rushing of Laksmana, there was a chaos in the Mleccha army, as a result of which several of them were killed having been trampled upon by their own soldiers in the stampede, who fell on the ground Several of the warriors fled away here and there with their wounded bodies (77)

Thereafter, when the king Antarangatama stopping his army from fleeing, stood before Laksmana with his army (78) Soon after his arrival he waged a terrific war and with the continuous shooting of his arrows, he broke the bow of Lakṣmana (79) By the time Laksmana raised his sword, than the Mleccha king broke his chariot, finding this Rāma, moved his chariot having the speed of the wind in the forefront (80) Another chariot was brought for Laksmana As the fire burns the forest, similarly Rāma also destroyed the entire enemy army (81) Several of the enemy soldiers were shattered with the arrows Several of the soldiers were cut off with the weapons like *tomaras* and *kanakas* The heads of several of the enemy warriors whose lips had been curved, were cut off, with *cakras* which fell down on the ground (82) With the shattering of their fly whisks, flags, and bows, the Mleccha army getting frightened, was destroyed and fled away (83) As an ascetic destroys all the passion in a moment, similarly Rāma, who performed deeds without pain, destroyed

all the Mlecchas in no time (84) The Mleccha king had arrived with his ocean like army, getting frightened, who survived with only ten horses (85) Both Rāma and Laksmana then thought, "What is the use of killing the eunuch who is fleeing from war" Thus thinking both Rāma and Laksmana, returned from the battlefield (86) The Mlecchas, feeling disturbed with terror, then started, losing all hope of victory, entered into a compromise and they started living over the Vindhya and Sahya mountain (87) As the snakes are terrified from Garuda, similarly Mlecchas too lived getting frightened from Rāma They discarded all the wickedness and started living on forest, roots and fruits (88) Thereafter Rāma, whose mind remained peaceful during the war, accompanied with his younger brother Laksmana and delightfully leaving the younger brother of Janaka with him, returned to their father Daśaratha (89) All the people, who felt delighted with surprise, kept on sporting blissfully and the entire earth became graceful like Satya-yuga (90) As the constellations looks graceful without the snow, similarly the people engaged in *dharma, artha* and *kāma,* looked graceful (91) Gautama Svāmī said to Śrenika, "O king, the king Janaka, having been pleased with this glory, his daughter, who was the most beautiful one in the world, was given to Rāma (92) What is the use of speaking much about this? O Śrenika, this is certain that the self performance of the people always serves as the cause for the union or the separation (93) Rāmacandra who was immensely glorious, possessing unusual qualities, was illumining in the universe as the sun appears with its rays (94)

Here ends Parva 27, of the *Padma Purāna* composed by *Ravisenācārya,* relating to the subjugation of Mlecchas (Verses 1-94, P T 6662)

Parva 28

Getting of Ratnamālā in *svayamvara* by Rāma and Lakṣmana

Nārada, who was always interested in several types of performances, felt immensely surprised and could never feel happy without the discussion on war (1) He learnt what Janaka had, resolved to give away in marriage, his beautiful daughter who was well known in the world to Rāma (2) On hearing the news he thought of looking at the girl What type of girl was she and Janaka has decided to give her to Rāma?(3) Thus thinking, he reached the palace of Sītā when she, in seclusion was comparing the lotus bud with her breast (4) Then Nārada with an anxious mind and whose heart was quite spotless, climbed the palace of Sītā (5)

Sītā, on finding the reflection of Nārada with raised *jatā mukuṭa* over his head, in the mirror, was upset (6) She cried, "O mother, who is coming there?" Thus speaking she entered the palace She was shaking at that time (7) Nārada, having been filled with anxiety also entered the palace following her, but the female guards on the gate, obstructed his entry forcibly (8) When Nārada was quarrelling with the female guards, the male guards, holding the swords and bows in their hands also arrived there, listening to the guards (9) They shouted, "capture the man Who is he " They were chewing their lips, were equipped with the weapons and were about to strike Nārada with them Finding such type of terrific guards, Nārada felt frightened His entire body was shaking He was thrilled Somehow he flew in the sky and reaching Kailāśa, he rested there (10-11) He started thinking I was caught in grave situation After saving my life, I have been reborn As a starched bird comes out of a forest fire, similarly I have also saved my life somehow "(12) Even all that time he was looking towards that direction Somehow he composed himself and his body stopped shaking and wiped out the drops of sweating from his face (13) With shaking hands he somehow re-arranged the locks of his hair, while so doing when he was reminded of the past incidents, he took deep sighs (14) Then, when he was free of terror, then in anger, he started thinking, when he was so thinking, all his links were quite stable (15) He thought, "Look here, my mind was without blemish I had gone to have a look at Sītā there, because of my attachment of Rāma, but as a result, I had almost faced death (16) It is surprising that the action of the adult princess was filled with wickedness, because of which, I had been captured by the men resembling Yama (17) Where shall the sinful girl go? I shall surely throw her in danger I dance without the musical instruments, but if a get them, then what to speak of them?(18) Thus thinking he drew a beautiful painting of Sītā over a cloth, which was quite lively Carrying it he went at once to Rathnupura (19) Reaching there, he placed the painting in the dancing place But he concealed himself and started living outside the city (20)

Once Bhāmandala, while sporting with other princes, arrived at that place (21) Finding the portrait of Sītā, due to ignorance, leaving aside shame, *Śāstras*, and other scriptures he was infested with passion He started having deep sighs (22) His body was dried up and with his weak body, he started tottering here and there (23) He could neither sleep during the night, nor did he feel comfortable during the day He always thought of her throughout the day and night He never felt comfortable with the beautiful treatment (24) He became so envious of flowers

fragrant material besides the food and thought them to be poisonous Suffering from grief he lay there over the floor sprinkled with water, again and again (25) Sometimes he kept silent, some time he kept on talking smilingly Sometimes he got up and kept on walking uselessly and then returned (26) By his performance, he appeared to have been overshadowed by a spirit Thereafter, the people of wisdom, learnt about the cause of his anxiety (27) They started talking among themselves, "Who has drawn painting of this girl? Who has placed it in the palace? It appears that this has been done by Nārada (28)

When Nārada came to know that Bhāmandala - the prince had been completely upset because of his action, then he fearlessly appeared before his relatives (29) All of them adored Nārada with great respect and devotion, offering their salutation to him They asked him, "O sage, you tell us where have you seen this girl?(30) Is she the daughter of a Nāga or is the daughter of a god who has arrived on earth during this *kalpa*?"(31) Then Nārada, quite humbly, shaking his head in surprise, said,(32) "There is a city named Mithilā in the Madhyadeśa, which is quite pleasant It is ruled by Janaka, the son of Indraketu (33) He has a wife named Videhā, who attracts the mind This girl named Sītā happens to he their daughter and happens to be treasure of their dynasty "(34) While speaking this to the relatives of Bhāmandala, Nārada said to him, "Don't you feel disgusted This girl can be easily available to you (35) You have reached this stage by her beauty alone, then how could anyone describe about her charms and grandeur?(36) There is no surprise in case she has attracted your mind? She can even attract the minds of the great sages, engaged in *tapas* (37) In this portrait I have displayed only her form Her charming beauty is not to be found anywhere?(38) In her youthful age, she issues lustre from her body, which appears like the oceanic waves and swimming with the heaps of her pitcher like breasts (39) In case one could sight her buttocks, the lustre of which is covered by the cloth, then the minds of even the great *yogis* would be thrown out completely (40) For whom, would she be suitable except you? You make all the efforts in this connection and have a union with her "(41) Thus speaking, Nārada felt that he had been successful in his mission and then left for his desired place On the other hand, Bhāmandala, having been wounded with the arrows of passion, started thinking (42) He thought, "since my mind is completely infested with the passion, and in case I do not get the gem of the woman, I will not remain alive (43) The lustful and beautiful figure of the girl is enshrined in my heart, then why is she making me to suffer like the fire flames?(44) The

sun rays burn the outer skin, but the passions burn the innerself In spite of this the sun sets, but the passion never diminish (45) Presently only two situations are before me, firstly to somehow get the gem of the woman besides the union with her, and secondly to get injured with the arrows of the god of love (46) Thus Bhāmandala, always devoting his mind towards her, could not be peaceful even after taking food, sleep, in the palaces or the orchard (47)

When the women realised that Nārada had been the cause of the trouble of the prince, then getting agitated, they communicated the factual position to the king (48) They said, "Nārada is the cause of this absurdity He brought the portrait of a beautiful girl from somewhere (49) The prince's mind was upset by looking at it He has become impatient He has discarded shyness completely (50) Uttering the name of Sītā, he looks at the portrait He conducted himself variously as if having been infested with spirit (51) He is disinterested in food and other activities Therefore upto the time he remains alive, something should be done for him "(52) Then Vidyādhara Candragati, hearing the news, together with his wife went to the prince and said to him, "O son, you take your food with a healthy mind and perform your other duties I accept that girl for you, who has attracted your mind "(53-54)

Thus assuring his son, Vidyādhara Candragati, feeling delighted, disgusted and surprised, spoke to his wife in seclusion (55) He said, "O damsel, leaving aside all the beautiful Vidyādhara girls, the marriage with some other girl of the earth, would not be proper (56) Besides that, another point is that how could we go to the house of a dweller on earth? Moreover, in case he does not give the daughter, in spite our demanding her, then where shall our prestige go?(57) Therefore, I call for the father of the girl here itself on some pretext There appears no other graceful way than this "(58) The woman replied, "O lord, you are well aware of what is proper and what is improper But I would say this much, that your idea appeals me (59)

Then the king, summoned the servant named Capalavega and whispered into his ears all the story (60) Then having been satisfied with the command of the master, Capalavega rushed to Mithilā as the delightful young swan rushes towards the fragrant lotus (61) Descending from the sky he turned himself into the form of a horse and started terrifying the cows, elephants, horses and other animals (62) To which ever country he attacked, the sound of cries were heard from that side The king Janaka also learnt about the activities of the horse (63) Not only

this, having been moved with delight, anxiety, and fun, he came out of the entire city to witness for himself the activities of the horse He looked at the extremely young horse (64) The horse was quite high, attractive, and had all the auspicious symbols over his body There was a deep pit on the right side His mouth and the belly were quite thin He was scratching the ground with his front hoofs, which issued sound like the playing on the cymbals Ordinary people were unable to ride him His nostrils were shaking (65-66) Then the king with spotless delight, said to the people present there, again and again, "It should be found out as to whom does this horse belong?"(67) Then the Brāhmanas, who were anxious to speak out, said, "There is no other horse comparable with this horse (68) Leave aside this place, the horse comparable with it would not be available on the earth Otherwise, O king have you ever come across such a horse in the world (69) We feel that there is no horse comparable with this one, among the horses of sun's chariot (70) It appears that this horse has been created by Brahmā, keeping you in view, since you have performed great *tapas* Therefore O lord, you please accept him (71)

Then the disciplined horse was bound with double rope and driven to the horse stable His body was getting wet with the saffron paste and the beautiful fly whisks were being moved over the back (72) In the horse-stable, the horse was served appropriately The time of a month, since the capture of the horse, passed (73) In the mean time a forest guard, arrived before the king, offered his salutation to him and said, "O lord, you witness the capture of an elephant in your country?"(74) Then the enthusiastic king moved to the forest mounting over an elephant The forest guard was heading the way In this way the king entered in the vast forest (75) Looking at an elephant, which was standing over an inaccessible place, said to the driver, "At once bring the horse with great speed (76)

No sooner the king demanded the horse, the illusory horse, whose body was fluttering was brought before the king As soon as the king Janaka mounted the horse, it flew away in the sky (77) Finding this, the other rulers, who had already assembled there, were frightened and surprised With their minds filled with grief all of them returned to the city (78) The horse, which could not be controlled like the mind, crossing over several rivers, mountains, countries, hills, kept on moving (79) The king Janaka then finding a high palatial building there, caught hold of the branch of a huge tree quite tightly, and hung himself there (80) Then climbing down the tree, he, having been filled with surprise rested for a while and walked some distance thereafter (81) There he found a high

golden fort, decked with beautiful *toranas* studded with gems, besides the *gopuras* (82) He also found several species of trees, covered with groups of creepers, laden with flowers and fruit, with several species of birds chirping over them (83) He also noticed the palaces, the peaks of which appeared like the clouds of the evening time, which were arranged in a circular manner and where the servants were serving quite rapidly (84)

Then the extremely clever king Janaka, holding a sword in his right hand, entered the *gapura* fearlessly like a lion (85) He spotted several types of flowers, of different colours which were scattered here and here and there He also noticed the stepwells, the steps of which had been made of the gems and which were filled with the crystal clear water (86) He also found the pavilions of *kunda* flowers, which delightfully everyone, the fragrance of which was spreading every where upto long distance and over which the black wasps where having issuing humming sound (87) Thereafter the king Janaka, with spotless open eyes people through the net of *Mādhavī* creepers and found a beautiful temple which was decorated with the strings of beads and the windows studded with gems It had thousands of huge pillars, had several forms, had a lustre of the merit mountain, the foundation of which was as strong as the *vajra* (88-90) Looking at it, he started thinking, "Is it a plane, fallen from the sky? Or is it the sporting place of Indra, stolen by the daityas?(91) Or is it the palace of some king having been broken with the rays of the sun?(92) It is astonishing, that noble horse has actually done good to me, as a result of which I have been able to notice this invisible temple "(93) Thus thinking, the king Janaka entered the temple and had and audience with the image of lord Jina As a result of his visiting the place of Jina, his face blossomed (94) The image of lord Jina in the temple was white like the fire flames The face of the image resembled the moon, seated in *padmāsana*, wearing the crown of the matted locks of hair The image was quite high The eight *pratihāryas*, and the golden lotus flowers were used in his adoration Several of the gems added the glory of the image The Jina was seated over a high lion-throne (95-96)

The king Janaka, who was feeling thrilled, placed the folded hands, over his head, and offered his salutation to Jinendra While offering his salutation, his devotion was increased to such an extent, that he feeling overwhelmed, was fainted (97) After a while he regained consciousness, he offered beautiful prayer to the lord Thereafter he sat there surprisingly without any doubt in his mind (98)

On the other hand the Vidyādhara Capalavega who had abducted the king Janaka, was immensely pleased in the success of his mission

Then winding up quickly his illusion, turning himself again as a Vidyādhara, reached the city of Rathanupura, holding a sword in his hand (99) Feeling pleased, he offered his salutation to his master and said, "O king, Janaka had already been brought here and has been lodged in the beautiful Jina temple, surrounded by the beautiful forest "(100) Knowing about the arrival of Janaka, the king Candragati was immensely pleased Thereafter the generous Candragati accompanied with various vehicles, and the emergency warriors, carrying the best material for adoration Mounted over the chariot called Manoratha and arrived in the Jina temple (101-102) Janaka, finding the arrival of large army with the sounding of bugles, and illumining at the same time, felt panicky for a moment (103) Then he found a plane, among the people mounted over the lion, elephants, tigers, Nāgas, swans and others (104) Finding it, he started thinking that they were the Vidyādharas who live over the Vijayārdha mountain (105) The glorious person who is seated in the *vimāna*, surrounded by the Vidyādharas, must be the king of Vidyādharas (106) While the king Janaka was so engaged in his thoughts the delightful and humble Candragati arrived in the Jina temple (107) He appeared awful as well as peaceful Finding the arrival of the lord of the *daityas*, the king Janaka, concentrating his mind in Jina, sat under the seat of the Jina (108) The king Candragati adored the Jina with devotion and offering his salutation to Jina, offered also prayer to him (109) Then keeping the *veenā* like the beloved, the sound of which was quite pleasing, was placed by him in his lap, and started reciting the glory of the Jina (110)

While reciting prayers, he said, "You bestow boons on all the three *lokas* Those who are devoted to you, always offer prayer to you The best of the gods including Indra, offer salutation to you O noble persons, offer your salutation to the lord Jina, who possesses imperishable pleasures (111) O noble person, you offer your salutation to lord Rsabhadeva, adoring him mentally, by words, bowing your heads He possessed the best of fortunes, fulfills desires, is indeed the best, imperishable and possesses the best of knowledge All your sins are washed out by adoring him (112) You bow in reverence to lord Jina, who is the best of all, who has destroyed all the sins, who has achieved all the *siddhis* His feet are adored by all the gods and the demons and is the one who has defeated the great enemy in the form of anger (113) I offer my prayer to lord Jina, quite carefully, whose body possesses the best symptoms, who has humbled down all the people, with the salutation of whom, all the fears of his devotees are removed (114) O noble persons,

you bow in reverence before the Jina, who possessed the best qualities, whose body is without comparison, the one who has destroyed all the evil actions in the world, the one who is competent enough to remove the curtain of sin in the age of Kali and is pure in all respects (115)

Listening to the prayer of the Daityarāja, the king Janaka, having the most beautiful body, shedding away all the fear, came out of the lion throne of the Jina (116) Finding him, Candragati, whose mind was shaken a bit, asked him, "Who are you?" How have you arrived here in lonely temple of Jina and live here?"(117) Are you a Nāga prince and the lord of the Nāgas? Or are you the lord of Vidyādharas? Or what is your name? Where from have you arrived here? O friend, you tell me in detail "(118) In reply to this, the king said, "O lord of the Vidyādharas, I have come from the city of Mithilā and my name is Janaka An illusory horse kidnapped me and had brought me here "(119) At these words of Janaka, both of them were pleased at heart Offering their salutations with folded hands to each other, both of them took their seats comfortably (120) After waiting for sometime, both of them narrated to each other their own respective stories, mutually respecting each other In this way confidence was created mutually in each other (121) Then Candragati obstructing the talk midway, said to Janaka, "I am quite fortunate, to have an audience with the king of Mithilā (122) O king, I have heard from many people, that you have a daughter possessing all the auspicious symptoms (123) Therefore you give away that girl for my son Bhāmandala With the establishing of the relationship with you, I shall consider myself to be quite fortunate "(124) In reply of this, the king Janaka said, "O lord of Vidyādharas, this could have been done, but I have decided to give away the girl to the eldest son Rāma of Daśaratha Therefore I am helpless "(125) The friend Candragati then said, why did you resolve to give away your daughter to Rāma?" In reply to this, Janaka said, "In case you are so anxious, then listen to me (126) The wicked Mlecchas resembling half demons, started raiding the city of Mithilā, stealing the cows, wealth, paddy, buffaloes, besides the gems, ransacking the city at the same time (127) All the people then started suffering The riches and the foodgrains were plundered The religious activities of the noble people, the Śrāvakas and other religions functions were being destroyed (128) I had to fight a great war with them In that war, Rāma saved my life as well as that of my brother and defeated the Mlecchas which could not be conquered even by the gods (129) Laksmana, the younger brother of Rāma is also immensely valorous but quite humble at the same time He is quite obedient to Rāma (130) Had the army of

Mlecchas not been defeated by both the brothers, then they were sure to fill the entire earth with the Mlecchas (131) The Mlecchas wore without wisdom and were like disease to cause pain to the people The were terrific like the storm and were cruel like the poison (132) The king Daśaratha, having both the virtuous sons who are loved by the people, enjoys all the pleasures on earth like Indra (133) In the kingdom of the judicious king Daśaratha even the wind cannot deprive the people of their riches, then what to speak of the human beings?"(134) How could I repay their kindness? I was upset throughout the day and night I could not sleep during the night (135) The way Rāma has saved my life, I cannot repay the kindness in any other way Then what to speak of repaying much more?(136) The one who is indebted in kindness, and is himself unable to repay the same, I therefore feel myself like the blade of grass I feel defeated because of the worldly pleasures (137) Thereafter when I thought of my young daughter, then my anxiety was reduced considerably (138) Then I decided to give away my daughter to immensely glorious Rāma Thus my daughter like a boat saved me of from the ocean of grief (139)

Then the Vidyādharas, whose faces were being covered with darkness, said, "It is surprising You are an ordinary person, devoid of noble wisdom (140) What is there, in case Rāma captured the Mlecchas? They could be defeated even by the Śūdras Then why are you praising the people of the earth, being so wise?"(141)

You are praising Rāma, simply because he drove out the Mlecchas It is actually not his praise but his denouncement This is a matter of joke This can be done even be degraded people (142) A crow is interested in poisonous fruit, the poor person in the degraded fruit like jujube, and a crow is interested in a dry tree So it has to the stated that the temperament of a person changes differently (143) Therefore, you leaving aside the relation with earth dwellers, should establish relationship with the king of Vidyādharas (144) The Vidyādharas possessing all the riches, and can move in the air, cannot be compared with the degraded and miserable earth dwellers,"(145) At this Janaka replied, "The job that can be performed by the small step wells with sweet water cannot be performed by the vast ocean of salt water (146) The thick darkness spreads everywhere, but what purpose does it serve? Does a small lamp not remove the darkness (147) The innumerable intoxicated elephants, with the fluid flowing from their temples, are unable to do the job, which a lion cub with manes shining like the moon rays, can do so "(148) At these words of Janaka, several of the Vidyādharas shouting about, started

denouncing the earth dwellers (149) They said, "The knowledge of the earth dwellers is devoid of grace and is filled with perspiration, is devoid of riches and prowess besides being pitiable (150) O Janaka, you tell me differences you have found in them as well as the animals? Because of which, becoming evil minded and are shamelessly praising them?"(151)

Thereafter the valorous and patient Janaka said, "It is a matter of great misery, that a sinful person like me had to listen to the denouncement of the best of the kings on earth (152) Have they not heard about the race of lord Ṛṣabhadeva, which is well known in the world and purifies the world?(153) The Tīrthankaras Cakravartī, Balabhadra, and other great personalities who are adorable, were born on earth Then how could the lord be deplored?(154) O Vidyādharas, have you witnessed even in dream, of the achieving of *Pañcakalyāna* by anyone in the land of Vidyādharas?(155) The successful kings, born in the Iksvāku race, who displayed that the world was as negligible as the hoof of the cow, who have not seen the *chatras* of the kings, who possessed the treasure of the great gems, whose generous glory was recited by Indra, who were the ocean of virtues, have been born on earth (156-157) In the same Iksvāku race, king Daśaratha was born from the king Anaranya and his queen Sumangalā (158) He is the one who can sacrifice his own life for the welfare of the people His command is respected by all the people like placing of the sacred rice over the head (159) He has four queens, who are fully charming, illumining with virtues, having the best of intentions and are adorned with the best of the ornaments, and who resemble the four directions (160) Not only that he has five hundred more women, the beauty of whose face, exceeds that of the beauty of the moon shine They attract the king with their performance (161) The one having the son named Padma (Rāma), whose body is embraced by Laksmī, who has overpowered the sun with his lustre, the moon with his glory, the Sumeru mountain with his patience and Indra with his grace He is the one who could overpower Mahāpadma Cakravartī, with his prowess, and possesses the best of glorious gesture (162-163)

The one whose body is the abode of Laksmī, looking at the bow of whom, the enemies get terrified and flee, such a type of Laksmana is his younger brother (164) It is true that Vidyādharas live in the sky, but even the crows live in the sky Then where lies the specialty in them? One should get himself devoted to the virtues, the magic is of no use (165) What to speak of you people, whereas, the people born on earth are adored even by Indra and while offering salutation their heads are rubbed on the ground "(166)

At these words of Janaka, the Vidyādharas carried on consultation in seclusion and said to him, "O Janaka, you are un-aware of performing the task Your mind is turned on one side (167) You are uselessly praising about the superiority of Rāma and Lakṣmana You take a decision on my words and remove the doubt (168) O king listen to our condition. This is the bow called Vajrāvarta, and this is the bow called Sagarāvarta These are protected by the gods (169) In case Rāma and Lakṣmana string these bows, then we shall measure their strength with these bows What is the use of speaking more?(170) Rāma can have the girl after stringing Vajrāvarta bow In case he is unable to string it, then you will see that we shall forcibly kidnap the girl (171)

Janaka then said, "This is quite well " Thus speaking, he accepted the condition of the Vidyādharas, but looking at the horrible bow, his mind was upset a little (172) Then after adoring the image of lord Jina with devotion, and then carrying the club, plough, and the other weapons, he also adored both the bows (173) Then the valorous Vidyādharas, carrying the bows and the king Janaka moved towards Mithilā, while the Vidyādhara Candragati, moved towards Rattnupura (174) Then the king Janaka entered into a fully decorated pavilion and the noble people were reciting the welfare *mantras* The people of the city clearly had a look at Janaka (175)

The extremely arrogant Vidyādharas built up their weapon store outside the city and stayed there guarding it (176) Janaka, whose body felt painful, took a little food and thereafter, feeling anxious lay down over the bed He was not at all enthusiastic (177) Then a number of beautiful damsels, displaying different postures, were fanning him with the flywhisks which were white like the moon, still he having deep and irregular breathing Finding Janaka in the this condition, the queen Videhā who could appear in different poses, said to the king (178-179) "O lord, where had you gone? What type of damsels could you find there, with the separation of whom, you have been reduced to this condition?(180) It appears that there is a wicked woman, who is devoid of virtues, and does not feel merciful for you Why are so suffering (181) O lord, you tell me the place, so that I can go and bring her, because your suffering is causing anxiety to me as well as all other people (182) In spite of your being so fortunate, why has the stone hearted, not desired for you, because of which you are becoming so anxious (183) You just get up and enjoy all the royal pleasures suitable for the kings In case the body is well several of the desired damsels can be achieved "(184)

At these words of the kings beloved Videhā, who was dearer to him

more than his life, replied, "My mind is upset due to another reason Then why are you teasing me like this?(185) O goddess, listen to the reason which has brought me to this stage Why are you talking like this, without knowing the reason of my anxiety?(186) I was carried away by the illusory horse, over the Vijayārdha mountain The Vidyādhara king released me on the condition that Rāma could get the girl only in case he could string the Vajrāvarta-bow, failing which she would belong to his son (187-188) Because of the influence of *karmas* or due to fear, I in the position of a bondage, being an unfortunate person had to agree to that condition (189) The other bow named Samudrāvarta has also been brought here alongwith the Vajrāvarta bow They are camping outside the city (190) The bow is like the fire of *vajra* and one cannot look towards it due to its lustre Therefore, I feel that it would not be possible even for Indra to string it (191) It appears like the Yama in anger It created the sound even before pulling the card, and looks quite terrific even without stringing (192) In case Rāma is unable to string the bow, then the Vidyādharas would carry away my daughter in the same way as a bird, carried away a piece of flesh from the mouth of a jackal (193) A period of twenty days has been fixed for the purpose After that the girl would be forcibly taken away by them Then how would we be able to have a look at her "(194) At these words of Janaka, the eyes of Videhā were suddenly filled with tears In the same context, she was reminded of the abduction of her son (195) She was feeling miserable because of her past grief as well as that which was ahead Therefore, she fluttering like a sparrow, crying at the same time, started dropping tears from her eyes (196) Videhā with an upset mind, moving the hearts of her relatives, started lamenting, "O master, what wrong had I done to the destiny, that he was not pleased with the birth of a son to me and now even the girl is going to be snatched from me (197-198) This daughter with noble habits is the only base of my and your love and is also love by the brothers, relatives and other members of the family (199) I, the sinful person, till such time I face one misery, another one appears at the same time "(200) The king Janaka himself was overwhelmed with grief, but when he found that Videhā too was also crying having been caught up in the whirlpool of grief, then he himself controlling his tears somehow, said, "O dear, your crying is of no use Surely the *karmas* performed in the earlier births make everyone to dance These are the great *acāryas* of dancing (201-202) Your son had been abducted because of my negligence, by a wicked person I shall see who is brave enough to kidnap my daughter?"(203) O dear one should act after consulting the people in emergency I had talked

to you keeping this in mind I am sure, this thing would bring comfort "(204) At these words of the husband, consoling her, Videha somehow kept quiet, getting relived of the grief a bit (205)

Thereafter a vast ground was levelled at the place where the bow were kept All the kings were called to attend the *svayamvara* (206) A messenger was also sent to Ayodhyā Rāma and other brother also arrived with their parents The king Janaka immensely honoured them (207) Thereafter the beautiful Sītā accompanied with other seven hundred girls, was seated over the roof of the palace, surrounded by the valorous warriors (208)

Several of the courtiers were lodged around the palace, who were engaged in various kinds of sports (209) Then the attendants well versed in the *śāstra* holding a golden stuff in his hand, came to Sītā and told her, "O princess, look here, he is Padma (Rāma) the son of the king of Ayodhyā, having the lotus like eyes (210-211) He is Laksmana, possessing enormous grace and riches, his younger brother Here is Bharata with long arms and this is Śatrughna, whose performance is quite beautiful (212) The king Daśaratha who has the heart of ocean like virtues, rules the country with his sons (213) He is Harivana possessing the immense lustre and wisdom This is Durmukha, who is quite influential (214) This is Śrīsañjaya, this is Jaya, this is Bhānu, this is Suprabha, this is Mandāra, this is Budha, this is Visala, this is Sridhara, he is Vīra, he is Bandhu, he is Bhadrabala, he is Śikhi or Mayurakumara (215) Besides there other princess are also present here, who are quite valorous, graceful, born in spotless races, having the spotless lustre of the sun, quite enthusiastic, adorned with the ornaments of virtues possessing enormous riches and well-versed in the knowledge of science (216-217) This is the mountain like elephant which belongs to him, this is high horse, this is his vast chariot and this is the warrior who performs the astonishing deeds (218) He is the lord of Samkasyapura, he is the lord of Randhrapura, he is the lord of Gavidhumada, he is the lord of Nandanika (219) He is the fortune of Surapura, this is the lord of Kundapura, he is the king of Magadha-deśa, while he is the lord of Kāmpilya (220) This king is born in the Iksvāku dynasty He has been born in Harivamśa, he is the delight of Kuru race, while this is the king Bhaga (221) These kings are also quite popular and virtuous All of them have been put to test for your sake (222) The one who would string the Vajravarta-bow, would be selected by you as your groom (223)

Then the attendant took the kings who were filled with pride, were praising themselves, were clad in charming costumes, were led to the

Vajrāvarta-bow (224) The Vajrāvarta bow, resembling the lightening, out of which the awful snakes were issuing hissing sound, started emitting fire on the approaching princes (225) Many of the princes, getting frightened with their eyes dazzled with the flames, returned covering their eyes with hands (226) Several of the princes had closed their eyes, their limbs were shaking while many of them stood at a distance finding the presence of serpents there (227) Many people feeling feverish fell down on the ground, several of them became dumb, many of them fled away, while several of them were fainted (228) Several of the people were blown away with the wind produced by the serpents, like dry leaves, several of them became stiff, while others lost their lustre (229) Several of them observed, "In case we go back to our places, then we shall give away the animals in charity O god, give us enough of strength to flee away "(230) Many of the people said, "In case we remain alive then we can enjoy pleasures with other women Though she is quite beautiful, but we are not concerned with her (231) Some of the kings said, "Indeed the illusion has been applied in order to kill some wicked people "(232) Some of the people said, "The passions are of no use to us We can spend time performing Brahmacarya like the ascetics (233) Therefore Rāma, who was getting anxious for handling of the bow, walking like the intoxicated elephant, quite slowly, reached before the Vajrāvarta bow (234) The bow, soon after the arrived of Rāma near it, regained to original position in the same was as a person is turned into his normal form before his preceptor (235) Rāma tightened his girdle and then lifted up the bow, without much effort and after stringing it, he thundered aloud (236) The peacocks took the thunder as the thunder of the clouds and started issuing peacock cries, delightfully and creating the circles with these feathers started dancing (237) The sun appeared like the fire-disc and the directions appeared like having been filled with flower dust (238) The gods in the sky shouted, "well done, well done, this is quite correct," besides showing the rain of flowers, dancing at the same time (239)

With the sound issued from the notched and of the bow, the universe was deafened Rāma, then held it and stretched its cord (240) All the people, whose organs having been frightened and had caught up in the whirlpool (241) Sītā, whose entire body was thrilled was holding the best of the garlands, was bending down like tree of shyness, at the same time, reached before Rāma (242) Her body was thrilled She was wearing the best of garland Her head was bowing down due to shyness Such Sītā reached before Rāma (243) The beautiful Rama along with Sītā appeared so graceful and was beyond comparison (244) Thereafter in stringing the

bow, the humble, Rāma, took his seat with Sītā (245) Sītā, who was feeling frightened due to the first encounter, whose heart was shocking, was feeling unusual in order to have a look at the face of Rāma (246) In the meantime Laksmana strung the Samudrāvarta bow which was creating the sound resembling the disturbed ocean, and created a thundering sound (247) Thereafter the Vidyādhara finding that Laksmana was about to shoot the arrow from the bow, the Vidyādharas cried, "no lord no", and then they started showeeing flowers on him (248) Thereafter, Laksmana, held the bow in his hand which issued deafening soud, unstring it and then quietly went and took his seat, besides Rāma (249) For Laksmana, who had displayed his powers, Candravardhana gave away eighteen intelligent girls (250) The frightened Vidyādharas, returned to Rathnupura and related the happenings to the king Candragati, as result of which he was over powered by grief (251) Thereafter Bharata was surprised observing all this, and felt remorceful about himself (252) He thought, "Both of us belong to the same race, born of the same father, While both Rāma and Laksmana have achieved something surprising, and unfortunate poison like me could not achieve the same (253) Otherwise why should I feel envious with the fortunes of others? Surely, I have not performed good deeds in my earlier birth (254) The virtuous woman having the complexion of the tender lotus flower, resembling spotless Laksmī herself, can be had by some extremely splendid person "(255) Then Kekayā, who was well viewed in all the arts, and possessing all the knowledge, having come to know the desire of her son, whispered into the ears of Daśaratha, his beloved, thus," I find that the mind of Montana is quite sad Therefore in order to save him from becoming detached, get for him the daughter of the younger brother of Janaka, known as Kakasundari born of the queen Suprabhā (256-258) Therefore announcing the *Svayamvara* again, get her for Bharata, so that he may not take it otherwise "(259) king Daśaratha said, "This is quite good " Then the king Daśaratha conveyed the news to Janaka,(260) Accepting the command, the king kanaka, summoned again the kings who has departed for their homes (261) When the kings were so seated over their appropriate places, Bharata, who appeared like the moon among the constellations, was accepted by Lokasundarī as her groom, who placed the garland of lotus flowers, around this neck of Bharatā in the same way as Subhadrā had acceptful, Bharata Cakravartī (262-263) Svāmī Gautama said, "O Śrenika, the diversity of *karmas* was noticed, that Bharata, who had been feeling detached, was again caught in love of the girl (264) All the kings felt ashamed and went back to their respective

places Narrating the episode among their relations, they kept on living there (265) Several of them said, "Whatever the deeds are performed in the world, same type of reward has to be faced, because the one who had sown the small millet, can not reap the paddy (266) Thus the city of Mithilā, which was decorated with flags and *toranas* issuing enormous lustre, the market places of which were filled with cereals upto the knee-height, the sounds of conches and bugles were issuing from all the houses, then both of them were married (267-268) At that point of thing the city was so filled with riches the poverty was completely destroyed from their (269) The noble minded kings who had stayed on to witness the marriage ceremony, they were immensely honored before they left for their respecting places (270) Then Daśaratha with his sons and daughters-in-law, whose glory had been spread through out the world, who were enjoying the ocean of beauty, whose parents had bestowed with the huge treasure, whose bodies had been decorated with the best of gems, whose servants were mounted over the several types of vehicles, before whom, the trumpet issuing the deafening sound like the vast ocean were played, entered the city of Ayodhyā, quite gracefully (271-272) At that time all the people of Ayodhyā assembled in the streets in order to have a glance of the brides leaving aside all their engagements (273) Thereafter, the intelligent sons of Daśaratha, who had been welcomed by the people, who were feeling shy because of the reciting of their noble qualities, kept on living in the palaces (274) Svāmī Gautama said, "O noble people, a noble work results into the good reward, and the evil deed results in evil Releasing this, perform such deeds, which are praiseworthy by the people of wisdom You perform such deeds, which may bestow on you the grace better than the sun (275)

Here ends, Parva 28, of the *Padma Purāna* compossed by Ravisenācārya, relating to the getting of Ratnamala and other brides by Rāma and Laksmana in *Svayamvara* (Verses 1-275, P T 6937)

Parva 29

Association of Daśaratha and arrival of Ācārya Sarvabhūta

In due course of time the *Astānika-parva* arrived on the eighth bright day of the month of Āsādha Then the king Daśaratha got ready to recite the glory of the lord Jinendra (1) At that point of time all his wives and sons were engaged in the different types of activities relating to the Jina images (2) Someone started grinding the paste in five colours to be used

in the preparing of the *mandapa* Someone engaged himself in preparing several types of flower garlands, being well-versed in the job (3) Someone made the fragrant water, someone started sprinkling water over the earth, someone started making a paste of high quality fragrant materials (4) Someone decorating the gates of Jina temples with fine clothes in an attractive manner Someone started painting the walls with the metal powders (5) In this way the devotees, with their minds filled with devotion delightfully adored lord Jinendra and earned the best of the merits (6)

Then the king Daśaratha, collecting all the essential materials, with the blowing of the trumpets performed the *abhiseka* of lord Jinendra (7) He fasted for eight days, performed the best of *abhiseka* and offered the artificial flowers made of gold and silver (8) As Indra adores Jinendra in the Nandīśvara island, similarly Daśaratha also adored Jinendra with his family (9) After the return of all the queens to their respective palaces, the king rapidly sent the fragrant water to all the queens (10) For three queen the scented water was carryed by the youthful damsels, therefore it reached them early and they at once they applied the fragrant water with immense faith over their heads (11) But to Suprabhā, it was sent through an old staff bearer, as a result of which she got it late and was enraged immensely (12) She thought that king had evil intentions By denying the fragrant water to her, the king had not honored her (13) She thought, "Otherwise how was the king to be blamed? I might not have earned the merit in earlier births, as a result of which, I have been so humiliated (14) All the other three wives are quite virtuous and immensely fortunate as a result of which the king has sent lovingly the fragrant water (15) I believe that for me, having been so humiliated, death is the only course left My pain of heart cannot be subsided otherwise "(16) Thus thinking she summoned a storekeeper named Viśākha and said to him, "O noble person, don't speak out this thing to anyone else (17) I require poison immediately In case you are devoted to me, you bring it at once (18) The storekeeper, on hearing about the poison became apprehensive and went in search of it, and deliberately delayed The queen on the other hand lay down in her bed-room feeling fatigued (19) In the meantime the king also arrived there and finding the three queens, he went in search of the fourth one and reached before her (20) He found Suprabhā, who could steal the mind was lying over the bed covering her face with cloth, disgracefully (21) At the same time the storekeeper arrived and said to her, "O goddess, have this poison " These words of the storekeeper were heard by the king (22) On hearing this, the king said, "What is all this, O

queen? O foolish one, what have you started?" Thus speaking the king asked the storekeeper to leave the place and he himself sat over the bed of Suprabhā (23) Finding the arrival of the king, she suddenly got up and intended to sit on the ground, but he made her sit in his lap (24) The king said, "O dear, why are you enraged so much that you intend to end your life?(25) The pain of death is the severest of all Therefore the reason for which, you have decided to end your life, you better speak out to me (26) O my beloved, you are the dearest of my heart O beautiful faced one, you tell me at once the reason for it, so that I may do something in the matter (27) You are well aware of noble position as well as the evil position as prescribed in the Jaina scripture Then why did you think on these lines? Disgrace to the anger, which is the form of darkness (28) O goddess, be pleased with me It is not the time for you to be angry Because the anger of the great ladies remains till the hearing of loving wards "(29)

Then Suprabha said, "O master, how could I afford to be angry with you? But I have developed a pain which could be removed only after my death "(30) The king then asked, "O goddess, what is that pain?" In reply to that the queen Suprabhā said, "You have sent the fragrant water to other queens, but why have you not sent it to me You tell me "(31) What is the fault for which I have been treated so inferior On intelligent one, you never cheated me earlier Then why have you cheated me now?"(32) While Suprabha was speaking all these words, the old staff bearer arrived and said, "O goddess, the king has sent this fragrant water for your "(33) In the meantime the other queens arrived and said, "O innocent one, when you should feel pleased, then why are you speaking such words?(34) Look here, for us the deplorable one had brought the fragrant water, but for you the best of staff bearer had brought it (35) This difference has occurred because of the lord's immense love for you Then why are you getting annoyed?(36) On the other hand, the master stands quite pleased with you Therefore be pleased with him, because the damsels remain happy with their masters, even when they are at fault (37) O damsel with a stone heart, till such time one remains angry with the husband, then there occur obstructions in the worldly pleasures (38) It was in fact more appropriate for us to have killed ourselves, but we were more concerned with the fragrant water, therefore we bore the insult (39) In this way when the co-wives also assured her, she felt bodily thrilled and she applied the fragrant water over her head (40) Then the king got enraged and asked the staff bearer, "Tell me the cause of the delay?"(41) The staff bearer, whose body was trembling

in fear, kneeling on the ground and placing his folded hands over his head, "spoke (42) The words in his heart, were reaching the lips with great difficulty Repeatedly he tried but could not speak (43) He was coughing again and again and pressed his lips He raised his head with difficulty and touched his heart (44) The gray hair stood at the rear of his head like the moon rays His white beard was flowing slowly with the blowing of the wind (45) The thin skin resembling the feathers of fly, was covering his skin His red eyes were covered with white eyebrows (46) His unstable body was wrapped by veins which were too visible His lustre resembled the half made clay toy He was wearing the costumes with great difficulty, both his cheeks were shaking as if having been bitten bv frost With his desire to speak he was touching his stammering tongue with palate with great difficulty In case he uttered a single word, it was a matter of great trouble for him He spoke something else in place of the intended words He spoke out some words, which he never intended to speak and with great difficulty, he could utter something (47-50)

"O lord, you are gracious over the servants, what is the fault of an old man like me? You have been annoyed with me having been adorned with the ornaments of science (51) Earlier the arms of my body were like the trunk of the elephant, the body was quite tall and stiff The chest was quite vast, the thighs were like the pillars, my body resembled the top of the Meru mountain and could perform astonishing feats (52-53) O lord, earlier my hands could reduce to piece the strong doors, a kick of my foot could reduce the mountain to pieces I could cross the uneven land with ease O master, I could reach the desired place like swan with speed (54-55) O king, I had so powerful a vision that I considered even the king like the blade of grass (56) My extremely solid body with beautiful overtures, were like the pillars to attract the vision and the minds of the damsels (57) By the grace of your father, I enjoyed the best of pleasures in this body But presently it is disintegrating like an evil friend (58) My hand which had the strength to tear our the enemies, the same is holding a stuff at present to help me in walking (59) My spinal cord has been curved like the bow drawn by a warrior and my head had been lowered down because of the attack of Yama (60) The letters which could be spoken through the teeth have disappeared It appears as if, they being unable to bear the heat, have left for some place (61) In case I do not get support of this stick which is dearer to me than my life, then this ripe body would fall on earth (62)

"My body is squeezing and the enthusiasm is on the decline O king, it is quite surprising that I am breathing with this body (63) O master, I

am unable to carry on with this body overpowered with the old age, then what to speak of the external things?(64) Earlier my organs were quite competent, but presently they are there by name alone My mind has became inactive (65) I place my foot at some place but being unable to balance it, it is placed somewhere else I find darkness everywhere on earth (66) Since this royal race is being served by me since the family traditions, therefore I am unable to leave it in spite of my present age (67) My body is like the ripe fruit, which would be consumed by Yama like the dry leaf (68) O master, I am not so much afraid of the approaching death, as the future separation from the service of your feet (69) Your graceful command is the only cause of my remaining alive, therefore how could there be some delay in carrying out your command?(70) Therefore, o master, taking into consideration my old age, you need not have to be angry O valorous one, be pleased "(71)

Listening to the words of the staff bearer, the king keeping his cheeks into his palms, started thinking (72) It is quite a painful thing, that this degraded body is like the water bubble and is of no consequence The body enjoying all the pleasures, and the youthfulness, is like the evening light, is short lived (73) With the body, which vanishes like the lightning, what types of deeds are not performed by a person?(74) The worldly pleasures are deceitful like the intoxicated side glances of the damsels They are terrific like the snake hoods and are the cause of increasing pain (75) The worldly pleasures, which are achieved with great difficulty are considered by the foolish people as pleasures (76) The worldly pleasures are attractive in the beginning, but surprisingly the people are desirous of these pleasures like the fruits of the *kimpāka* tree (77) Such of the noble people, who taking these pleasures as the poison, perform *tapas*, such noble people are performers of great festivities and achieve enlightenment (78) When shall I discarding these worldly pleasures, freeing myself from the prison of love, perform the *tapas* as ordained by Jinendra (79) I have ruled the earth with comfort, enjoyed all the appropriate pleasures, have produced the valorous sons, then what for am I waiting now?(80) This is family tradition with us that, the patient and valorous ancestors, leaving aside the throne, entrusting the care of the kingdom to the son enter the *tapovana* "(81) Though the king Daśaratha thought on these lines, and his attraction towards the worldly pleasure, faded out a little,, but still he could not disown the kingship due to the influence of his *deeds* (82) This is correct also because, whatever performance is destined for a person at a particular time, the same is carried out by him, there is no doubt about it (83)

Thereafter the Gautama Svāmī said, "O ornament of the Magadha country, after the lapse of a long time, Sarvabhutahita the chief of the Sangha, who did welfare to all the creations, and possessed immense knowledge, appropriately wandering on earth arrived in the city of Ayodhyā (84-85) There was a consistency in his action, thought and behavior and had been serving the sangha like his father The said great sage, feeling fatigued, lodged the *sangha* over the bank of the river Sarayū (86) With the permission of the great sage, several of sages retired in the thick regions of the forest, caves, the vacant houses, Jina temples, and cavities in the trees, and started performing *tapas* according to their strength (87-88) But the *ācārya* was desirous of a secluded place, therefore he selected a garden named Mahendrodaya to the north-west of the city He entered it with his disciples as a huge elephant enters with the herd of elephants There were several places in the Mahendrodaya orchard for performing *tapas* It had several vast and beautiful trees There was no huge crowd with the *ācārya* In all there were ten sages including the *ācārya* The orchard was beyond the reach of the animals, woman and eunuchs It was free from the jealous people and the small insects In such an orchard, the branches of which were spread in far and wide, the great *ācārya* lodged himself over a beautiful, spotless, and plain stone rock (89-92) The great *ācārya* was illumining like solar disc He was quite deep, pleasant looking and generous and in order to destroy the affect of his *karmas*, was lodged himself there due to the rainy season (93)

In the meantime the rainy season, which was a terror for those going to the foreign lands, was terrific like the lighting, and the clouds were thundering on all the eight directions, arrived The rainy season appeared as if scolding the sun because of its causing heat to the people, and had fled away in panic because of the thick showers of the rain (94-95) It appeared as if the earth had worn a bodice of water The huge rivers started flowing which dismantled the river banks with the flow of the water (96) The minds of the travellers, whose bodies were shaking were filled with illusion During such a rainy season the people of Jaina community perform *vratas* which are hard like the blade of the sword (97) Such of the sages who had the capacity to fly in the sky, took to performing of the several types of *vratas* Svāmī Gautama said, "O lord of Magadha, let all these sages protect you "(98)

Thereafter in the morning, the king Daśaratha, got up with the sound of trumpets and the blowing of the couches (99) The cocks, which separated the men from women, besides the cranes, sheldrake and the other birds living in the rivers, started chirping loudly (100) Several of the

people started visiting the Jina temples getting attracted with the sound of trumpets, small drums and *veenā* besides the pleasant songs (101) As a man leaves his beloved out of shyness, similarly the people, whose eyes were wavering getting red, were rising up from the beds (102) The lamps had faded out, and so was the case with the moon The lotuses had blossomed and the lilies had been closed (103) As the orators are defeated by those well-versed in the Jaina scriptures, similarly all the planets were defeated with the solar rays and disappeared (104) Thus with the rising of the spotless morning, the king Daśaratha, performing all the physical daily routine, offered salutation to lord Jinendra Thereafter mounting over an elephant covered with beautiful cloth sheet, he went to the great sage for his adoration Thousands of kings having the lustre of Indra were serving him (105-106) In this way the king Daśaratha, adored with an umbrella, offering his salutation to the images of Jina at several places and reached the orchard named Mahendrodaya (107) Gautama Svāmī said, "O king, the glory which was possessed by the king Daśaratha at that time is beyond description even in a year (108) When the sage possessing the gem like virtues arrived in the country, then the news of his arrival had reached the ears of the king (109) Then descending from the cow-elephant, the king Daśaratha, possessing the unlimited treasure, with an immensely delightful mind, entered the orchard land (110) With his mind filled with devotion, he offered the bunch of flowers at the feet of the sage, he offered his salutation to *ācārya* Sarvabhuta (111) He heard his discourse on principles of Jainism, beside the stories of the past and future great people, beside the discourses on the universe, *dravya*, *yugas*, Kulakaras, several dynasties, creatures and the *pavanas*, quite respectfully Thereafter offering his salutation to lord Sarvabhutahita, the king returned and entered the city (112-114) Thereafter the king after attending to the royal business with the other rulers, and talking about the Jina-ācārya, having been filled with surprise entered his palace Then the king possessing the enormous fortunes, enjoying the lustre of Prajāpati, took his bath delightfully (115) The king then took rest in the inner apartment which was filled with damsels possessing the best of glory, had beautiful moon-like faces, who steal away the eyes and the mind, with flirtatious, and were as graceful as Laksmī These delighted the king as the sun delights the lotus flowers (116)

Here ends Parva 29, of the *Padma Purāna* composed by *Ravisenācārya*, relating to the association of Daśaratha and the arrival of Ācārya Sarvabhuta (Verses 1-116, P T 7053)